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## HIPPOCRATES

VOL. IV

### HERACLEITUS

ON THE UNIVERSE

# HIPPOCRATES

WITH AN ENGLISH TRANSLATION BY

W. H. S. JONES, *Litt.D.*

ST. CATHARINE'S COLLEGE, CAMBRIDGE

VOL IV

## HERACLEITUS

ON THE UNIVERSE



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to  
F. M. R.

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## PREFACE

THIS book completes the Loeb translation of Hippocrates. The work of preparing the volume has taken all my leisure for over five years, the most laborious part being the collation of the manuscripts Urb. 64, A, M, V,  $\theta$ , C', Holkhamensis and Caius  $\frac{5}{27}$ . I have not quoted all the variants, perhaps not the greater number of them; the rule I have tried to follow is to record only those readings that are intrinsically interesting and those that seriously affect the meaning. The readings recorded by my predecessors are often wrongly transcribed, knowing by experience the risk of mistakes in collations, however carefully done, I am sure that there are some errors in the notes in this volume. The readings of Urb. 64 are here printed for the first time, as also are many from the manuscripts M, V.

I wish to thank my pupil, Mr. A. W. Poole, for help in preparing the index.

W. H. S. J.



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# INTRODUCTION

## I

### INTENTIONAL OBSCURITY IN ANCIENT WRITINGS

To a modern it appears somewhat strange that a writer should be intentionally obscure. An author wishes to be easily understood, knowing that neither critics nor readers will tolerate obscurity of any kind. But in ancient times the public taste was different; the reader, or hearer, was not always averse to being mystified, and authors tried to satisfy this appetite for puzzles.

It was probably the oracles, with their ambiguous or doubtful replies, that set the fashion, which was followed most closely by those writers who affected an oracular style. The difficulties of Pindar and of the choral odes of Aeschylus, who was imitated in this by later dramatists, were not entirely or even mainly due to the struggle of lofty thought seeking to find adequate expression in an as yet inadequate medium. They were to a great extent the result of an effort to create an atmosphere congenial to religion and religious mystery. So Plato, who can when it suits his purpose be transparently clear, affects an almost unnatural obscurity when he wishes to attune his readers' mind to truths that transcend human understanding. Much of the *Phaedrus* and of the *Symposium*, the Nuptial Number in the *Republic*, and a great part of the *Timaeus*, are oracular

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utterances rather than reasoned argument, taking their colour from the difficulty of their subject. But prose remained comparatively free from intentional obscurity; lyric poetry, on the other hand, at any rate the choral lyric, seems to have been particularly prone to it. In Alexandrine times obscure writing became one of the fads of literary pedants, and Lycophron is a warning example of its folly when carried to extremes.

There must have been something in Greek mentality to account for the persistence of this curious habit, which appears all the more curious when we remember how fond the Greeks were of clear-cut outlines in all forms of art. The reason is probably to be found in the restless activity of the Greek mind, which never had enough material to occupy it fully. The modern has perhaps too much to think about, but before books and other forms of mental recreation became common men were led into all sorts of abnormalities and extravagances. The unoccupied mind broods, often becoming fanciful, bizarre or morbid. To quote but two instances out of many, the "tradition" condemned by Jesus in the Gospels, and the elaborate dogmas expounded at tedious length by the early Fathers, were to some extent at least caused by active brains being deprived of suitable material. It is a tribute to the genius of the Greeks that they found so much healthy occupation in applying thought to everyday things, thus escaping to a great extent the dangers that come when the mind is insufficiently fed. A tendency to idle speculation is the only serious fault that can be found with Greek mentality; indulgence in intentional obscurity is perhaps a fault, but only

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a slight and venial one. As has been said above, oracular responses seem to have started the fashion of purposely hiding thought, but it was kept up by the Greeks' love of solving puzzles, of having something really difficult with which to exercise their brains.

It has already been pointed out, in the introduction to *Decorum*, that certain (probably late) tracts in the *Corpus* are intentionally difficult, but the reason for their difficulties may well be due to a desire to keep secret the ritual or liturgy of a guild; *Decorum*, *Precepts* and *Law* are in a class by themselves. This explanation, however, will not apply to the obscure passages in *Humours*. This work has nothing to do with secret societies. It is a series of notes which, however disjointed or unconnected, are severely practical. Their obviously utilitarian purpose makes their obscurity all the more difficult to understand; a text-book, one might suppose, ought at least to be clear. Yet when we have made allowances for hasty writing and for the natural obscurity of all abbreviated notes, there remains in *Humours* a large residue of passages in which the difficulties appear to be intentional. The fact that these passages<sup>1</sup> are sometimes written in a rather lofty style seems to suggest an explanation of them. *Humours* is akin, though not closely so, to *Nutriments*; it is aphoristic after the manner of Heraclitus "the dark." This thinker adopted the oracular style when expounding his philosophical system, and certain later thinkers

<sup>1</sup> I seem to detect the characteristics to which I refer chiefly in Chapter I, and in the various lists of symptoms, etc.



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followed his example. Perhaps it was thought that a "dark" subject required a "dark" medium of expression. The writer of *Nutrient*, who was striving to wed Heracleiteanism and physiology, succeeds in producing a not altogether incongruous result. But Heracleitean obscurity is sadly out of place in a work entirely free from philosophy, whether Heracleitean or other, and the modern reader is repelled by it. The ancients, however, appear to have been attracted, for *Humours* is often referred to, and commentators upon it were numerous. It is interesting to note that the author, or compiler, of *Aphorisms*, who was a really great scientific thinker, while adopting the oracular aphorism as a medium of expression, and keeping the lofty style appropriate to it, makes no use of intentional obscurity, realising, consciously or unconsciously, how unsuitable it is in a work intended to instruct medical students and practising physicians.

## II

### THE FORM AND CONSTRUCTION OF CERTAIN HIPPOCRATIC WORKS

Many books in the Hippocratic Collection are not strictly "books" at all; they consist of separate pieces written continuously without any internal bond of union. Already, in Volume I, we have discussed the curious features presented by *Epidemics I* and *III*,<sup>1</sup> and by *On Waters Places*.<sup>2</sup> The aphoristic works, being at best compilations, exhibit a looseness of texture which makes additions and interpolations not only easy to insert but also difficult to detect. *Nature of Man* and *Regimen in Health* appear as one work in our MSS., and the whole has been variously divided by commentators from Galen onwards. *Humours* has scarcely any texture at all, and the disjointed fragments of which it is composed can in not a few places be traced to other works in the *Corpus*

The scholars who have devoted themselves to the study of *Nature of Man—Humours*, probably because of its hopeless obscurity, has been very much neglected—seem to make, perhaps unconsciously, a more than doubtful assumption. They suppose the present form of the book to be due to a compiler,

<sup>1</sup> Vol. I. pp. 141, 142.

<sup>2</sup> Vol. I. p. 66.

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who acted on some definite purpose. It is, however, quite possible that the "conglomerates," as they may be called, are really the result of an accident. A printed book goes through a fixed routine, which fact is apt to make us forget that a papyrus roll may well have been a chance collection of unconnected fragments. In the library of the medical school at Cos there were doubtless many rough drafts of essays, lecture notes, fragments from lost works, and quotations written out merely because a reader happened to find them interesting. Some tidy but not over-intelligent library-keeper might fasten together enough of these to make a roll of convenient size, giving it a title taken perhaps from the subject of the first, or perhaps from that of the longest fragment. Later on, scribes would copy the roll, and the high honour in which the Hippocratic school was held would give it a dignity to which it was not entitled by its intrinsic value.

Of course these remarks are mere guess-work. Positive evidence to support the hypothesis is very slight, but it should be noticed that a work in the *Corpus* often ends with a fragment taken from another work. Take, for instance, *Regimen in Health*. There are seven chapters of good advice on the preservation of health. The subject is treated in an orderly and logical manner, but the reader feels that at the end of the seventh chapter there is an abrupt break in the description of regimen for athletes. For the eighth chapter is a fragment from the beginning of the second book of *Diseases*, and gives some symptoms of "diseases arising from the brain," and the ninth chapter is a fragment from the beginning of *Affections*, which

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insists on the importance of health and of making efforts to recover from illnesses. Here *Regimen in Health* ends.

Several points need careful consideration :—

(1) *Regimen in Health* proper ends abruptly and is apparently unfinished ;

(2) This unfinished work has two short fragments tacked on to it, the second of which is but slightly connected, and the first quite unconnected, with the subject matter of the first seven chapters ;

(3) These fragments are taken from the beginnings of other works in the *Corpus*.

Is it possible for such a conglomerate to be the result of design? What author or editor could be so stupid as to complete an incomplete work by such unsuitable additions? What particular kind of accident is responsible nobody could say for certain, but it is at least likely that some librarian, and not an author, added the two fragments. It must be remembered that the parts of a book that get detached most easily, whether the books be a roll or composed of leaves, are the beginning and the end. These places are also the most convenient for making additions. Suppose that the end of *Regimen in Health* was lost and the beginnings of copies of *Diseases II* and of *Affections* became detached; surely it is not unreasonable to suppose that a librarian preserved the latter by adding them to the former.

*Nature of Man* is similar in construction, but the fragments added to the main piece are longer; *Regimen in Health*, in fact, is itself one of them.

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First we have seven chapters treating of the four humours, which end with the relation between these humours and the four seasons. The eighth chapter<sup>1</sup> deals with the relation between the seasons and diseases. The ninth chapter<sup>2</sup> begins with the cure of diseases by their opposites. After three sentences a complete break occurs, and a fresh start is made, beginning with *αἱ δὲ νοῦσοι γίνονται*; and the rest of the chapter, about 50 lines, is concerned with a classification of diseases into (1) those arising from regimen and (2) those caused by the atmosphere. Incidentally it may be noted that the first part of this section is paraphrased in Menon's *Iatrica* V. 15 and attributed to Hippocrates. The tenth chapter briefly postulates a relationship between the virulence of a disease and the "strength" of the part in which it arises. Then comes the famous passage dealing with the veins, which Aristotle in *Historia Animalium* III. 3 attributes to Polybus. The twelfth chapter deals with the cause, in the case of patients of thirty-five years or more, of "pus" in sputa, urine or stools. The thirteenth chapter contains two unconnected remarks, the first to the effect that knowing the cause of a disease enables the physician to forecast better its history, the second insisting upon the necessity of the patient's co-operation in effecting a cure. The fourteenth

<sup>1</sup> There is an unfulfilled promise in *τὴν δὲ περίοδον αὐτὴν φράσω τῶν ἡμερέων*, which Fredrich would delete as an interpolation.

<sup>2</sup> This chapter has two references to passages that are not extant, *ὥσπερ μοι πέφραστοι καὶ ἐτέρωθι*, and *ὥσπερ μοι καὶ πάλοι εἴρηται*. If *Nature of Man* consists of sections taken from works now lost, these cross-references are easily explained.

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chapter deals with deposits in urine. The last chapter contains a very brief classification of fevers.

It requires a special pleader, biased by a sub-conscious conviction that a Greek book must be an artistic whole, to maintain that this aggregate follows any logical plan. Yet Fredrich, an excellent scholar and a keen student of Hippocrates, sums up his opinion in these words: "Vir quidam, medicus videlicet, in usum suum collegit et composuit res memoria dignas: complures de origine morborum et curatione sententias (π φύσ. ἀνθρ.; c. ix, 1; ix, 2; 10; 13) dissertationes de venis (c. 11) de pure (12) de urina (14) de febribus (15) de diaeta (1-7) de capitis doloribus (8) principium sanandi (9); et haec quidem duo capita addidit fort., quod initia librorum ei carorum erant."<sup>1</sup> There is nothing unreasonable in assigning the collection of extracts to "medicus quidam", a physician is perhaps as likely a person as a librarian. But "composuit" does not in the least describe the work of the collector. The sections are not "arranged"; if any effort was made to put them in order it was a very unsuccessful effort. It is a far more likely hypothesis to suppose that fragments of papyrus were fastened together by someone, perhaps a physician, perhaps a library attendant, to prevent their getting lost.

A similar problem faces us when we examine *Humours*, but here the *disiecta membra* are even more incongruous and disordered. An analysis of the work may prove useful.

Chapter I The humours, and how to divert or deal with them when abnormal.

<sup>1</sup> C. Fredrich, *de libro περὶ φύσιος ἀνθρώπου pseudihippocrateo*, p. 15.

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Chapters II–IV. A mass of detail the physician should notice when examining a patient

Chapter V. How to find the *κατάστασις* of a disease. What should be averted and what encouraged.

Chapter VI. The proper treatment at paroxysms and crises. Various rules about evacuations.

Chapter VII. Abscessions.

Chapter VIII. Humours and constitutions generally; their relation to diseases

Chapter IX. Psychic symptoms and the relation between mind and body.

Chapter X. External remedies.

Chapter XI. The analogy between animals and plants.

Chapter XII. The fashion of diseases, which are congenital, or due to districts, climate, etc. .

Chapters XIII–XVIII. Seasons, winds, rains, etc., and their influence on health and disease.

Chapter XIX. Complexions.

Chapter XX. Quotation from *Epidemics* VI. 3, 23, dealing chiefly with abscessions and fluxes.

There are many quotations or paraphrases from various Hippocratic treatises.

Chapter III. *Aph* IV. 20, *Prognostic* II.

Chapter IV. I. *Prorrhetic* 39; *Joints* 53

Chapter VI. *Aph*. I. 19; 20; *Epi* I. 6; *Aph*. I. 22; 21; 23; 24

Chapter VII. *Aph*. IV. 31; *Epi* VI. 7, 7; *Aph* IV. 32; *Epi*. VI. 1, 9; IV. 48; *Aph* IV. 33; *Epi*. IV. 27 and 50; *Epi*. VI. 1, 9; 3, 8; 7, 7; 7, 1; 7, 7

Chapter X. *Epi* II. 1, 7; 5, 9, *Epi*. IV. 61.

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Chapter XII. *Aph.* III 4; *Airs, Waters, Places* 9, 7 and 9.

Chapter XIII. *Epi.* II. 1, 5; *Aph.* III. 8; 6; *Epi.* I. 4.

Chapter XIV. *Aph.* III 5, 21 and 5.

Chapter XV. *Aph.* III. 1.

Chapter XX. *Epi* VI 3, 23, to 4, 3.

In other words the following passages are quoted:—

*Aph* I. 19; 20; 21; 22; 23; 24.

*Aph* III. 1; 4; 5; 6, 8; 21.

*Aph.* IV. 20; 31, 32; 33.

*Epi* I. 4.

*Epi* II. 1, 5; 1, 6; 1, 7; 5, 9.

*Epi.* IV. 27; 48; 50; 61.

*Epi.* VI. 1, 9; 3, 8; 3, 23 to 4, 3.

*Epi* VII. 1; 7.

*Prognostic* II.

I. *Prorrhetic* 39.

*Joints* 53.

*Airs, Waters, Places* 7 and 9.

In all there are thirty-five borrowed passages.

The analysis of *Humours* given above is by no means adequate; a careful reader will note many omissions of details. It is, in fact, impossible to analyse what is itself in many places an analysis. Some parts of the book read just like lecture notes, or heads of discourse to be expanded orally by a teacher or lecturer. It is indeed hard to believe that the lists in Chapters II, III, IV, V, IX are not either such notes or else memoranda made by a student for his own guidance. How and why the



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other parts were added it is impossible to say, with the possible exception of the first chapter and the last. As has already been said, the beginning and end of an ancient scrap-book are the places where additions are most easily made. The first chapter, while similar in character to the rest of the book, is separated from it by the words *σκεπτέα ταῦτα*, with which the second chapter begins. These words may well have been the title, as it were, of the memoranda which we assume form the basis of the whole work. The last chapter is obviously a fragment added to the end of the roll by somebody who did not wish it to be lost.

Neither *Humours* nor *Nature of Man* must be judged by the canons used in appreciating literature. They are not literary compositions, and only the first chapters of *Nature of Man* are artistically written. *Humours* is not only inartistic but also often ungrammatical. The writer, or writers, wrote down rough notes without thinking of syntactical structure. Not intended for publication, these jottings show us that the Greek writers were sometimes inaccurate or inelegant in speech. The textual critic, deprived of one of his most powerful weapons, that a faulty expression is probably due to the carelessness of a scribe, is forced to pause and think. If the scientists were often slipshod, perhaps the literary writers were occasionally so. A linguistic error in the text of, say, Demosthenes may be due, not to the mistake of a scribe, but to the inaccuracy of Demosthenes himself. Even the greatest artists are not infallible.

In conclusion, it should be remembered that a papyrus roll could contain no foot-notes, and that

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marginal notes did not come into general use before the age of the scholiasts. No author annotated his own works; he worked any necessary annotations into the text itself, and these might consist of illustrative passages from other works. As one reads *Humours* the conviction grows that many of its apparently irrelevant passages are really notes of this type. A good example occurs in Chapter XIV. The subject is the influence of south winds and of north winds on health, and the author concludes his remarks at *μᾶλλον*. Some note, however, is required, to deal with a special case. This special case brings in (1) the question of droughts and (2) the humours. So two fresh notes are added, one stating that either wind may accompany drought, and the other that humours vary with season and district. Between the two notes is inserted a remark (*διαφέρει γὰρ καὶ τᾶλλα οὕτω μέγα γὰρ καὶ τοῦτο*), the connection of which is very obscure. It may refer to the effects of winds (as in the translation), or it may mean that other things beside winds influence the character of diseases. So there are apparently four notes, one at least of which is a note added to the first note.

But this explanation of irrelevant passages must not be pushed too far. It cannot account for the amorphous construction of many Hippocratic treatises, which is almost certainly due to the welding together of detached or separate fragments of various sizes in order to preserve them in book form.

### III

#### SCIENCE AND IMAGINATION

THE progress of scientific thought depends upon two factors. One is the collection of facts by observation and experiment; the other is constructive imagination, which frames hypotheses to interpret these facts. The Greek genius, alert and vigorous, was always ready with explanations, but it was too impatient, perhaps because of its very quickness, to collect an adequate amount of evidence for the framing of useful hypotheses. This fault was not altogether a bad thing; the constructive imagination needs to be developed by practice if progress is to be possible. But imagination needs also training and education, and the Greek mind was so exuberant that it shunned this necessary discipline. The drudgery of collecting facts, and of making sure that they square with theory, proved too laborious. Experiment was entirely, or almost entirely, neglected. The hypotheses of early Greek thought are mere guesses, brilliant guesses no doubt, but related to the facts of experience only in the most casual way. Medicine, indeed, did usually insist on the collection and classification of phenomena, but guesses mar all but the very best work in the Hippocratic *Corpus*, and it was not until Aristotle

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and Theophrastus laid the foundations of biology that the importance of collecting sufficient evidence was fully realised.

It is interesting in this connection to note that the arts were distinguished from the sciences only when Greek thought was past its zenith. The word τέχνη can mean either "art" or "science," though it inclines more towards the former, sometimes in a slightly derogatory sense ("knack"). Σοφία is almost equally ambiguous, and we have to wait until Aristotle, completing the work of Plato, gave a new, specialised meaning to ἐπιστήμη before there is a word approximately equivalent to our "science" without any additional notion of "art." Now the arts demand much more imagination and freedom of thought than do the sciences, and the Greeks' having the same word for both is a sign that the discipline necessary for accurate science was not appreciated.

Greek imagination was not only luxuriant; it was also picturesque, and demanded artistic detail. A Greek philosopher felt bound to paint a complete picture when he formulated a theory, however few were the certain facts that he could use in its construction. So a Greek philosophical system is likely to contain many details, not indeed incongruous, but unscientific in the modern sense of the term. The Greek love of a completed picture is well illustrated by the "myths" of Plato's dialogues. When a theory cannot be finished, because of the limitations of the human intellect, a myth is added to fill up the ugly gap. The reason, for instance, can prove that the soul never really dies if we admit Plato's Ideas. In the *Phaedo* this proof is elaborated, but

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there is an inevitable hiatus in the account. Granted that the soul exists in the next world, what sort of a life does it pass there? This cannot be told by reason, so that an imaginary story is added for the sake of completeness

Nobody would interpret *Revelation* as one would Darwin's *Origin of Species*. An important principle of interpretation follows. A Greek theory cannot always be treated like a truly scientific account. Conformity with experience, a *sine qua non* of scientific reasoning, is not to be demanded of works in which imagination plays a large part.

The medical treatises of the Hippocratic Collection sometimes contain a philosophic element. *Nutriments*, translated in Volume I, is an attempt to apply the principles of Heracleitus, using the language of Heracleitus, to the problems of food and its assimilation. Parts of *Regimen*, a treatise translated in the present volume, are similar in character, although following a different philosophic system. We must not expect of them too much consistency, too much conformity with experience, too much scientific method. We must realise that they are in part works of imagination, often figurative, allusive and metaphorical. They portray truth, or what the writers consider to be truth, in an allegorical guise. Like a modern futurist picture, they try to express reality by a mass of detail which does not strictly correspond with objective fact. Provided that he produces the general impression he desires, the writer is not over-careful about the patches of colour that make up the whole.

What is true of *Nutriments* and *Regimen* is *a fortiori* true of the fragments of Heracleitus in this volume.

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They attempt to explain the material universe in a style that is largely poetical. Heracleitus, like most Greek writers, failed to confine himself to a single *rôle*. He is a philosopher and a scientist, but he cannot help being at the same time an artist, a prose poet, and a religious reformer.

## IV

### NATURE OF MAN

*Nature of Man* and *Regimen in Health* formed one work in ancient times and are joined together in our manuscripts. Galen comments on the whole work, dividing it into three main parts · Chapters I–VIII, IX–XV and XVI to the end.<sup>1</sup> It is clear that in Galen's time the book had the form it has now, but we do not know when that form was first received. Aristotle<sup>2</sup> refers to the description of the veins in Chapter XI, ascribing it to Polybus, the son-in-law of Hippocrates, and to the same Polybus is ascribed by Menon<sup>3</sup> three chapters at least of the first section, which has given a name to the whole composition. On the other hand, this same Menon<sup>4</sup> quotes, or rather paraphrases, the passage in Chapter IX that begins with αἱ δὲ νοῦσοι γίνονται, and prefaces the quotation with ἀλλὰ γὰρ ἔτι φησὶν Ἱπποκράτης κ.τ.ξ. If Menon knew *Nature of Man* as a unity, he would surely not have attributed one part to Polybus and another part to Hippocrates.

<sup>1</sup> See Villaret's discussion of Galen xv. 9 foll. (*op. cit.* pp. 4–6).

<sup>2</sup> *Hist. Animal.* III. 3.

<sup>3</sup> *Iatrica*, XIX, Diels, pp. 33, 34. Chapters II, III, and IV are referred to

<sup>4</sup> *Iatrica*, VII. 15. See Diels, pp. 10, 11.

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Galen is convinced that the first section is referred to by Plato in the famous passage in the *Phaedrus*,<sup>1</sup> and that the whole work, in spite of Aristotle, should be assigned to Hippocrates himself.<sup>2</sup> It should be noted in passing that neither the first section nor the second is complete. The former contains an unfulfilled promise,<sup>3</sup> the latter back references<sup>4</sup> to a discussion of regimen no longer extant.

Most of our difficulties disappear if we look upon *Nature of Man* and *Regimen in Health* as a chance collection of fragments, varying in size and completeness, and perhaps put together by a librarian or book-dealer. Aristotle and Menon may be referring to the complete works from which the extant fragments were taken.

We must now consider the internal evidence. In Chapter I Melissus the Eleatic, who flourished about 440 B.C., is mentioned in such a way as to show that his doctrines were not yet forgotten or out of date, and throughout the first eight chapters the influence of Empedocles is strong. We ought then to postulate for the first section a date not earlier than 440 B.C. and not later than (say) 400 B.C. The style is clear and forcible, pointing to a time when prose-form had already received careful attention, some years later, in fact, than the rise of Sophistic rhetoric. Finally, even a superficial reader will notice the general likeness of the first section of *Nature of Man*

<sup>1</sup> 270 C-E. See Vol. I. pp xxxiii-xxxv.

<sup>2</sup> See Littré, Vol. I. pp 297, 298, 346. Littré himself is convinced that the *Phaedrus* passage refers, not to *Nature of Man*, but to *Ancient Medicine*.

<sup>3</sup> VIII. τὴν δὲ περίοδον αὐτὶς φράσω τὴν τῶν ἡμερέων

<sup>4</sup> IX. ὥσπερ μοι πέφρασται καὶ ἐτέρωθι and ὥσπερ μοι καὶ παλαι εἴρηται



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to *Ancient Medicine*. It is difficult to resist the conclusion that they were written at approximately the same time, that is, during a period of an eclectic revival of the older philosophies.

The smaller fragments that follow show no reliable clues as to their date, except the similarity of the section on veins to *Sacred Disease* (VI foll.). *Regimen in Health* ends in two fragments from other treatises in the *Corpus*—περὶ νούσων II and περὶ παθῶν—either stray strips of papyrus added by chance or the result of repeated wrong division of works written as though one treatise were the continuation of the preceding. The main portion belongs to that period, referred to by Plato in his polemic against medicine in the *Republic*, when men grew “fussy” about their health and followed elaborate rules in order to ward off diseases and keep themselves fit. It is not unreasonable to suppose that its date falls within the first quarter of the fourth century B.C.

The main interest of *Nature of Man* lies in the Empedoclean doctrine contained in the first eight chapters. The four humours are not the four elements of Empedocles, but they are analogous and perform analogous functions. It is their κρᾶσις that produces a healthy body,<sup>1</sup> and the whole argument implies that they are elemental and in themselves unchangeable. There was something vital in the philosophy of Empedocles, and as a basis of physics it reappears, modified but not essentially changed, in Plato's *Timaeus* and in Aristotle's *Physics*. Modern chemistry, with its theory of “elements,” is nearer akin to Empedocles than it is to atomism. The number of elements may be four or four hundred—the number

<sup>1</sup> Chapter IV

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is immaterial—but the essential factor, whether it is called *μῖξις, κρᾶσις* or combination, remains constant. *Nature of Man* is a striking, though minor, instance of perennial vitality in the thought of Empedocles<sup>1</sup>

Modern scholars have found the treatise more attractive than most of the others in the Hippocratic Collection. Carl Fredrich<sup>2</sup> wrote a doctoral thesis on its composition, and published further research five years later.<sup>3</sup> More recently an excellent edition was published as a doctoral thesis by Villaret<sup>4</sup> Galen has given us a full and interesting commentary

The chief manuscripts are A, M and V. The first shows its usual superiority in most cases where the manuscripts differ, but sometimes MV gives a preferable reading. In particular, there are several omissions in A almost certainly due to careless copying.

<sup>1</sup> Between Empedocles and *Nature of Man* came Philistion, who probably exerted some influence upon its author Villaret, p 66

<sup>2</sup> *De libro περὶ φύσιος ἀνθρώπου pseudhippocrateo* scripsit Carolus Fredrich, Gottingae, 1894

<sup>3</sup> *Hippokratische Untersuchungen*, Berlin, 1899 (pp. 13 foll.).

<sup>4</sup> *Hippocratis De Natura Hominis* scripsit Oskar Villaret, Gottingae, 1911.

# V

## HUMOURS

THIS work is perhaps the most puzzling in the Hippocratic Collection. It is obviously a scrap-book of the crudest sort; it has no literary qualities and it is obscure to a degree. Yet in ancient times *Humours* attracted great and continued attention. Apparently Bacchius worked on it, and it was familiar to Glaucias, Zeuxis and Heracleides of Tarentum. There are three Galenic commentaries, which recent German scholarship maintains are a Byzantine compilation containing, however, certain passages from the commentary, now lost, which Galen actually did write.<sup>1</sup> As the genuine Galenic commentary has been replaced by a forgery, one is tempted to suppose that the ancient *Humours* has suffered a similar fate. But there can be no doubt that our *Humours* was the work known to Erotian by that name.<sup>2</sup>

*Humours* is then ancient, but only a few of the old critics attributed it, or parts of it, to Hippocrates

<sup>1</sup> See Galen, XIX 35. One of the passages in the extant commentaries supposed to be genuine contains the mention of Zeuxis and Glaucias.

<sup>2</sup> See e.g. under πεπασμός, ἀδασμός, ἀπαρτί, πινώδεσι, αἵρεται and φῦσα in Nachmansohn's edition of Erotian.

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himself.<sup>1</sup> Its true genesis is a matter of doubt ; I have already suggested that it may be a haphazard collection of fragments put together by a careful but uncritical librarian.

The popularity<sup>2</sup> of *Humours* in ancient times may be due in part to its very difficulty ; it was, as it were, a challenge to the ingenuity of an ingenious people. A riddle provokes many answers, and *Humours* is a continuous riddle. But it has merits of its own, in addition to the provoking nature of its problems ; it is more utilitarian than many of the treatises in the Hippocratic *Corpus*. Prognosis is for once in the background. If we omit those portions that are identical with other passages in the *Corpus*, the remainder are chiefly concerned with the treatment and the prevention of disease. This is a refreshing change from the somewhat arid but otherwise similar propositions in *Aphorisms*. Particularly interesting are the catalogues or lists which appear in Chapters II-V. Are they heads of discourses, lecture-notes made by a professor to facilitate his instruction of a medical class, or are they analyses made by a student attending such a class ? The reader inclines to this view or to that according to his mood at the time, but however doubtful their origin, nobody can doubt the value of such lists at a time when pathology had not yet been systematised and treatment was still lacking in breadth and thoroughness. Catalogues, by enumerating the possibilities, widened the outlook of the practitioner and made it less unlikely that favourable opportunities would be overlooked.

<sup>1</sup> See Littré, Vol. I. pp. 369, 370

<sup>2</sup> Cf. Littré, I. 369 "En lisant ce livre, on s'explique difficilement la faveur dont il a joué dans l'antiquité."

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The title of the book is deceptive. After the first sentences there is little mention of the humours; indeed *Nature of Man* is the only Hippocratic work that deserves to be called *περὶ χυμῶν*. The true nucleus seems to be the catalogues beginning *σκεπτέα ταῦτα* (Chapter II), and the name was probably taken from the opening sentence and given to the whole scrap-book by some ignorant librarian.

The first edition came out in 1555, and few modern scholars have paid any serious attention to the work. Ermerins leaves whole chapters untranslated, with a brief remark in Latin that they are hopeless. Littré has very little to say about it, and his translation is often both unintelligible and unfaithful.

The chief manuscripts are A and M. I have collated both of these and also the Caius manuscript  $\frac{50}{27}$ .

## VI

### APHORISMS

THIS is the best known work in the whole Hippocratic Collection. From the earliest times it has been regarded with a reverence almost religious. Its authority was unquestioned until the breakdown of the Hippocratic tradition. The Greek manuscripts are more numerous than those containing any other work, while there are translations into Hebrew, Arabic, Syriac and Latin.<sup>1</sup> Editions abound in almost every modern language. "The titles alone," says Adams, "occupy ten pages in the edition of Littré, and still more in that of Kuhn." The most lavish praise has been bestowed upon the collection; Suidas says, ἀνθρωπίνην ὑπερβαίνουσι σύνεσιν, and as late as the nineteenth century it has been called "the physicians' Bible."

Yet it must be confessed that a modern reader finds *Aphorisms* disappointing; the promise of its dignified opening is scarcely fulfilled. The propositions are not arranged after any definite system, and the seven "sections" into which, since the time

<sup>1</sup> There are 140 Greek MSS, 232 Latin, 70 Arabic, 40 Hebrew and 1 Syriac. Besides Galen, the ancient commentators include Meletius, Stephanus of Athens and Theophilus. See further Pauly-Wissowa, s. v. Hippocrates, 16, p. 1845.

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of Galen, they have been grouped, are somewhat arbitrary. While containing much accurate and interesting information, *Aphorisms* is not useful enough to account for its astounding popularity. Why did it thrust *Regimen in Acute Diseases* and *Prognostic* into comparative obscurity? It may be urged that these are treatises, text-books in the shape of essays, and therefore not easily committed to memory by dull medical students. In this argument there is much truth; the aphorism is naturally popular with minds of a certain type at a particular stage of their development. We might therefore expect the aphoristic works to find greater favour with students than monographs, but why should *Aphorisms* be so much preferred before *Coan Prenotions* and *Pro-rhetic I*, or even before the Cnidian books, with their short and clear rules for diagnosis and treatment? Moreover, for sheer utility the later compilers of medical works, such as Celsus and Aretaeus, might be supposed far superior in meeting the needs of the general practitioner.

The problem must remain somewhat of a puzzle, but a few reasons may be suggested why *Aphorisms* enjoyed so long a vogue. In the first place it carried all the authority of a great name, and until comparatively modern times authority exerted an overwhelming influence in all regions of thought. The tradition is that Hippocrates composed it in his old age as a summary of his vast experience, and there is no reason to doubt that this tradition, with certain reservations, is essentially true. Then again it is a very comprehensive work, dealing with most sides of medical, if not of surgical practice.

The ancient testimony in favour of the Hippocratic

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authorship of *Aphorisms* is overwhelming, and points at least to an intimate connection between the collection and Hippocrates himself. Yet very many of the propositions obviously belong to the mass of medical aphorisms traditionally current in the schools of ancient Greece. These have come down to us in a number of collections, including *Coan Prenotions*, *Prorrhetic I*, *Nutriments*, *Dentition* and parts of *Epidemics*. Sometimes the same aphorism appears twice, with slight differences of form. *Aphorisms*, for instance, has 68 propositions found in *Coan Prenotions*.<sup>1</sup> So it may represent a collection of aphorisms made by Hippocrates from the vast number current either in literature or in tradition. Many new ones were probably added from the store of his personal experience, and several seem to be old aphorisms corrected and improved.

The various propositions are grouped according to subject, those, for instance, dealing with fevers being classed together. One proposition is sometimes a natural sequel to another, and so finds its final place.<sup>2</sup> How the groups of propositions are themselves arranged it is difficult to say. An alphabetical arrangement would be ideal for reference, as a book of aphorisms is more akin to a dictionary than to a text-book, but a close inspection fails to detect any such order in *Aphorisms*. Perhaps the writer did not see any reason for arranging the sections in any particular order, and so contented himself with an arrangement of the propositions.

<sup>1</sup> See my *Hippocrates*, II pp. xx-xxix.

<sup>2</sup> In the case of one aphoristic book, *Dentition*, it can be shown that the order is an alphabetical one, depending on key-words. See Vol II pp. 318, 319.



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A few details may be noticed here. The first aphorism is certainly from the hand of the "great" Hippocrates, and was placed by him in a position of prominence to mark the importance to the physician of the truths that are contained in it. The first section shows a fondness for the adjective σφαλερός, which occurs in I, III (four times), IV, V (twice). Here we have obviously an author's "pet" word, and, occurring where it does, it may be the favourite of Hippocrates himself. Finally, the section on fevers (IV. xxvii-lxxiii) ends with the sentence ἐν πυρετοῖσι δὲ ταῦτα γίνεσθαι. This appears to apply, not to the proposition in which it occurs (Lxxiii), but to the whole section. It means, "These are points to observe in fevers." We seem to have here the compiler's note to mark the end of a section. Again, IV. xiii begins with πρὸς τοὺς ἐλλεβόρους (which seems to be a title), and V. xxi closes with θέρμη δὲ ταῦτα ῥύεσθαι, possibly a misplaced title belonging to the long aphorism that follows. Perhaps most sections were never finished, and so received no note to mark their beginning or their end.

Aphoristic works invite interpellation, and many such additions are suspected in *Aphorisms*. I have generally noted these, and likewise those passages which occur again in other parts of the Hippocratic Corpus.

In an earlier volume I have given reasons for supposing that *Aphorisms* was written about 415 B.C.<sup>1</sup>

Ancient commentaries were numerous and careful,<sup>2</sup> the best now extant being those of Galen and Theophilus. The first edition appeared in 1488,

<sup>1</sup> See Vol II pp. xxviii and xxix.

<sup>2</sup> See Pauly-Wissowa, VIII. 2, p. 1815.

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the last was Beck's German translation published in 1907. F. Adam's second volume contains a good English translation with an excellent commentary, to which I am very much indebted. The texts of Ermerins and Reinhold I refer to under the abbreviations "Erm." and "Rein."

I have myself collated all the chief manuscripts containing *Aphorisms*. They are C', V, M and Urbinas 64 (referred to in notes as "Urb."). The last is a tenth or eleventh century manuscript in the Vatican, containing, among other things, the text of *Aphorisms* with the commentary of Theophilus. I do not think that its readings have been noted before,<sup>1</sup> and the same applies to much of V and M. Littré relied on C' and the Paris manuscripts, many of which are so closely related to either V or M that few of the readings of the latter were unknown to Littré, although he could not know their authority.

<sup>1</sup> They bear a strong resemblance to those of Littré's S, and the two manuscripts are probably closely related.

## VII

### REGIMEN I

THE long work called *Regimen* attracted little attention in early times. Erotian does not mention it, and Galen, though he makes several references<sup>1</sup> to it, is not an enthusiastic admirer. The second book, he says, might reasonably be considered worthy of Hippocrates, but the first is entirely divorced from his way of thinking.<sup>2</sup>

There were apparently two editions, one beginning with Book I and the other with Book II; of the latter, some copies began with *Χωρίων δὲ θέσιν* and others with *Σιτίων δὲ καὶ πομάτων δύναμιν*. The first of these editions was called *περὶ φύσεως ἀνθρώπου καὶ διαίτης*, the second *περὶ διαίτης*.<sup>3</sup> In Galen's time the whole work was divided up into three parts, as it is in our manuscript θ, the last section (*περὶ ἐνυπνίων*) having no separate title in that manuscript.

The three (or four) books are evidently closely connected in subject, though a special pleader might argue that they are not all by the same hand. They deal with what the author calls his "discovery"

<sup>1</sup> The chief passages are V 881; VI. 455, 473, 496, 541, 543; XV. 455; XVII A. 214; XVIII. A 8. They are discussed by Fredrich, Diels and the writer in Pauly-Wissowa.

<sup>2</sup> VI. 473

<sup>3</sup> Galen, VI 473.

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(εὕρημα), how, that is, one may learn from symptoms which of the two factors of health, food and exercise, is in excess, and to take precautions against the diseases that may spring from such excess.<sup>1</sup> This thesis is developed in the third book (with *Dreams*), while the second book gives the characteristics of various foods and exercises. The first book, after setting forth the subject that the author intends to treat, goes on to discuss the nature of man and of the universe of which man forms a part. This attempt to explain physiological processes by the principles of philosophic physics explains why scholars have found *περὶ διαίτης* I interesting in spite of its amazing difficulties.

It has been pointed out already that the difficulty is partly intentional, being due to the fashion of imitating oracular responses. But it is also partly caused by the author's carelessness; the details are sometimes blurred because they are not regarded as essential to the main argument. There is always a danger of over-systemisation in explaining ancient philosophy; the parts do not in every case fit exactly into their places, for a philosopher was sometimes inconsistent with himself. It is a great mistake for an interpreter to insist on making all the detail harmonise exactly. The work may be thus analysed.

The author complains of want of comprehensiveness in the work of his predecessors (Chap I).

<sup>1</sup> See especially III. 1 (LXVII); ἀλλὰ γὰρ αἱ διαγνώσεις ἔμτοιγε ἐξευρημέναι εἰσὶ τῶν ἐπικρατούντων ἐν τῷ σώματι, ἣν τε οἱ πόνοι ἐπικρατέωσι τῶν σίτων, ἣν τε τὰ σίτα τῶν πόνων, καὶ ὥς χρὴ ἕκαστα ἐξακεῖσθαι, προκαταλαμβάνειν τε ὑγίην, ὥστε τὰς νούσους μὴ προσπελάζειν κ.τ.ε.

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Correct dieting presupposes a knowledge of physiology. Health is due to the correct correspondence between food and exercise (Chap. II).

All things are composed of two different but complementary elements, fire and water. The *δύναμις* of fire is to cause motion, that of water is to nourish.

These elements are continually encroaching one on the other, but neither ever completely masters the other (Chap. III).

These elements are themselves logically capable of analysis into—

- (a) the hot and dry (fire);
- (b) the cold and the moist (water).

Fire, however, has some moisture from water, and water some dryness from fire. It is the mingling and separating of these elements that are inaccurately termed birth, death, decay and change (Chap. IV).

All nature is in a state of constant flux; there is a perpetual swinging of the pendulum, and a swaying from one opposite to the other (Chap. V).

Man, both body and soul, consists of fire and water, and there is a give and take in his case also, like "parts" joining like "parts" and rejecting the unlike (Chap. VI).

Diet must contain all the "parts" of man, otherwise there could be no growth. The taking in of nutriment, and the resulting growth and evacuation, are like the up-and-down motions of sawing a log. One implies the other (Chap. VII).

How the elements behave in the processes of generation and growth; there is no real birth and

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decay, but only increase and diminution (Chap. VIII-X).

The processes of the arts and crafts are copies of those of the universe and of the nature of man, the apparent opposites are merely different aspects of the same thing (Chap. XI-XXIV).

The soul of man, a blend of fire and water, helps to feed the body, and the body helps to feed the soul (Chap. XXV).

The development of the embryo (Chap. XXVI). Males (inclining to fire) and females (inclining to water) generate offspring that are male or female according to the predominance of the male or female element

- (1) Male from man and male from woman : brilliant men.
- (2) Male from man mastering female from woman : brave men.
- (3) Male from woman mastering female from man : hermaphrodites.
- (4) Female from both man and woman : lovely women.
- (5) Female from woman mastering male from man : bold but modest women.
- (6) Female from man mastering male from woman : brazen women.

The generation of twins (Chap. XXX).

Superfetation (Chap. XXXI).

The various constitutions of man due to the character of the water and fire of which the body is composed. The following combinations are considered —

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- (1) finest fire and rarest water ;
- (2) strongest fire and densest water ,
- (3) densest water and finest fire ,
- (4) moistest fire and densest water ;
- (5) strongest fire and finest water ;
- (6) rarest fire and driest water (Chap. XXXII).

The composition of the body at the various ages (Chap. XXXIII).

Sex and the composition of the body (Chap. XXXIV).

The intelligence (sensitiveness) of the soul in relation to the blend of fire and water (Chap. XXXV)

What regimen can, or cannot, do to effect a change in the soul (Chap. XXXVI).

The weakness of the writer's thesis is plain to all. He takes an unproved postulate and builds upon it a detailed theory of health and disease—the very fault attacked by the author of *Ancient Medicine*. This defect tends to vitiate the very sensible observations in the second and third books dealing with foods, drinks, exercise and regimen generally. Had the writer confined himself to these, and worked out his scheme without any bias due to the supposed effects of fire and water, he would have achieved a more useful result without in the least weakening his boasted *εὐρημα*.

It should be noticed, however, that Dr. Peck maintains that the *εὐρημα* was just this point—the expression of health-factors in their fire-and-water values enables a man accurately to adjust the proportion of food to exercises. But in Chapter II (Book I) and again in Chapters LXVII and LXIX

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(Book III) the "discovery" is clearly identified with *προδιάγνωσις*, how to tell beforehand, by symptoms, whether food or exercise is in excess, and by so doing *προκαταλαμβάνειν τὴν ὑγίην*. When the details of the discovery are discussed, in Chapters LXX-LXXXV, fire and water come in only in so far as want of exercise is supplemented by warmth, and want of nourishment by a "moist" diet. The mere equation of exercise with fire and of food with water does not, and could not, carry the author very far.

But in spite of this inherent fault the theory is worked out most cleverly. The philosophic position is that of an intelligent and progressive eclectic, who combines, instead of merely adding together, the results reached by his predecessors. The perpetual flux of Heracleitus and his harmony through opposition; the four "opposites" of Empedocles; the brilliant theory of change elaborated by Anaxagoras—all these are worked up into a system that appears like the creation of a single mind. Recent criticism<sup>1</sup> has shown a close resemblance between the account of the soul and certain parts of Plato's *Timaeus*.<sup>2</sup> The latter may be from Pythagorean sources, and it is interesting to note that Chapter VIII, and perhaps other places also, shows strong Pythagorean influence.<sup>3</sup> Yet there is no patchwork effect, so skilfully are the parts woven together.

<sup>1</sup> Especially the doctoral thesis of A. L. Peck, not yet published.

<sup>2</sup> See especially 37 B, C; 71 B-79 B · 81 E-86 A (diseases of the body); 86 B-87 B (diseases of the soul depending on bodily condition); 91 A (the seed). Peck notices also a resemblance between the account of generation and that given in the treatise *περὶ γονῆς*.

<sup>3</sup> *B.g.* the dualism of fire)(water.



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The writer's theory becomes a little plainer if we look upon the universe as the mutual and alternating encroachment upon each other of fire and water. These elements (whether they are regarded as limited in amount is not quite clear) contain the four traditional opposites:—

(a) fire contains the hot, the dry and the moist;

(b) water contains the cold, the moist and the dry

Fire advances, sets water in motion and turns it to steam; then it retires and the steam condenses to water. But there are limits to this advance and retirement; the water is never completely "mastered," nor is the fire ever completely quenched. The various things of this world, including animals, are all the result of this alternate swaying, and represent, so to say, various stages in a never-ending process. The writer gives a few details, but hastens on to the application of this general theory to living bodies. Both body and soul contain fire and water, but presumably soul is the more "fiery" of the two. The fire is regarded as the cause of the circulation of food, which enters the body, causes growth, and then is (at least partly) evacuated. Here "give and take" is continually and clearly illustrated. If it were not for the entering in of certain nourishment and the going out of *excreta* and *secreta*, the animal would die. Any abnormality, any grit in the machinery, any disproportion between the incomings and the outgoings, results in disease. Life, in fact, is identified with change, and change with biological, organised growth, as distinct from mere quantitative increase or decrease.

So far the picture is fairly clear, but when the writer proceeds to explain growth he becomes

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obscure. It is obviously not quantitative increase only, as in Chapter VII growth is said to imply the existence of all the "parts" of the body in the foods that nourish it. What are these parts? Are they the blood, flesh and marrow, etc. of Anaxagoras? If so, how do they become fixtures, what differentiates the proportion of fire and water which makes up blood from the same proportion before it is blood? What is it, in fact, that makes blood "breed true," and have a permanent existence as a specific substance? In general terms, what is it that causes specific differences, separating for ever blood from marrow, horse from man, and rose from daisy? No clear answer is given, but in Chapter VIII it seems to be implied that it is all a matter of "attunement."<sup>1</sup> Water and fire, if they attain one attunement, become one thing, if another attunement, another thing. As a modern chemist might say, one attunement of oxygen and hydrogen produces water, another attunement hydrogen peroxide. Exact proportions in favourable conditions produce, not mechanical mixture, but chemical change.<sup>2</sup>

The name of the author will probably never be known to us. Even in Galen's time there was no manner of agreement among students. Some indeed attributed *περὶ διαίτης* to Hippocrates himself; others, however, considered the writer to be Philistion, or

<sup>1</sup> This doctrine of attunement (*ἁρμονία*) was Pythagorean in origin, but was developed by Heraclitus, who made it one of the pillars of his system.

<sup>2</sup> Dr. Peck thinks that the crucial passage is the first part of Chapter VI, where *ὅλα ὅλων* may refer to the chemical attunements (if I may so call them) that differentiate species from species, and *μέρεα μερέων* to those that differentiate one "part" of the body from another.

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Ariston, or Euryphon, or Phaon, or Philetas.<sup>1</sup> Modern scholars are equally uncertain in their opinions. Littré would attribute it to Hippocrates himself, were it not for the weight of ancient authority against that view. Fredrich assigns it to a "Compiler" who lived at the end of the fifth century B.C.<sup>2</sup> Peck does not assign the treatise to any particular author, but sees close affinities to Philistion, Diocles, Plato and the author of *περὶ γυνῆς*. Teichmüller would assign the work to the period between Heraclitus and Anaxagoras, Zeller to the period between 420 and 380 B.C.

One may be fairly certain that the date of composition is not far from 400 B.C.—all the lines of evidence point to that date—but the author cannot be identified with any certainty or even probability. He must, however, have belonged to that school of "health-faddists" of whom Plato<sup>3</sup> speaks in such disparaging terms. Perhaps the work owes to Herodicus of Selymbria "who killed fever-patients by excessive exercise,"<sup>4</sup> more than is yet generally conceded.<sup>5</sup>

<sup>1</sup> See Galen, VI. 473, and XV. 455. In XVIII. A 9 Pherecydes is mentioned as one to whom the work was sometimes ascribed.

<sup>2</sup> See *Hippokratistische Untersuchungen*, p. 223: "Der Verfasser hat zweifellos nach Heraclit, nach Anaxagoras gelebt und ist ein—vielleicht etwas jungerer—Zeitgenosse eines Archelaos, Kratylos und Herodikos von Selymbria. Das weist auf das Ende des fünften Jahrhunderts."

<sup>3</sup> See *Republic*, 406 B—D.

<sup>4</sup> *Epidemics*, VI (Littré, V 302)

<sup>5</sup> But see Fredrich, *op. cit.*, pp. 217–221. I may add that it is somewhat difficult to decide whether the author was a practising physician or not. No passages can be quoted that are really conclusive, but the general conclusion suggested by Books II and III is that the author was a "health expert," and not a professional doctor.

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One more point remains to be noticed. The great importance attached to regimen in this treatise is characteristic of all that is best in Greek medicine. Upon it the physician relied, both to preserve health and to heal diseases. Drugs, of which he had only a few, and these chiefly purges, were regarded as of secondary importance only. "Live a healthy life," said the Greek doctor, "and you are not likely to fall ill, unless you have an accident or an epidemic occurs. If you do fall ill, proper regimen will give you the best chance of recovery." It is not surprising that *Regimen* has close affinities to other works in the *Corpus*, notably *Ancient Medicine*, *Regimen in Acute Diseases* and *Regimen in Health*. However much they may differ in scope and detail, all these works are written under the conviction that medicine is merely a branch of dietetics.

The first book of *Regimen* has attracted many modern scholars. Bywater included Chapters I-XXIV in his *Heracleti Ephesi reliquae*.<sup>1</sup> Carl Fredrich has fully discussed the work, in many places reconstructing the text, in his *Hippokratische Untersuchungen*.<sup>2</sup> H. Diels has published two interesting papers in *Hermes*,<sup>3</sup> and a great part of the text appeared in his *Herakleitos von Ephesos*.<sup>4</sup> Several other less important contributions are mentioned in the article *Hippokrates* (16) in Pauly-Wissowa.<sup>5</sup> But

<sup>1</sup> Oxford, 1877.

<sup>2</sup> Pp 81-230

<sup>3</sup> *Hippokratische Forschungen* I in Band 45, pp. 125-150, and *Hippokratische Forschungen* II and III in Band 46, pp 267-285

<sup>4</sup> Berlin, 1909

<sup>5</sup> *E.g.* Feuchtersleben, Bernays, Schuster, Teichmüller, Zeller and Gomperz.

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all these are superseded by a masterly discussion of the whole of the first book, in its relation to Greek philosophic thought, submitted by Dr. A. L. Peck in 1928 for the degree of Ph.D. This work is not yet published, and I must express my gratitude to Dr. Peck for allowing me to read it at my leisure, and for discussing with me difficult points of interpretation

The chief manuscripts are  $\theta$  and M, both of which have been specially collated for this edition of the text. There is an old Latin translation, Paris. lat 7027, which may have been made in the sixth century, although the manuscript itself is of the tenth century.<sup>1</sup> A very interesting manuscript, which unfortunately I have been unable to collate, is the manuscript referred to by Littré as K'. It almost certainly gives the right reading in Chapter XXXVI, where both  $\theta$  and M go astray.

<sup>1</sup> See Diels, *Hipp Forschungen*, 1, p. 137. Readings from this manuscript are occasionally given by Littré.

## VIII

### REGIMEN II—IV

THE last three books of *Regimen* leave the translator very uneasy. It is not that they are full of mysterious puzzles, as are *Regimen I*, *Precepts* and *Decorum*. These stare one in the face, and cannot be overlooked ; but the greater part of *Regimen* is full of concealed traps, into which even an experienced translator may fall unawares. The Greek is somewhat curious, and a temptation exists to apply the strict rules of criticism and interpretation that are applied to Plato and Demosthenes. The result is often to force on the original a meaning that makes indifferent sense. Again, the writer is fond of using common words in a semi-technical sense, difficult to apprehend. Even after a study of Dr. A. L. Peck's *Pseudo-Hippocrates Philosophus* one is in great doubt as to the meaning, in *Regimen*, of δύναμις, περίοδος, ἀπόκρισις, and many other words. Synonyms present an equal difficulty. There may be, for instance, a subtle danger in translating both γυμνάσια and πόνοι by "exercises" ; but it is just as dangerous to discriminate between them by rendering the former "gymnastics," while to suggest in an English translation the right amount of effort or fatigue implied in πόνος is past the ability

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of the present translator, at any rate. Even a casual reader will be worried by the author's use of *προσάγω*, one of his favourite words. Does it always imply, as Littré and Ermerins indicate by their translations, a gradual increase? Such a progression is certainly signified by the phrase *ἐκ προσαγωγῆς*, but I have felt most disquieting doubts when so rendering the simple verb without the addition of *κατὰ μικρὸν* or *ἐξ ὀλίγου*. A similar uncertainty perplexes the mind when our best manuscript presents a reading at variance with the received canons of Greek grammar or of Greek idiom. In the case of a second-rate writer, not over-careful in style, which of the two is to be preferred: (1) a slipshod expression in a very faithful manuscript or (2) a more elegant and accurate expression in manuscripts presenting every appearance of having been emended by zealous editors or scribes? Each case has to be decided on its merits, and into every decision enters a disquieting amount of guess-work.

It is pleasant to turn from these troublesome, if minor, details to the general purpose of the work, which is a justification and exposition of *προδιάγνωσις*, "the nipping of a disease in the bud." Plato, indeed, attacks with justice the hypochondriacism that turns life into a lingering death, but nothing but praise is due to the man who first conceived the idea of anticipating disease, of meeting it half-way, and of attempting to check it before it can get a fatal hold. The author, in fact, was the father of preventive medicine; *ἀλλὰ χρὴ προθυμείσθαι* is his oft-repeated slogan. His merit is all the greater when we remember that the most famous Hippocratic works know nothing of *προδιάγνωσις* but only of

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πρόγνωσις. They take a fatalistic view, and assume that every disease must take its course. The author of *Regimen* says: "No, the course can be cut short, and the severity of the disease mitigated." In this view there is a large element of truth. By taking care in good time many a patient suffering from a cold has prevented a fatal bronchitis or pneumonia; many a "weak-chested" person has by similar precautions kept away consumption. On the other hand, some diseases must run their course with but slight, if any, modification. Typhoid and measles, for example, can never be completely aborted when once they have been definitely introduced into the human system. It is more than doubtful whether the author of *Regimen*, or any Greek of the classical period, knew the ordinary zymotic diseases, but had he done so he could never have understood (nobody could understand before Pasteur) why the εἴρημα was inapplicable to at least one large class of maladies.

In fact προδιάγνωσις, while marking an advance, does not go far enough. To abort a disease is good; to prevent it altogether is far better. The Greek had experience enough to outline a course of regimen designed to preserve in ordinary circumstances a fair standard of health, but he had not the experience required to prevent an outbreak of epidemic disease.

It would be beyond the scope of the present edition to discuss in detail the qualities assigned in the second book to foods, drinks, exercises and so forth, or to appreciate the value of the prescriptions in the third book for undoing the mischief caused by excess of food or by excess of exercise. A lengthy volume would be required to do even moderate justice to these questions, and even a full discussion



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could lead only to the unsatisfactory conclusion that the author has twisted facts wholesale to make them square with his theory. The same remarks reply to the fourth book, sometimes called *Dreams*. One or two details, however, call for a passing notice because of their intrinsic interest.

*Dreams* contains the first occurrence in classical literature—at least I can discover no earlier one—of a supposed connection between the heavenly bodies and the fates of individual human lives. The connection, indeed, is not clearly defined; we are not told that these bodies actually interfere with the course of events. But it is definitely stated that to dream about them, at any rate to see certain dreams in which they behave in certain ways, means health or a risk of illness. To a modern it is indeed strange that dreams of this sort occupy so large a portion of the book. But a modern, unless he be an astronomer, knows or cares little about the stars. Clocks and watches, the compass, calendars and almanacs have made star-lore quite unnecessary for most people. But the ancients were forced, by the very exigencies of existence, to contemplate the heavens carefully and continuously. The sun, moon and stars entered largely into their conscious and subconscious life, and we need not be surprised that celestial phenomena figured largely in their dreams.

*Regimen* is the only book in the *Hippocratic Corpus* that lays any emphasis on prayer to the gods. There is, indeed, a passing reference in *Prognostic*, Chapter I, deleted by modern editors, to the possibility of there being  $\tau\iota$  θεῖον in certain cases of illness, while Chapter VI of *Decorum* appears to regard the gods as the cause of cures in medicine and

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surgery, the doctor being only the means. But to the author of *Regimen* prayer seems to be an integral part of many prescriptions <sup>1</sup>

A mention should be made of the importance attached to walking as a means of attaining health or of preserving it. Even after violent exercise a walk is prescribed in many cases, possibly or perhaps probably to avoid stiffness and to allow the body to cool slowly. Early-morning walks, and walks after dinner, are recommended constantly. It is unnecessary to point out how wise this advice is, and how well it agrees with the best modern methods of training.

There are many features of *Regimen* that strike us as strangely modern. Unconsciously we are in the habit of putting massage among newly-discovered methods of therapeutics. Yet *τρίψις* in the fifth century before Christ was both popular and long-established. What can *φωνῆς πόνοι* represent except breathing exercises and the like? And even modern hydropathy must confess that the Russian bath has a very near relative in the *πυρία*. The *ἀνακούφισμα* was certainly not "relief" (new Liddell and Scott), but a raising of the body from the prone position by using the arms, a well-known form of exercise.

I have not tried to distinguish between *σιτία* and *σῖτα*; indeed M regularly prefers the former word and θ the latter. While translating both by "food" I am aware that farinaceous foods are usually meant. Similarly I have rendered *ᾠσα* by "meats," although

<sup>1</sup> See e.g. Chapters LXXXVIII and XC. It is interesting to note that a reader (possibly a reviser or even the original scribe) of the MS. θ tried to erase the names of heathen deities.

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fish is included under the term. Any attempt to be pedantically accurate, besides being awkward, results in more confusion being introduced than that which is removed.

One or two technical terms of the gymnasium present special difficulties. Few expressions in *Regimen* are more common than *τρόχος* (or *τροχός*, as it is spelt in our manuscripts) and *καμπτοὶ δρόμοι*. Yet our dictionaries and books of reference either neglect them or describe them in a most uncertain way. Sometimes *τρόχος* is assumed to be a mere equivalent of *δρόμος*, a view perhaps derived from such passages as Euripides *Medea* 46 and *Hippolytus* 1133; the old translators, followed by Littré and Ermerins, make out the *τρόχος* to be a round track.

The *καμπτὸς δρόμος* is even more perplexing. It is obviously a "bent" track, but what was the nature of the bend? Was it a zig-zag? Or was it a turning, as the name suggests, round the *καμπτήρ* to the starting-point? Was the *καμπτὸς δρόμος*, in other words, the generic word for a type of track of which the *διάυλος* was a specific instance? Whichever answer we see fit to give, the puzzle remains that the Greeks placed *καμπτοὶ δρόμοι* in one class and the straight course in another, although why a straight quarter of a mile should differ essentially from two hundred and twenty yards there and then back is indeed a curious enigma.

*Regimen* contains many passages in which occurs the same difficulty as that which is to be found so often in *Epidemics I* and *III*. Do the plurals *πολύς* and *ὀλίγος* refer to size or frequency? Does *περίπατοι πολλοὶ* mean "many walks" or "long walks"? The same answer, it seems to me, should

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be given as I gave in the *General Introduction* to Vol. I, p. lxi. In the great majority of cases size, not frequency, is referred to, and, unless the general sense is against this interpretation, πολλοὶ and ὀλίγοι should be translated by "long" and "short."

## IX

### THE MANUSCRIPTS AND DIALECT OF THE HIPPOCRATIC COLLECTION

A CAREFUL reader will observe that whereas I have not materially changed my opinion of the relative value of our manuscripts—A,  $\theta$ , C' are our primary authorities—I am somewhat dubious about the rules for spelling given by Kuhlwein in the *Prolegomena* to the Teubner edition of Hippocrates, Vol. I, pp. lxvi-cxxviii. In my first volume of the Loeb series I accepted without question the following principles for determining the orthography of the Hippocratic *Corpus*.—

- (1) That the pronominal forms in  $\delta\kappa$ - should be avoided;
- (2)  $\epsilon + \epsilon$  contract, but not  $\epsilon + o$ ;
- (3) γίνεσθαι not γίγνεσθαι,
- (4) various rules for  $\nu$  ἐφέλκυστικόν;
- (5) the pseudo-ionisms αὐτέω, etc., are to be avoided;
- (6) σύν not ξύν.

A prolonged study of the manuscripts has made me feel very doubtful about some of these principles, and my doubts appear to be shared by I L Heiberg, who edited the first volume of Hippocrates in the *Corpus Medicorum Graecorum*. Heiberg indeed does  
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not follow strictly any of these rules; my own view is that two are correct and the others more or less uncertain. The pseudo-ionisms have very little authority, nor has γίγνεσθαι. The form ξύν is very doubtful, and I have printed in every case σύν, without, however, being confident that no Hippocratic writer ever wrote ξύν. The case is much the same with ε + ε, which I always contract, and with ε + ο, which I rarely contract to εν. For the pronominal forms I follow usually the best MS authority in each case. There is a tendency for our earliest manuscripts not to use the όκ- forms, but it is only a tendency, and ought not, I think, to be narrowed to a rigid rule. As for ν ἐφελευστικόν, Kuhlewein's "rules" are so complicated that they can scarcely have been followed by the not over-careful writers whose works are contained in the *Corpus*.

I believe, in short, that those scholars are mistaken who attribute strict uniformity to the authors, and indiscriminate carelessness to the scribes and copyists. It is very hard to be convinced that all the writers, of various degrees of ability, and living at various times and (apparently) at various places, were perfectly at home in a dialect obviously artificial, kept up simply out of respect for tradition. Surely a more probable supposition is that our manuscripts exhibit a slight but varying carelessness on the part of the writers, made even more confusing by greater carelessness on the part of many generations of scribes. In brief, we cannot determine exactly the Ionic of the Hippocratic collection; the most we can do is to observe tendencies.

The conviction that I expressed in the preceding volumes, that at some period or periods the manu-

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scripts were copied with but slight regard for verbal accuracy, has grown stronger with prolonged study. In my critical notes I have quoted in full the readings of our chief manuscripts in places which put, I think, my contention beyond all reasonable doubt.

## DESCRIPTION OF PLANE TREE

(*Frontispiece*)

THIS ancient plane tree stands in the agora of the chief town of Cos, and it is connected in local tradition with Hippocrates, who is said by the Coans to have taught under its shade. The branches spread over the whole market-place, being supported by marble columns from the site of the temple of Asclepios: the bark has now grown over them so that they seem to be a natural part of the tree. Hermocrates (4th century B.C.) mentions a plane tree as a landmark of Cos.

οἶσθα δὲ καὶ τὸν αἰιδόν, ὃν Εὐρυπύλου πολιῆται  
Κῶοι χάλκειον θῆκαν ὑπὸ πλατάνῳ.

Alexander the Great must have stood beneath this tree, and Paul of Tarsus, to name but two of the host of historical persons who have passed that way. There is no reason to doubt that it is more than 2500 years old.

Sir George Birdwood said as much, in a letter to *The Times* of August 16, 1906, where he gives a long list of ancient trees, many of them older than this.





HIPPOCRATES

NATURE OF MAN

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

Ι. "Οστις μὲν οὖν εἶωθεν ἀκούειν λεγόντων  
 ἀμφὶ τῆς φύσιος τῆς ἀνθρωπείης<sup>1</sup> προσωτέρω ἢ  
 ὅσον αὐτῆς<sup>2</sup> ἐς ἱητρικὴν ἀφήκει,<sup>3</sup> τούτῳ μὲν οὐκ  
 ἐπιτήδειος ὅδε ὁ λόγος ἀκούειν· οὔτε γὰρ τὸ  
 πάμπαν ἡέρα λέγω τὸν ἄνθρωπον εἶναι, οὔτε  
 πῦρ, οὔτε ὕδωρ, οὔτε γῆν, οὔτ' ἄλλο οὐδὲν ὃ τι  
 μὴ φανερόν ἐστιν ἐνεδόν<sup>4</sup> ἐν τῷ ἀνθρώπῳ· ἀλλὰ  
 τοῖσι βουλομένοισι ταῦτα λέγειν παρήμι.  
 δοκέουσι μέντοι<sup>5</sup> μοι οὐκ ὀρθῶς γινώσκειν οἱ  
 10 ταῦτα<sup>6</sup> λέγοντες· γνώμη μὲν γὰρ τῇ αὐτῇ πάντες  
 χρέονται, λέγουσι δὲ οὐ ταῦτά· ἀλλὰ τῆς μὲν  
 γνώμης τὸν ἐπίλογον τὸν αὐτὸν ποιοῦνται<sup>7</sup>  
 (φασί τε<sup>8</sup> γὰρ ἓν τι<sup>9</sup> εἶναι, ὃ τι ἔστι, καὶ τοῦτο  
 εἶναι τὸ ἓν τε καὶ<sup>10</sup> τὸ πᾶν) κατὰ δὲ τὰ ὀνόματα  
 οὐχ ὁμολογέουσιν· λέγει δ' αὐτῶν ὁ μὲν τις  
 φάσκων ἡέρα τοῦτο εἶναι τὸ ἓν τε καὶ τὸ πᾶν, ὁ  
 δὲ πῦρ, ὁ δὲ ὕδωρ,<sup>11</sup> ὁ δὲ γῆν, καὶ ἐπιλέγει ἕκαστος  
 τῷ ἑωυτοῦ λόγῳ μαρτύριά τε καὶ τεκμήρια, ἃ  
 ἐστὶν οὐδέν. ὅποτε δὲ γνώμη τῇ αὐτῇ<sup>12</sup> προσ-  
 20 χρέονται, λέγουσι δ' οὐ τὰ αὐτά, δηλον ὅτι οὐδὲ

<sup>1</sup> ἀνθρωπείης A: ἀνθρωπίνης MV

<sup>2</sup> αὐτῆς A: αὐτέης M αὐτέη V.

<sup>3</sup> ἀφήκει A. ἀφίκει MV: ἐφήκει Littré

<sup>4</sup> ἐνεδόν AV· ἐν ἐδόν M Galen mentions both readings and prefers ἐν ἐδόν.

<sup>5</sup> μέντοι A: δὲ MV.

## NATURE OF MAN

I. HE who is accustomed to hear speakers discuss the nature of man beyond its relations to medicine will not find the present account of any interest. For I do not say at all that a man is air, or fire, or water, or earth, or anything else that is not an obvious constituent of a man; such accounts I leave to those that care to give them. Those, however, who give them have not in my opinion correct knowledge. For while adopting the same idea they do not give the same account. Though they add the same appendix to their idea—saying that “what is” is a unity, and that this is both unity and the all—yet they are not agreed as to its name. One of them asserts that this one and the all is air, another calls it fire, another, water, and another, earth; while each appends to his own account evidence and proofs that amount to nothing. The fact that, while adopting the same idea, they do not give the same account, shows that their knowledge

<sup>6</sup> ταῦτα A τὰ τοιαῦτα MV.

<sup>7</sup> προίενται A : ποιέονται MV : ποιεῦνται Villaret.

<sup>8</sup> τε A : MV omit. <sup>9</sup> τι MV : τε A.

<sup>10</sup> A omits τὸ ἔν τε καί

<sup>11</sup> ὁ δὲ ὕδωρ ὁ δὲ πῦρ A : ὁ δὲ πῦρ ὁ δὲ ὕδωρ MV.

<sup>12</sup> ὁπότε δὲ γνώμη τῇ αὐτῇ A . ὅτι μὲν γὰρ τῇ αὐτῇ γνώμῃ πάντες M . ὅτι μὲν γὰρ τῇ αὐτῇ γνώμῃ πάντες V

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

γινώσκουσιν αὐτά.<sup>1</sup> γνοίη δ' ἂν τόδε τις <sup>2</sup>  
 μάλιστα παραγενόμενος αὐτοῖσιν ἀντιλέγουσιν·  
 πρὸς γὰρ ἀλλήλους ἀντιλέγοντες οἱ αὐτοὶ ἄνδρες <sup>3</sup>  
 τῶν αὐτῶν ἐναντίον <sup>4</sup> ἀκροατέων οὐδέποτε τρεῖς <sup>5</sup>  
 ἐφεξῆς ὁ αὐτὸς περιγίνεται ἐν τῷ λόγῳ, ἀλλὰ  
 ποτὲ μὲν οὗτος ἐπικρατεῖ, ποτὲ δὲ οὗτος, ποτὲ  
 δὲ <sup>6</sup> ὧς ἂν τύχῃ μάλιστα ἢ γλωσσα ἐπιρρυεῖσα <sup>7</sup>  
 πρὸς τὸν ὄχλον. καίτοι <sup>8</sup> δίκαιόν ἐστι τὸν φάντα <sup>9</sup>  
 ὀρθῶς γινώσκειν ἀμφὶ τῶν πρηγμάτων παρέχειν  
 30 αἰεὶ ἐπικρατέοντα τὸν λόγον τὸν ἐωυτοῦ, εἴπερ  
 ἔόντα γινώσκει καὶ ὀρθῶς ἀποφαίνεται. ἀλλ'  
 ἐμοί γε δοκέουσιν οἱ τοιοῦτοι ἄνθρωποι αὐτοὶ  
 ἐωυτοὺς <sup>10</sup> καταβάλλειν ἐν τοῖσιν ὀνόμασι τῶν  
 λόγων αὐτῶν ὑπὸ ἀσυνεσίας, τὸν δὲ Μελίσσου  
 35 λόγον ὀρθοῦν.

II. Περὶ μὲν οὖν τούτων ἀρκεῖ μοι τὰ εἰρημένα.  
 τῶν δὲ ἱητρῶν οἱ μὲν τινες λέγουσιν ὡς ὠνθρωπος  
 αἰμά <sup>11</sup> ἐστίν, οἱ δ' αὐτῶν χολήν φασιν εἶναι τὸν  
 ἄνθρωπον, ἔνιοι δὲ τινες φλέγμα· ἐπίλογον δὲ  
 ποιέονται καὶ οὗτοι <sup>12</sup> πάντες τὸν αὐτόν· ἐν γὰρ <sup>13</sup>  
 εἶναί φασιν, ὃ τι ἕκαστος αὐτῶν βούλεται ὀνο-

<sup>1</sup> A omits αὐτά Wilamowitz and Villaret read οὐδὲν for οὐδὲ and omit αὐτά.

<sup>2</sup> τῷδε (τόδε in another hand) τίς A : τῷδέ τις M . τόδε τις V : τις τόδε Littré, with one MS.

<sup>3</sup> ἄνδρες A : ἄνθρωποι MV.

<sup>4</sup> A correcting hand in A has written ω over the ο of ἐναντίον.

<sup>5</sup> Littré says that a later hand in A has emended τρεῖς to τρίς. The rotograph shows τρεῖς Both M and V have τρεῖς

<sup>6</sup> A reads τότε μὲν . . . τότε δὲ . . . τότε δέ.

<sup>7</sup> ἐπιρρυεῖσα A ρυεῖσα MV.

<sup>8</sup> καίτοι A : καὶ τὸ MV.

## NATURE OF MAN, I.-II.

too is at fault. The best way to realise this is to be present at their debates. Given the same debaters and the same audience, the same man never wins in the discussion three times in succession, but now one is victor, now another, now he who happens to have the most glib tongue in the face of the crowd. Yet it is right that a man who claims correct knowledge about the facts should maintain his own argument victorious always, if his knowledge be knowledge of reality and if he set it forth correctly. But in my opinion such men by their lack of understanding overthrow themselves in the words of their very discussions, and establish the theory of Melissus<sup>1</sup>

II. Now about these men I have said enough, and I will turn to physicians. Some of them say that a man is blood, others that he is bile, a few that he is phlegm. Physicians, like the metaphysicians, all add the same appendix. For they say that a man is a unity, giving it the name that severally they

<sup>1</sup> A philosopher of the Eleatic School, who appears to have flourished about 440 B.C. He maintained that Being is eternal, infinite, invariable and a unity. The disputants referred to in the text "established the theory of Melissus" by showing how many difficulties are involved in equating Being with any one of the four elements.

Diels' conjecture would give the meaning "by words opposed to their thesis itself."

<sup>9</sup> τὸν φύσαντα (altered to φήσαντα) A: τὸν φάντα M: τὸ φάντα V

<sup>10</sup> αὐτοὶ ἑαυτοὺς A: σφᾶς αὐτοὺς MV. Diels conjectures (for ἐν τοῖσιν . . . αὐτῶν) ἀντίοισιν ὀνόμασι τῷ λόγῳ αὐτῶ

<sup>11</sup> After αἶμα V has μόνον. So M (in margin).

<sup>12</sup> οὔτοι A: αὐτοὶ MV

<sup>13</sup> MV have ἐν γάρ τι.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

μάσας,<sup>1</sup> καὶ τοῦτο<sup>2</sup> μεταλλάσσειν τὴν ιδέην καὶ  
τὴν δύναμιν, ἀναγκαζόμενον ὑπὸ τε τοῦ θερμοῦ  
καὶ τοῦ ψυχροῦ, καὶ γίνεσθαι<sup>3</sup> γλυκὺ καὶ πικρὸν  
10 καὶ λευκὸν καὶ μέλαν καὶ παντοῖον. ἐμοὶ δὲ  
οὐδὲ ταῦτα δοκεῖ ὧδε ἔχειν.<sup>4</sup> οἱ οὖν<sup>5</sup> πλείστοι  
τοιαῦτά τινα καὶ<sup>6</sup> ἐγγύτατα τούτων ἀποφαίνον-  
ται. ἐγὼ δὲ φημι, εἰ ἐν ἧν ἄνθρωπος, οὐδέποτε  
ἂν ἤλγεεν· οὐδὲ γὰρ ἂν ἦν<sup>7</sup> ὑφ' ὅτου<sup>8</sup> ἀλγήσειεν  
ἐν ἑών.<sup>9</sup> εἰ δ' οὖν καὶ ἀλγήσειεν, ἀνάγκη καὶ τὸ  
ιώμενον ἐν εἶναι· νῦν δὲ πολλὰ· πολλὰ γάρ  
ἐστὶν ἐν τῷ σώματι ἐνεόντα, ἃ, ὅταν ὑπ'  
ἀλλήλων παρὰ φύσιν θερμαίνηται τε καὶ ψύχη-  
ται, καὶ ξηραίνεται καὶ ὑγραίνεται, νούσους  
20 τίκτει· ὥστε πολλὰ μὲν ιδέαι τῶν νοσημάτων,  
πολλὴ δὲ καὶ ἡ ἰησις ἐστίν. ἀξιῶ δὲ ἔγωγε  
τὸν φάσκοντα αἷμα εἶναι μῦνον τὸν ἄνθρωπον,  
καὶ ἄλλο μηδέν, δεικνύειν αὐτὸν μὴ μεταλ-  
λάσσοντα τὴν ιδέην μηδὲ<sup>10</sup> γίνεσθαι παντοῖον,  
ἀλλ' ἡ ὥρην τινὰ τοῦ ἐνιαυτοῦ ἢ τῆς ἡλικίης τῆς  
τοῦ ἀνθρώπου, ἐν ᾗ αἷμα ἐνεὸν φαίνεται μῦνον  
ἐν τῷ ἀνθρώπῳ· εἰκὸς γὰρ εἶναι μίαν τινὰ ὥρην,

<sup>1</sup> αὐτῶν Βούλεται ὀνομάσας A: ἠθέλησεν ὀνομάσαι αὐτέων M. ὀνομάσαι ἠθέλησεν αὐτέων V.

<sup>2</sup> After τοῦτο MV have ἐν ἐόν.

<sup>3</sup> After γίνεσθαι MV have καί

<sup>4</sup> ἐμοὶ δὲ οὐδέν τι (altered to τοι by another hand) δοκεῖ ταῦτα οὕτως ἔχειν A: ἐμοὶ δ' οὐδὲ ταῦτα δοκεῖ ὧδε ἔχειν M: ἐμοὶ δ οὐ δοκεῖ ταῦτα ὧδε ἔχειν V.

<sup>5</sup> οἱ οὖν A: οἱ μὲν οὖν MV

<sup>6</sup> After καὶ MV have ἔτι. Ermerins reads ἢ ὅτι, perhaps rightly.

<sup>7</sup> ἦν ἂν A: ἂν ἦν MV.

<sup>8</sup> ὑφ' οὗ A: ὑπὸ τοῦ MV · ὑφ' ὅτου Littré after Galen

<sup>9</sup> ἐόν AMV: ἐών Littré with one MS.

## NATURE OF MAN, II.

wish to give it; this changes its form and its power,<sup>1</sup> being constrained by the hot and the cold, and becomes sweet, bitter, white, black and so on. But in my opinion these views also are incorrect. Most physicians then maintain views like these, if not identical with them; but I hold that if man were a unity he would never feel pain, as there would be nothing from which a unity could suffer pain. And even if he were to suffer, the cure too would have to be one. But as a matter of fact cures are many. For in the body are many constituents, which, by heating, by cooling, by drying or by wetting one another contrary to nature, engender diseases; so that both the forms<sup>2</sup> of diseases are many and the healing of them is manifold. But I require of him who asserts that man is blood and nothing else, to point out a man when he does not change his form or assume every quality, and to point out a time, a season of the year or a season of human life, in which obviously blood is the only constituent of man. For it is only natural that there should be

<sup>1</sup> By "power" (*δύναμις*) is probably meant the sum total of a thing's characteristics or qualities. See Vol. I. pp. 338, 339. Recent research, however, makes it likely that in the medical writers *δύναμις* is often used with *ιδέα* or *φύσις* to form a tautological phrase meaning "real essence."

<sup>2</sup> A. E. Taylor (*Varia Socratica*, p. 229) thinks that this phrase must mean "there are many substances in which disease arises," i.e. disease is not necessarily "diseased state of the blood."

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<sup>10</sup> A has αἷμα μόνον εἶναι τὸν ἄνθρωπον καὶ ἄλλο μὴδὲν εἶναι δεικνύειν αὐτὸν μήτε ἀλλάσσοντα τὴν ιδέην μήτε. Ermerins reads αὐτὸ (sc. τὸ αἷμα) μὴ μεταλλάσσειν. Villaret has μήτε μεταλλάσσοντα . . . μήτε γινόμενον, probably rightly.



## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- ἐν ᾗ φαίνεται αὐτὸ ἐφ' ἑαυτοῦ ἐνέον.<sup>1</sup> τὰ αὐτὰ δὲ  
λέγω καὶ περὶ τοῦ φάσκοντος φλέγμα<sup>2</sup> εἶναι τὸν  
30 ἄνθρωπον, καὶ περὶ τοῦ χολὴν φάσκοντος εἶναι.  
ἐγὼ μὲν γὰρ ἀποδείξω, ἃ ἂν φήσω τὸν ἄνθρωπον  
εἶναι, καὶ κατὰ τὸν<sup>3</sup> νόμον καὶ κατὰ τὴν<sup>3</sup> φύσιν,  
ἀεὶ τὰ αὐτὰ ἔοντα ὁμοίως,<sup>4</sup> καὶ νέου ἔοντος καὶ  
γέροντος, καὶ τῆς ὥρης ψυχρῆς ἐούσης καὶ  
θερμῆς, καὶ τεκμήρια παρέξω, καὶ ἀνάγκας  
ἀποφανῶ, δι' ἧς ἕκαστον αὔξεται τε καὶ φθίνει  
37 ἐν τῷ σώματι.

III. Πρῶτον μὲν οὖν ἀνάγκη τὴν γένεσιν  
γίνεσθαι μὴ ἀφ' ἐνός· πῶς γὰρ ἂν ἓν γ' ἔον τι  
γεννησείεν, εἰ μὴ τιμι μιχθείη; ἔπειτα οὐδ', ἐὰν<sup>5</sup>  
μὴ ὁμόφυλα ἔοντα μίσηται καὶ τὴν αὐτὴν  
ἔχοντα δύναμιν, γεννᾷ,<sup>6</sup> οὐδ' ἂν ταῦτα ἡμῖν  
συντελείοιτο. καὶ πάλιν, εἰ μὴ τὸ θερμὸν τῷ  
ψυχρῷ καὶ τὸ ξηρὸν τῷ ὑγρῷ μετρίως πρὸς

<sup>1</sup> εἰκὸς γὰρ ἔς τινα (corrected to ἔστιν τινα) ὥρην ἐν ᾗ  
φαίνεται αὐτῷ ἐν ἑαυτῷ ἐὼν δ' ἐστὶν Α (with εἰκὸς γὰρ εἶναι  
ὥρην in margin) εἰκὸς γὰρ εἶναι μίαν τινα ὥρην ἐν ᾗ φαίνεται  
αὐτὸ ἐν ἑωυτῷ ἐνέον, followed by δ' τι ἐστὶν erased, M, which  
has μίαν also written over an erasure. V agrees with M,  
except that it has ἐὼν for ἐνέον without ὅτι ἐστὶν Littré  
with Galen would read μίαν γέ τινα and with Foes ἐφ'  
ἑαυτοῦ. Villaret reads ἐφ' ἑαυτοῦ ἐόν, δ' ἐστίν.

<sup>2</sup> After φλέγμα Α has μόνον written underneath the line.

<sup>3</sup> Villaret brackets τὸν and τὴν. So Van der Linden and  
Fredrich

<sup>4</sup> τὰ αὐτὰ ὅμοια ἔοντα Α εἰ ταῦτα ἔοντα ὅμοια MV. The  
text is Littré's, who follows certain later MSS. in reading  
ἀεὶ and ὁμοίως.

<sup>5</sup> εἰ ποῦ δ' ἐὰν (with δ' over εἰ) Α ἔπειτα οὐδὲ ἂν MV :  
ἔπειτα οὐδ' ἐὰν Littré. ἐπεὶ οὐδ' ἐὰν Wilamowitz

<sup>6</sup> Α has γενναι with αν written over αι It also omits  
ταῦτα, for which Galen reads τὰ αὐτά. I give Littré's text,  
but I suggest that the true reading is ὅπου δ' ἂν μὴ ὁμόφυλα

## NATURE OF MAN, II.-III.

one season in which blood-in-itself appears as the sole constituent<sup>1</sup> My remarks apply also to him who says that man is only phlegm, and to him who says that man is bile. I for my part will prove that what I declare to be the constituents of a man are, according to both convention and nature,<sup>2</sup> always alike the same; it makes no difference whether the man be young or old, or whether the season be cold or hot. I will also bring evidence, and set forth the necessary causes why each constituent grows or decreases in the body.

III. Now in the first place generation cannot take place from a unity. How could a unity generate, without copulating?<sup>3</sup> Again, there is no generation unless the copulating partners be of the same kind, and possess the same qualities; nor would there be any offspring.<sup>3</sup> Moreover, generation will not take place if the combination of hot with cold and of dry

<sup>1</sup> Probably Villaret's reading is correct, and we should translate, "in which the real element appears in its proper form"

<sup>2</sup> This strange phrase apparently means "in name as well as in essence," or rather "as much in essence as they are in name." People agree in giving certain names to the constituents of the human body. These names correspond to real entities. Galen explains *κατὰ νόμον* to mean "according to received opinion"

<sup>3</sup> The translation of the emendation which I propose will be - "And when the copulating partners are not of the same kind, and do not possess the same generating qualities, we shall get no result"

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*ἐόντα μίσηται καὶ τὴν αὐτὴν ἔχοντα δύναμιν γεννᾶν, οὐδὲν ἂν ἡμῖν συντελέοιτο.* Ermerins would read *ἔπειτα δέ, ἐὰν . . . δύναμιν, γέννα οὐδ' ἂν οὕτω ἡμῖν συντελέοιτο.* Villaret has *εἴτ' οὐδ' ἐὰν . . . γέννα οὐδ' ἂν μία συντελέοιτο.*

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- ἄλληλα ἔξει καὶ ἴσως, ἀλλὰ θάτερον θατέρου  
πολὺ προέξει καὶ τὸ ἰσχυρότερον<sup>1</sup> τοῦ ἀσθε-  
10 νεστέρου, ἢ γένεσις οὐκ ἂν γένοιτο. ὥστε πῶς  
εἰκὸς ἀπὸ ἐνός τι γεννηθῆναι, ὅτε οὐδ' ἀπὸ  
τῶν πλειόνων γεννᾶται,<sup>2</sup> ἦν μὴ τύχη καλῶς  
ἔχοντα τῆς κρήσιος τῆς πρὸς ἄλληλα ; ἀνάγκη  
τοίνυν, τῆς φύσιος τοιαύτης ὑπαρχούσης καὶ τῶν  
ἄλλων ἀπάντων καὶ τῆς τοῦ ἀνθρώπου, μὴ ἐν  
εἶναι τὸν ἀνθρώπον, ἀλλ' ἕκαστον τῶν συμβαλλο-  
μένων ἐς τὴν γένεσιν ἔχειν τὴν<sup>3</sup> δύναμιν ἐν τῷ  
σώματι, οἷον περ συνεβάλετο. καὶ πάλιν γε  
ἀνάγκη ἀναχωρεῖν<sup>4</sup> ἐς τὴν ἐωυτοῦ φύσιν ἕκαστον,  
20 τελευτώντος τοῦ σώματος τοῦ ἀνθρώπου, τό τε  
ὑγρὸν πρὸς τὸ ὑγρὸν καὶ τὸ ξηρὸν πρὸς τὸ ξηρὸν  
καὶ τὸ θερμὸν πρὸς τὸ θερμὸν καὶ τὸ ψυχρὸν  
πρὸς τὸ ψυχρὸν. τοιαύτη δὲ καὶ τῶν ζώων  
ἐστὶν ἡ φύσις, καὶ τῶν ἄλλων πάντων· γίνεται  
τε ὁμοίως πάντα καὶ τελευτᾷ ὁμοίως πάντα·  
συνίσταται τε γὰρ αὐτῶν ἡ φύσις ἀπὸ τούτων  
τῶν προειρημένων πάντων, καὶ τελευτᾷ κατὰ τὰ  
εἰρημένα ἐς τὸ αὐτὸ ὅθεν περ συνέστη ἕκαστον.  
29 ἐνταῦθα οὖν καὶ ἀπεχώρησεν.<sup>5</sup>

IV. Τὸ δὲ σῶμα τοῦ ἀνθρώπου ἔχει ἐν ἐωυτῷ  
αἷμα καὶ φλέγμα καὶ χολὴν ξανθὴν καὶ μέλαιναν,  
καὶ ταῦτ' ἐστὶν αὐτῷ ἡ φύσις τοῦ σώματος, καὶ  
διὰ ταῦτα ἀλγεῖ καὶ ὑγιαίνει. ὑγιαίνει μὲν οὖν  
μάλιστα, ὅταν μετρίως ἔχη ταῦτα τῆς πρὸς  
ἄλληλα κρήσιος καὶ<sup>6</sup> δυνάμιος καὶ τοῦ πλήθους,  
καὶ μάλιστα<sup>7</sup> μεμιγμένα ᾗ· ἀλγεῖ δὲ ὅταν τοῦ-

<sup>1</sup> For ἰσχυρότερον A reads ἰσχυρόν.

<sup>2</sup> γεννᾶται MV: γίνεται A

<sup>3</sup> τὴν A: τινὰ MV.

## NATURE OF MAN, III.—IV.

with moist be not tempered and equal—should the one constituent be much in excess of the other, and the stronger be much stronger than the weaker. Wherefore how is it likely for a thing to be generated from one, when generation does not take place from more than one unless they chance to be mutually well-tempered? Therefore, since such is the nature both of all other things and of man, man of necessity is not one, but each of the components contributing to generation has in the body the power it contributed. Again, each component must return to its own nature when the body of a man dies, moist to moist, dry to dry, hot to hot and cold to cold. Such too is the nature of animals, and of all other things. All things are born in a like way, and all things die in a like way. For the nature of them is composed of all those things I have mentioned above, and each thing, according to what has been said, ends in that from which it was composed. So that too is whither it departs.

IV. The body of man has in itself blood, phlegm, yellow bile and black bile; these make up the nature of his body, and through these he feels pain or enjoys health. Now he enjoys the most perfect health when these elements are duly proportioned to one another in respect of compounding, power and bulk, and when they are perfectly mingled. Pain is

<sup>4</sup> ἀναχωρέειν A : ἀποχωρέειν MV

<sup>5</sup> ἐνταῦθα οὖν καὶ ἀπεχώρησεν reads like a gloss, or an alternative reading for τελευτᾷ ἐς τὸ αὐτό.

<sup>6</sup> A omits κρήσιος καί.

<sup>7</sup> After μάλιστα MV have ἦν and A has εἰ above the line in a corrector's hand.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- των τι ἔλασσον ἢ πλέον ἢ ἡ<sup>1</sup> χωρισθῇ ἐν τῷ  
 σώματι καὶ μὴ κεκρημένον ἢ τοῖσι σύμπασιν.<sup>2</sup>  
 10 ἀνάγκη γάρ, ὅταν τούτων τι χωρισθῇ καὶ ἐφ'  
 ἑωυτοῦ στῇ, οὐ μόνον τοῦτο τὸ χωρίον ἔνθεν  
 ἐξέστη ἐπίνοσον γίνεσθαι, ἀλλὰ καὶ ἔνθα ἂν  
 στῇ καὶ ἐπιχυθῇ,<sup>3</sup> ὑπερπιμπλάμενον ὀδύνην τε  
 καὶ πόνον παρέχειν. καὶ γὰρ ὅταν τι τούτων  
 ἕξω τοῦ σώματος ἐκρυῇ πλέον τοῦ ἐπιπολάζοντος,  
 ὀδύνην παρέχει ἢ κένωσις. ἦν τ' αὖ πάλιν ἔσω  
 ποιήσεται τὴν κένωσιν καὶ τὴν μετὰστασιν καὶ  
 τὴν ἀπόκρισιν ἀπὸ τῶν ἄλλων, πολλὴ αὐτῷ  
 ἀνάγκη διπλὴν τὴν ὀδύνην παρέχειν κατὰ τὰ  
 20 εἰρημένα, ἔνθεν τε ἐξέστη καὶ ἔνθα ὑπερέβαλεν.

- V. Εἶπον δὲ,<sup>4</sup> ἃ ἂν φήσω τὸν ἄνθρωπον εἶναι,  
 ἀποφανεῖν αἰεὶ<sup>5</sup> ταῦτα ἔοντα καὶ κατὰ νόμον καὶ  
 κατὰ φύσιν· φημὶ δὲ εἶναι<sup>6</sup> αἷμα καὶ φλέγμα  
 καὶ χολὴν ξανθὴν καὶ μέλαιναν. καὶ τούτων  
 πρῶτον μὲν κατὰ νόμον τὰ ὀνόματα διωρίσθαι  
 φημὶ καὶ οὐδενὶ αὐτῶν τὸ αὐτὸ ὄνομα εἶναι, ἔπει-  
 τα κατὰ φύσιν τὰς ἰδέας κεχωρίσθαι, καὶ οὔτε τὸ  
 φλέγμα οὐδὲν εἰκέναι τῷ αἵματι, οὔτε τὸ αἷμα  
 τῇ χολῇ,<sup>7</sup> οὔτε τὴν χολὴν τῷ φλέγματι. πῶς  
 10 γὰρ ἂν εἰκότα ταῦτα εἴη ἀλλήλοισιν, ὧν οὔτε  
 τὰ χρώματα ὅμοια φαίνεται προσορώμενα, οὔτε  
 τῇ χειρὶ ψαύοντι ὅμοια δοκεῖ εἶναι,<sup>8</sup> οὔτε

<sup>1</sup> A omits ἢ ἡ, perhaps rightly. M omits, with εἴη ἢ in margin. V has εἴη ἢ in the text.

<sup>2</sup> ξύμπασιν MV. πᾶσιν A.

<sup>3</sup> The reading is that of A. MV have ἔνθεν τε ἐξέστηκεν οὐ μόνον τοῦτο τὸ χωρίον νοσερὸν γίνεται, and omit στῇ καί.

<sup>4</sup> εἰπὼν δὲ A: εἶπον δὲ MV.

<sup>5</sup> ἀποφανεῖναι οἱ A (Littre says ἀποφανῆναι οἱ out of ἀποφανεῖν αἰεὶ, but the rotograph only shows that εἰ is

## NATURE OF MAN, IV.-V.

felt when one of these elements is in defect or excess, or is isolated in the body without being compounded with all the others. For when an element is isolated and stands by itself, not only must the place which it left become diseased, but the place where it stands in a flood must, because of the excess, cause pain and distress. In fact when more of an element flows out of the body than is necessary to get rid of superfluity, the emptying causes pain. If, on the other hand, it be to an inward part that there takes place the emptying, the shifting and the separation from other elements, the man certainly must, according to what has been said, suffer from a double pain, one in the place left, and another in the place flooded.

V. Now I promised to show that what are according to me the constituents of man remain always the same, according to both convention and nature.<sup>1</sup> These constituents are, I hold, blood, phlegm, yellow bile and black bile. First I assert that the names of these according to convention are separated, and that none of them has the same name as the others; furthermore, that according to nature their essential forms are separated, phlegm being quite unlike blood, blood being quite unlike bile, bile being quite unlike phlegm. How could they be like one another, when their colours appear not alike to the sight nor does their touch seem alike to the hand? For they are

<sup>1</sup> See p. 9.

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written over some mark, and that *oi* is, apparently, on a thorough erasure): ἀποφαίνειν αἰεὶ MV

<sup>6</sup> δὲ εἶναι A. δ' εἶναι MV. δὴ εἶναι Littré.

<sup>7</sup> τῷ αἵματι ἢ χολῇ A: τῷ αἵμα (sic) M.

<sup>8</sup> ὅμοια δὲ (οὐ above the line) δοκεῖ A.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- γὰρ θερμὰ ὁμοίως ἐστίν, οὔτε ψυχρά, οὔτε  
ξηρά, οὔτε ὑγρά. ἀνάγκη τοίνυν, ὅτε τοσοῦτον  
διηλλάκται ἀλλήλων τὴν ιδέην τε καὶ τὴν  
δύναμιν, μὴ ἐν αὐτὰ εἶναι, εἴπερ μὴ πῦρ τε καὶ  
ὔδωρ ἐν ἐστίν.<sup>1</sup> γνοίης δ' ἂν τοῖσδε, ὅτι οὐχ ἐν  
ταῦτα πάντα ἐστίν, ἀλλ' ἕκαστον αὐτῶν ἔχει  
δύναμιν τε καὶ φύσιν τὴν ἑωυτοῦ· ἦν γάρ τινι  
20 διδῶς<sup>2</sup> ἀνθρώπῳ φάρμακον ὃ τι φλέγμα ἄγει,  
ἐμείται σοι φλέγμα, καὶ ἦν διδῶς φάρμακον ὃ  
τι χολὴν ἄγει, ἐμείταί σοι χολή. κατὰ ταῦτα  
δὲ καὶ χολὴ μέλαινα καθαίρεται,<sup>3</sup> ἦν διδῶς  
φάρμακον ὃ τι χολὴν μέλαιναν ἄγει· καὶ ἦν  
τρώσης αὐτοῦ τοῦ σώματος τι ὥστε ἔλκος<sup>4</sup>  
γενέσθαι, ῥυήσεται αὐτῷ αἷμα. καὶ ταῦτα ποιήσει  
σοι πάντα πᾶσαν ἡμέρην καὶ νύκτα καὶ χειμῶνος  
καὶ θέρεος, μέχρι ἂν δυνατὸς ᾖ τὸ πνεῦμα ἔλκειν  
ἐς ἑωυτὸν καὶ πάλιν μεθιέναι, ἢ ἔστ' ἂν τινος  
30 τούτων στερηθῇ τῶν συγγεγονότων. συγγέγονε  
δὲ ταῦτα τὰ εἰρημένα· πῶς γὰρ οὐ συγγέγονε;  
πρῶτον μὲν φανερός ἐστιν ὁ ἄνθρωπος ἔχων ἐν  
ἑωυτῷ ταῦτα πάντα αἰεὶ<sup>5</sup> ἕως ἂν ζῇ, ἔπειτα δὲ  
γέγονεν ἐξ ἀνθρώπου ταῦτα πάντα ἔχοντας,  
τέθραπται τε ἐν ἀνθρώπῳ ταῦτα πάντα ἔχοντι,  
36 ὅσα ἐγὼ φημι τε καὶ ἀποδείκνυμι.

VI. Οἱ δὲ λέγοντες ὡς ἐν ἐστίν ὁ ἄνθρωπος,  
δοκέουσί μοι ταύτῃ τῇ γνώμῃ χρῆσθαι.<sup>6</sup> ὁρέοντες  
τοὺς πίνοντας τὰ φάρμακα καὶ ἀπολλυμένους  
ἐν τῇσιν ὑπερκαθάρσεσι, τοὺς μὲν χολὴν ἐμέ-

<sup>1</sup> ὕδωρ ἐν ἐστίν A: ὕδωρ ταυτὸν ἐστίν MV: ὕδωρ ἐν τε καὶ  
ταυτὸν ἐστίν Lattre after Galen.

<sup>2</sup> εἰ γάρ τι δοίης (not διδοίης, as Lattre says) A: ἦν γάρ  
τινι δίδως MV.

## NATURE OF MAN, v.-vi.

not equally warm, nor cold, nor dry, nor moist. Since then they are so different from one another in essential form and in power, they cannot be one, if fire and water are not one. From the following evidence you may know that these elements are not all one, but that each of them has its own power and its own nature. If you were to give a man a medicine which withdraws phlegm, he will vomit you phlegm; if you give him one which withdraws bile, he will vomit you bile. Similarly too black bile is purged away if you give a medicine which withdraws black bile. And if you wound a man's body so as to cause a wound, blood will flow from him. And you will find all these things happen on any day and on any night, both in winter and in summer, so long as the man can draw breath in and then breathe it out again, or until he is deprived of one of the elements congenital with him. Congenital with him (how should they not be so?) are the elements already mentioned. First, so long as a man lives he manifestly has all these elements always in him; then he is born out of a human being having all these elements, and is nursed in a human being having them all, I mean those elements I have mentioned with proofs.

VI Those who assert that man is composed of one element seem to me to have been influenced by the following line of thought. They see those who drink drugs and die through excessive purgings vomiting,

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<sup>3</sup> χολή μέλαινα καθαίρεται A: χολήν μέλαιναν καθαίρει M<sup>V</sup>.

<sup>4</sup> ἔλκος A: τραῦμα M<sup>V</sup> (in M over an erasure).

<sup>5</sup> αἰεὶ M: αἰεὶ V. ἰδεῖν A.

<sup>6</sup> χρῆσθαι AV: κεχρῆσθαι M.



## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- οντας, τοὺς δὲ τινὰς φλέγμα, τοῦτο δὲ ἕκαστον αὐτῶν ἐνόμισαν εἶναι τὸν ἄνθρωπον, ὃ τι καθαιρόμενον εἶδον αὐτὸν ἀποθανόντα· καὶ οἱ τὸ αἷμα φάντες εἶναι τὸν ἄνθρωπον τῇ αὐτῇ<sup>1</sup> γνώμῃ χρέονται· ὁρέοντες ἀποσφαζομένους τοὺς ἀνθρώπους καὶ τὸ αἷμα ῥέον ἐκ τοῦ σώματος, τοῦτο νομίζουσιν εἶναι τὴν ψυχὴν τῷ ἀνθρώπῳ· καὶ μαρτυρίοισι τούτοις πάντες χρέονται ἐν τοῖσι λόγοισιν. καίτοι τὸ μὲν πρῶτον<sup>2</sup> ἐν τῇσιν ὑπερκαθάρσεσιν οὐδεὶς πῶ ἀπέθανε χολὴν μούνον καθαρθεὶς· ἀλλ' ὁπόταν πῖη τις φάρμακον ὃ τι χολὴν ἄγει, πρῶτον μὲν χολὴν ἐμεῖ, ἔπειτα δὲ καὶ φλέγμα· ἔπειτα δὲ ἐπὶ τούτοις ἐμέουσι χολὴν μέλαιναν ἀναγκαζόμενοι,<sup>3</sup> τελευτώντες δὲ καὶ αἷμα ἐμέουσι καθαρὸν. τὰ αὐτὰ δὲ πάσχουσι
- 20 καὶ ὑπὸ τῶν φαρμάκων τῶν τὸ φλέγμα ἀγούτων· πρῶτον μὲν γὰρ φλέγμα ἐμέουσιν, ἔπειτα δὲ χολὴν ξανθὴν, ἔπειτα δὲ μέλαιναν, τελευτώντες δὲ αἷμα καθαρὸν, καὶ ἐν τῷδε ἀποθνήσκουσιν. τὸ γὰρ φάρμακον, ὅταν ἐσέλθῃ ἐς τὸ σῶμα, πρῶτον μὲν ἄγει ὃ ἂν αὐτῷ κατὰ φύσιν μάλιστα ἢ τῶν ἐν τῷ σώματι ἐνεόντων, ἔπειτα δὲ καὶ τᾶλλα ἔλκει τε καὶ καθαίρει. ὥς γὰρ τὰ φυόμενά τε καὶ σπειρόμενα, ὁπόταν ἐς τὴν γῆν ἔλθῃ, ἔλκει ἕκαστον τὸ κατὰ φύσιν αὐτῷ ἐνεὸν ἐν τῇ γῇ, ἐνὶ δὲ καὶ ὅξυ
- 30 καὶ πικρὸν καὶ γλυκὺ καὶ ἀλμυρὸν καὶ παντοῖον· πρῶτον μὲν οὖν πλείστον τούτου εἴλκυσε ἐς ἑωυτό, ὃ τι ἂν ἢ αὐτῷ κατὰ φύσιν μάλιστα, ἔπειτα δὲ ἔλκει καὶ τᾶλλα· τοιοῦτον δὲ τι καὶ τὰ φάρμακα ποιεῖ ἐν τῷ σώματι· ὅσα ἂν χολὴν ἄγῃ, πρῶτον μὲν ἀκρητεστάτην ἐκάθηρε χολὴν, ἔπειτα δὲ μεμιγμένην· καὶ τὰ τοῦ φλέγματος

## NATURE OF MAN, VI.

in some cases bile, in others phlegm; then they think that the man is composed of that one thing from the purging of which they saw him die. Those too who say that man is composed of blood use the same line of thought. They see men who are cut<sup>1</sup> bleeding from the body, and so they think that blood composes the soul of a man. Such is the evidence they all use in their discussions. Yet first, nobody yet in excessive purgings has vomited bile alone when he died. But when a man has drunk a drug which withdraws bile, he first vomits bile, then phlegm also. Afterwards under stress men vomit after these black bile, and finally they vomit also pure blood. The same experiences happen to those who drink drugs which withdraw phlegm. First they vomit phlegm, then yellow bile, then black, and finally pure blood, whereon they die. For when the drug enters the body, it first withdraws that constituent of the body which is most akin to itself, and then it draws and purges the other constituents. For just as things that are sown and grow in the earth, when they enter it, draw each that constituent of the earth which is nearest akin to it—these are the acid, the bitter, the sweet, the salt and so on—first the plant draws to itself mostly that element which is most akin to it, and then it draws the other constituents also. Such too is the action of drugs in the body. Those that withdraw bile first evacuate absolutely pure bile, then bile that is mixed.

<sup>1</sup> Literally, "have their throat cut."

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<sup>1</sup> τοιαύτη A.

<sup>2</sup> καίτοι τὸ μὲν πρῶτον A: καὶ πρῶτον μὲν MV.

<sup>3</sup> ἀναγκαζόμενοι MV: A omits.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

φάρμακα πρῶτον μὲν ἀκρητέστατον τὸ φλέγμα  
 ἄγει, ἔπειτα δὲ μεμιγμένον· καὶ τοῖσιν ἀποσφα-  
 ζομένοισι τὸ αἷμα ρεῖ πρῶτον θερμότατόν<sup>1</sup> τε  
 40 καὶ ἐρυθρότατον, ἔπειτα δὲ ρεῖ φλεγματοδέστερον  
 41 καὶ χολωδέστερον.

VII. Αὖξεται δὲ ἐν τῷ ἀνθρώπῳ τὸ φλέγμα  
 τοῦ χειμῶνος· τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν  
 ἐστὶ μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων,  
 ψυχρότατον γὰρ ἐστίν.<sup>2</sup> τεκμήριον δὲ τούτου,  
 ὅτι τὸ μὲν φλέγμα ψυχρότατον, εἰ θέλοις<sup>3</sup>  
 ψαῦσαι φλέγματος καὶ χολῆς καὶ αἵματος,<sup>4</sup> τὸ  
 φλέγμα εὐρήσεις ψυχρότατον ἓόν· καίτοι γλισ-  
 χρότατόν ἐστι καὶ βίη μάλιστα ἄγεται μετὰ<sup>5</sup>  
 χολὴν μέλαιναν· ὅσα δὲ βίη ἔρχεται, θερμότερα  
 γίνεται, ἀναγκαζόμενα ὑπὸ τῆς βίης· ἀλλ' ὁμως  
 10 καὶ πρὸς ταῦτα πάντα ψυχρότατον ἓόν τὸ  
 φλέγμα φαίνεται ὑπὸ τῆς φύσεως τῆς ἐωυτοῦ.  
 ὅτι δὲ ὁ χειμὼν πληροῖ τὸ σῶμα φλέγματος,  
 γνοίης ἂν τοῖσδε· οἱ ἄνθρωποι πτύουσι καὶ  
 ἀπομύσσονται φλεγματοδέστατον τοῦ χειμῶνος,  
 καὶ τὰ οἰδήματα λευκὰ<sup>6</sup> γίνεται μάλιστα ταύ-  
 την τὴν ὥρην, καὶ τᾶλλα νοσήματα φλεγμα-  
 τώδεα. τοῦ δὲ ἥρος τὸ φλέγμα ἔτι μένει ἰσχυρόν<sup>7</sup>  
 ἐν τῷ σώματι, καὶ τὸ αἷμα αὖξεται· τὰ τε γὰρ  
 ψύχρα ἐξανίει,<sup>8</sup> καὶ τὰ ὕδατα ἐπιγίνεται, τὸ δὲ  
 20 αἷμα κατὰ ταῦτα<sup>9</sup> αὖξεται ὑπὸ τε τῶν ὀμβρων

<sup>1</sup> τὸ αἷμα ρεῖ πρῶτον θερμότατον A: τὸ αἷμα ρέει πρῶτον μὲν θερμότατον M V.

<sup>2</sup> τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον ἐστίν A: τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον γὰρ ἐστὶ M. τοῦτο γὰρ τῷ χειμῶνι μάλιστα κατὰ φύσιν τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατόν ἐστι V.

## NATURE OF MAN, VI.—VII.

Those that withdraw phlegm first withdraw absolutely pure phlegm, and then phlegm that is mixed. And when men are cut,<sup>1</sup> the blood that flows is at first very hot and very red, and then it flows with more phlegm and bile mixed with it.

VII. Phlegm increases in a man in winter; for phlegm, being the coldest constituent of the body, is closest akin to winter. A proof that phlegm is very cold is that if you touch phlegm, bile and blood, you will find phlegm the coldest. And yet it is the most viscid, and after black bile requires most force for its evacuation. But things that are moved by force become hotter under the stress of the force. Yet in spite of all this, phlegm shows itself the coldest element by reason of its own nature. That winter fills the body with phlegm you can learn from the following evidence. It is in winter that the sputum and nasal discharge of men is fullest of phlegm; at this season mostly swellings become white, and diseases generally phlegmatic. And in spring too phlegm still remains strong in the body, while the blood increases. For the cold relaxes, and the rains come on, while the blood accordingly increases

<sup>1</sup> Literally "have their throats cut"

<sup>3</sup> θέλοισ A. ἐθέλοισ M. ἐθέλεις (-οις) V

<sup>4</sup> A omits καὶ αἵματος.

<sup>5</sup> μετὰ MV: μετὰ δὲ A.

<sup>6</sup> λευκὰ A: λευκώτατα MV.

<sup>7</sup> ἔτι μὲν ἰσχυρὸν τὸ φλέγμα ἐστὶν A. τὸ φλέγμα ἔτι μὲν ἰσχυρότερον M: τὸ φλέγμα ἔστι μὲν ἰσχυρότερον V τὸ φλέγμα ἔτι μένει ἰσχυρὸν Littré, from Galen and notes in Foes.

<sup>8</sup> ἐξανέλει τε A: ἐξανέλει MV.

<sup>9</sup> A omits κατὰ ταῦτα.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

καὶ ὑπὸ τῶν θερμημεριῶν· κατὰ φύσιν γὰρ αὐτῷ ταῦτά ἐστι μάλιστα τοῦ ἐνιαυτοῦ· ὑγρόν τε γὰρ ἐστι καὶ θερμόν. γνοίης δ' ἂν τοῖσδε· οἱ ἄνθρωποι τοῦ ἡρος καὶ τοῦ θέρεος μάλιστα ὑπὸ τε τῶν δυσεντεριῶν ἀλίσκονται, καὶ ἐκ τῶν ῥινῶν τὸ αἷμα<sup>1</sup> ῥεῖ αὐτοῖσι, καὶ θερμότατοί εἰσι καὶ ἐρυθροί· τοῦ δὲ θέρεος τό τε αἷμα ἰσχύει ἔτι, καὶ ἡ χολὴ αἴρεται ἐν τῷ σώματι καὶ παρατείνει ἐς τὸ φθινόπωρον· ἐν δὲ τῷ φθινο-  
 30 πῶρῳ τὸ μὲν αἷμα ὀλίγον γίνεται, ἐναντίον γὰρ αὐτοῦ τὸ φθινόπωρον τῇ φύσει ἐστίν· ἡ δὲ χολὴ τὴν θερείην<sup>2</sup> κατέχει τὸ σῶμα καὶ τὸ φθινόπωρον. γνοίης δ' ἂν τοῖσδε· οἱ ἄνθρωποι αὐτόματοι ταύτην τὴν ὥρην χολὴν ἐμέουσι, καὶ ἐν τῇσι φαρμακοποσίησι χολωδέστατα καθαίρονται, δῆλον δὲ καὶ τοῖσι πυρετοῖσι καὶ τοῖσι χρώμασι τῶν ἀνθρώπων. τὸ δὲ φλέγμα τῆς θερείης<sup>3</sup> ἀσθενέστατόν ἐστιν αὐτὸ ἐωυτοῦ· ἐναντίη γὰρ αὐτοῦ τῇ φύσει ἐστὶν ἡ ὥρη, ξηρὴ τε ἐοῦσα<sup>4</sup> καὶ  
 40 θερμή. τὸ δὲ αἷμα τοῦ φθινοπώρου ἐλάχιστον γίνεται ἐν τῷ ἀνθρώπῳ, ξηρόν τε γὰρ ἐστὶ τὸ φθινόπωρον καὶ ψύχειν ἤδη ἄρχεται τὸν ἄνθρωπον· ἡ δὲ μέλαινα χολὴ τοῦ φθινοπώρου πλείστη τε καὶ ἰσχυροτάτη ἐστίν. ὅταν δὲ ὁ χειμὼν καταλαμβάνη, ἡ τε χολὴ ψυχομένη ὀλίγη γίνεται, καὶ τὸ φλέγμα αὖξεται πάλιν ὑπὸ<sup>5</sup> τε τῶν ὑετῶν τοῦ πλήθεος καὶ<sup>6</sup> τῶν νυκτῶν τοῦ μήκεος. ἔχει μὲν οὖν ταῦτα πάντα αἰεὶ<sup>7</sup> τὸ σῶμα τοῦ ἀνθρώπου, ὑπὸ δὲ τῆς ὥρης περισ-  
 50 ταμένης ποτὲ μὲν πλείω γίνεται αὐτὰ ἐωυτῶν, ποτὲ<sup>8</sup> δὲ ἐλάσσω, ἕκαστα κατὰ μέρος καὶ<sup>9</sup> κατὰ

<sup>1</sup> τὰ αἵματα A αἷμα MV.

## NATURE OF MAN, VII.

through the showers and the hot days. For these conditions of the year are most akin to the nature of blood, spring being moist and warm. You can learn the truth from the following facts. It is chiefly in spring and summer that men are attacked by dysenteries, and by hemorrhage from the nose, and they are then hottest and red. And in summer blood is still strong, and bile rises in the body and extends until autumn. In autumn blood becomes small in quantity, as autumn is opposed to its nature, while bile prevails in the body during the summer season and during autumn. You may learn this truth from the following facts. During this season men vomit bile without an emetic, and when they take purges the discharges are most bilious. It is plain too from fevers and from the complexions of men. But in summer phlegm is at its weakest. For the season is opposed to its nature, being dry and warm. But in autumn blood becomes least in man, for autumn is dry and begins from this point to chill him. It is black bile which in autumn is greatest and strongest. When winter comes on, bile being chilled becomes small in quantity, and phlegm increases again because of the abundance of rain and the length of the nights. All these elements then are always comprised in the body of a man, but as the year goes round they become now greater and now less, each in turn and

<sup>2</sup> τοῦ θέρεος A: τὴν θερίην M: τὴν θερείην V.

<sup>3</sup> τοῦ θέρεος A: τῆς θερίης M: τῆς θερείης V. Littré records a reading τῆς θέρεος θερείης.

<sup>4</sup> εἶδον A: γὰρ εἶστι MV.

<sup>5</sup> ὑπὸ A: ἀπὸ MV.

<sup>6</sup> MV read ὑπὸ before τῶν νυκτῶν.

<sup>7</sup> αἰδία A: αἰεὶ MV.

<sup>8</sup> ποτὲ . . . ποτὲ MV: τότε . . . τότε A.

<sup>9</sup> κατὰ μέρος τε καὶ A.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- φύσιν. ὥς γὰρ<sup>1</sup> ὁ ἐνιαυτὸς μετέχει μὲν πᾶς πάντων καὶ τῶν θερμῶν καὶ τῶν ψυχρῶν καὶ τῶν ξηρῶν καὶ τῶν ὑγρῶν, οὐ γὰρ ἂν μείνειε τούτων<sup>2</sup> οὐδὲν οὐδένα χρόνον ἄνευ πάντων τῶν ἐνεόντων ἐν τῷδε τῷ κόσμῳ, ἀλλ' εἰ ἔν τί γε<sup>3</sup> ἐκλίποι, πάντ' ἂν ἀφανισθείη·<sup>4</sup> ἀπὸ γὰρ τῆς αὐτῆς ἀνάγκης πάντα συνέστηκε τε καὶ τρέφεται ὑπ'<sup>5</sup> ἀλλήλων· οὕτω δὲ καὶ εἴ τι ἐκ τοῦ ἀν-  
 60 θρώπου ἐκλίποι τούτων τῶν συγγεγονότων, οὐκ ἂν δύναίτο ζῆν ὠνθρωπος. ἰσχύει δ' ἐν τῷ ἐνιαυτῷ τοτὲ μὲν ὁ χειμὼν μάλιστα, τοτὲ δὲ τὸ ἔαρ, τοτὲ δὲ τὸ θέρος, τοτὲ δὲ τὸ φθινόπωρον οὕτω δὲ καὶ ἐν τῷ ἀνθρώπῳ τοτὲ μὲν τὸ φλέγμα ἰσχύει, τοτὲ δὲ τὸ αἷμα, τοτὲ δὲ ἡ χολή, πρῶτον μὲν ἡ ξανθή, ἔπειτα δ' ἡ μέλαινα καλοσμένη. μαρτύριον δὲ σαφέστατον, εἰ θέλοις<sup>6</sup> τῷ αὐτῷ ἀνθρώπῳ δοῦναι τὸ αὐτὸ φάρμακον τετράκεις τοῦ ἐνιαυτοῦ, ἐμείται σοι τοῦ μὲν χειμῶνος φλεγμα-  
 70 τωδέστατα, τοῦ δὲ ἡρος ὑγρότατα, τοῦ δὲ θέρεος χολωδέστατα, τοῦ δὲ φθινοπώρου μελάντατα.  
 71

VIII. Ὁφείλει οὖν, τούτων ὧδε ἐχόντων, ὅσα μὲν τῶν νοσημάτων χειμῶνος αὖξεται, θέρεος φθίνειν,<sup>7</sup> ὅσα δὲ θέρεος αὖξεται, χειμῶνος λήγειν, ὅσα μὴ αὐτῶν ἐν περιόδῳ ἡμερέων ἀπαλλάσσεται· τὴν δὲ περίοδον αὐτῆς φράσω τὴν τῶν ἡμερέων. ὅσα δὲ ἡρος γίνεταί νοσήματα, προσδέχεσθαι χρὴ φθινοπώρου τὴν ἀπάλλαξιν ἔσεσθαι αὐτῶν· ὅσα δὲ φθινοπωρινὰ νοσήματα, τούτων τοῦ ἡρος

<sup>1</sup> ὥς γὰρ A: ὅσπερ MV.

<sup>2</sup> μείνειεν A· μνηγιεν τούτέων M: μενεῖ τούτέων V. Holkhamensis 282 reads μενεῖ, but according to Littré C has μένει.

## NATURE OF MAN, VII.-VIII.

according to its nature. For just as every year participates in every element, the hot, the cold, the dry and the moist—none in fact of these elements would last for a moment without all the things that exist in this universe, but if one were to fail all would disappear, for by reason of the same necessity all things are constructed and nourished by one another—even so, if any of these congenital elements were to fail, the man could not live. In the year sometimes the winter is most powerful, sometimes the spring, sometimes the summer and sometimes the autumn. So too in man sometimes phlegm is powerful, sometimes blood, sometimes bile, first yellow, and then what is called black bile. The clearest proof is that if you will give the same man to drink the same drug four times in the year, he will vomit, you will find, the most phlegmatic matter in the winter, the moistest in the spring, the most bilious in the summer, and the blackest in the autumn.

VIII. Now, as these things are so, such diseases as increase in the winter ought to cease in the summer, and such as increase in the summer ought to cease in the winter, with the exception of those which do not depart in a period of days—the period of days I shall speak of afterwards. When diseases arise in spring, expect their departure in autumn. Such diseases as arise in autumn must have their

<sup>3</sup> ἐν τί γὰρ A : ἐν τι MV

<sup>4</sup> ἀφανισθῆναι MV : ἀφανισθῆναι A.

<sup>5</sup> ὅπ' A : ὅπ' MV.

<sup>6</sup> θέλοις AV : ἐθέλοις M : ἐθέλεις Litré.

<sup>7</sup> φθίνειν A : λήγειν MV.



## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- ἀνάγκη τὴν ἀπάλλαξιν γενέσθαι· ὃ τι δ' ἂν τὰς  
 10 ὥρας ταύτας ὑπερβάλλῃ<sup>1</sup> νόσημα, εἰδέναι χρή ὥς  
 ἐνιαύσιον αὐτὸ<sup>2</sup> ἐσόμενον. καὶ τὸν ἰητρὸν οὕτω  
 χρή ἰῆσθαι<sup>3</sup> τὰ νοσήματα ὥς ἐκάστου τούτων  
 ἰσχύοντος ἐν τῷ σώματι κατὰ τὴν ὥρην τὴν αὐτῇ  
 14 κατὰ φύσιν ἐοῦσαν μάλιστα.

- ΙΧ. Εἰδέναι δὲ χρή καὶ τάδε πρὸς ἐκείνοις·  
 ὅσα πλησμονὴ τίκτει νοσήματα, κένωσις ἰῆται,  
 ὅσα δὲ ἀπὸ κενώσιος γίνεται, πλησμονὴ ἰῆται,  
 ὅσα δὲ ἀπὸ ταλαιπωρίας γίνεται, ἀνάπαυσις  
 ἰῆται, ὅσα δ' ὑπ' ἀργίης τίκτεται, ταλαι-  
 πωρίῃ ἰῆται.<sup>4</sup> τὸ δὲ σύμπαν γινῶναι, δεῖ τὸν  
 ἰητρὸν ἐναντίον ἵστασθαι τοῖσι καθεστέωσι<sup>5</sup> καὶ  
 νοσήμασι καὶ εἶδεσι<sup>6</sup> καὶ ὥρησι καὶ ἡλικίῃσι, καὶ  
 τὰ συντείνοντα λύειν, καὶ τὰ λελυμένα συντείνειν·  
 10 οὕτω γὰρ ἂν μάλιστα τὸ κάμνον ἀναπαύοιτο, ἥ τε  
 ἱησις τοῦτό μοι δοκεῖ εἶναι. αἱ δὲ νοῦσοι γίνονται,  
 αἱ μὲν ἀπὸ τῶν διαιτημάτων, αἱ δὲ ἀπὸ τοῦ  
 πνεύματος, ὃ ἐσαγόμενοι ζῶμεν. τὴν δὲ διάγνω-  
 σιν χρή ἐκατέρου ὧδε ποιεῖσθαι· ὅταν μὲν ὑπὸ  
 νοσήματος ἐνὸς πολλοὶ ἄνθρωποι ἀλίσκωνται  
 κατὰ τὸν αὐτὸν χρόνον, τὴν αἰτίην χρή ἀνατιθέναι  
 τούτῳ ὃ τι κοινότατόν ἐστι καὶ μάλιστα αὐτῷ  
 πάντες χρεόμεθα· ἔστι δὲ τοῦτο ὃ ἀναπνέομεν.  
 φανερόν γὰρ δὴ ὅτι τά γε διαιτήματα ἐκάστου  
 20 ἡμῶν οὐκ αἰτία ἐστίν, ὅτε γε<sup>7</sup> ἄπτεται πάντων  
 ἢ νοῦσος ἐξῆς καὶ τῶν νεωτέρων καὶ τῶν πρεσβυ-  
 τέρων, καὶ γυναικῶν καὶ ἀνδρῶν ὁμοίως, καὶ τῶν

<sup>1</sup> ὑπερβάλλῃ A and Holk. 282: ὑπερβάλῃ M: ὑπερβάλῃ V.

<sup>2</sup> αὐτὸ deleted by Wilamowitz.

<sup>3</sup> οὕτω χρή ἰῆσθαι prds MV: χρή οὕτως ἰᾶσθαι A.

<sup>4</sup> ὅσα δὲ ὑπερτέρη ἀργίῃ νοσήματα τίκτει, ταῦτα ταλαιπωρίῃ

## NATURE OF MAN, VIII.—IX.

departure in spring. Whenever a disease passes these limits, you may know that it will last a year. The physician too must treat diseases with the conviction that each of them is powerful in the body according to the season which is most conformable to it.

IX. Furthermore, one must know that diseases due to repletion are cured by evacuation, and those due to evacuation are cured by repletion; those due to exercise are cured by rest, and those due to idleness are cured by exercise. To know the whole matter, the physician must set himself against the established character of diseases, of constitutions, of seasons and of ages; he must relax what is tense and make tense what is relaxed. For in this way the diseased part would rest most, and this, in my opinion, constitutes treatment. Diseases<sup>1</sup> arise, in some cases from regimen, in other cases from the air by the inspiration of which we live. The distinction between the two should be made in the following way. Whenever many men are attacked by one disease at the same time, the cause should be assigned to that which is most common, and which we all use most. This it is which we breathe in. For it is clear that the regimen of each of us is not the cause, since the disease attacks all in turn, both younger and older, men as much as women, those who drink wine as much as

<sup>1</sup> This passage is quoted, or rather paraphrased, in Menon's *Iatrica* v. 15

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ἰᾶται A: δκόσα δ' ὕπ' ἀργίης νοσήματα τίκτεται ταλαιπωρίῃ ἰῆται MV.

<sup>5</sup> καθεστέωσι MV. καθεστηκόσι A.

<sup>6</sup> εἶδεσι MV. ἰδέρσι A.

<sup>7</sup> ὅτε γε A ὅτε τε MV.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

θωρησσομένων καὶ τῶν ὑδροποτεόντων, καὶ τῶν  
 μάζαν ἐσθιόντων καὶ τῶν ἄρτον σιτευμένων, καὶ  
 τῶν πολλὰ ταλαιπωρεόντων καὶ τῶν ὀλίγα· οὐκ  
 ἂν οὖν τά γε διαιτήματα αἷτια εἴη, ὅταν διαιτώ-  
 μενοι πάντας τρόπους οἱ ἄνθρωποι ἀλίσκωνται  
 ὑπὸ τῆς αὐτῆς νούσου. ὅταν δὲ αἱ νοῦσοι γίνων-  
 ται παντοδαπαὶ κατὰ τὸν αὐτὸν χρόνον,<sup>1</sup> δῆλον  
 30 ὅτι τὰ διαιτήματά ἐστιν αἷτια ἕκαστα ἐκάστοισι,  
 καὶ τὴν θεραπείην χρῆ ποιεῖσθαι ἐναντιούμενον  
 τῇ προφάσει τῆς νούσου, ὥσπερ μοι πέφρασαι  
 καὶ ἐτέρωθι, καὶ τῇ τῶν διαιτημάτων μεταβολῇ.<sup>2</sup>  
 δῆλον γὰρ ὅτι οἷσί γε χρῆσθαι εἴωθεν<sup>3</sup> ὠνθρωπος  
 διαιτήμασιν, οὐκ ἐπιτήδειά οἷ ἐστιν ἢ πάντα, ἢ τὰ  
 πλείω, ἢ ἓν γέ τι αὐτῶν· ἃ δεῖ καταμαθόντα  
 μεταβάλλειν, καὶ σκεψάμενον τοῦ ἀνθρώπου τὴν  
 φύσιν<sup>4</sup> τὴν τε ἡλικίην καὶ τὸ εἶδος καὶ τὴν ὥρην  
 τοῦ ἔτεος καὶ τῆς νούσου τὸν τρόπον, τὴν θερα-  
 40 πείην ποιεῖσθαι, ποτὲ μὲν ἀφαιρέοντα, ποτὲ δὲ<sup>5</sup>  
 προστιθέντα, ὥσπερ μοι καὶ<sup>6</sup> πάλαι εἴρηται,  
 πρὸς ἕκαστα<sup>7</sup> τῶν ἡλικιῶν καὶ τῶν ὥρέων καὶ  
 τῶν εἰδέων καὶ τῶν νούσων ἓν τε τῇ φαρμακείῃ<sup>8</sup>  
 προστρέπεσθαι καὶ ἐν τῇ διαίτῃ.<sup>9</sup> ὅταν δὲ νο-  
 σήματος ἐνὸς ἐπιδημίῃ καθεστήκη, δῆλον ὅτι<sup>10</sup> οὐ  
 τὰ διαιτήματα αἷτιά ἐστιν, ἀλλ' ὃ ἀναπνέομεν,  
 τοῦτο αἷτιόν ἐστι, καὶ δῆλον ὅτι τοῦτο νοσηρὴν  
 τινα ἀπόκρισιν ἔχον ἀνίει. τοῦτον χρῆ<sup>11</sup> τὸν

<sup>1</sup> κατὰ τὸν αὐτὸν χρόνον MV: κατὰ τοὺς αὐτοὺς χρόνους A.

<sup>2</sup> ἐκ τῶν διαιτημάτων μεταβάλλειν A: τῶν διαιτημάτων μεταβολῇ MV; τῇ τῶν διαιτημάτων μεταβολῇ Littré with many late MSS. Wilamowitz deletes καὶ . . . μεταβάλλειν.

<sup>3</sup> χρῆσθαι εἴωθεν MV. εἰώθη χρεῖσθαι (not χρῆσθαι as Littré says) A.

<sup>4</sup> A omits τὴν φύσιν.

<sup>5</sup> ποτὲ μὲν . . . ποιεῖ δὲ MV: τὰ μὲν . . . τὰ δὲ A.

## NATURE OF MAN, IX.

teetotallers, those who eat barley cake as much as those who live on bread, those who take much exercise as well as those who take little. For regimen could not be the cause, when no matter what regimen they have followed all men are attacked by the same disease. But when diseases of all sorts occur at one and the same time, it is clear that in each case the particular regimen is the cause, and that the treatment carried out should be that opposed to the cause of the disease, as has been set forth by me elsewhere also, and should be by change of regimen. For it is clear that, of the regimen the patient is wont to use, either all, or the greater part, or some one part, is not suited to him. This one should learn and change, and carry out treatment only after examination of the patient's constitution, age, physique, the season of the year and the fashion of the disease, sometimes taking away and sometimes adding, as I have already said, and so making changes in drugging or in regimen to suit the several conditions of age, season, physique and disease. But when an epidemic of one disease is prevalent, it is plain that the cause is not regimen but what we breathe, and that this is charged with some unhealthy exhalation. During this period these

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<sup>6</sup> MV omit *καλ*.

<sup>7</sup> ἕκαστα A ἑκάστας MV.

<sup>8</sup> τῇ φαρμακείῃ A : τῇσι φαρμακίῃσι M . τῇσι φαρμακείῃσι V .

<sup>9</sup> τῇ διαίτῃ A : τῇσι διαιτήμασιν M : τοῖσι διαιτήμασιν V .

<sup>10</sup> δῆλον ὅτι M : καὶ δῆλον ᾗ ὅτι A : δηλονότι V .

<sup>11</sup> δῆλον ἔτι τοῦτο νοσηρὴν τὴν ἀπόκρισιν ἔχον ἂν εἴη, τοῦτον χρῆ A : καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινὰ ἀπόκρισιν ἔχον ἂν εἴη· τοῦτον χρῆ M : καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινὰ ἀπόκρισιν ἔχον ἂν εἴη· τοῦτον δεῖ V . καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινὰ ἀπόκρισιν ἔχον ἀνείη Littré. Villaret keeps the reading of A from *καθεστήκη*, putting a full stop at *εἴη*.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- χρόνον τὰς παραινέσις ποιεῖσθαι τοῖσιν ἀν-  
 50 θρώποισι τοιάσδε· τὰ μὲν διαιτήματα μὴ μετα-  
 βάλλειν, ὅτι <sup>1</sup> γε οὐκ αἰτία ἐστὶ τῆς νούσου, τὸ δὲ  
 σῶμα ὁρᾶν, ὅπως ἔσται ὡς ἀογκότατον <sup>2</sup> καὶ  
 ἀσθενέστατον, τῶν τε σιτίων ἀφαιρέοντα καὶ τῶν  
 ποτῶν, οἷσιν εἰώθει χρῆσθαι, κατ' ὀλίγον· ἦν γὰρ  
 μεταβάλλῃ <sup>3</sup> ταχέως τὴν δίαιταν, κίνδυνος καὶ ἀπὸ  
 τῆς μεταβολῆς νεώτερόν τι γενέσθαι ἐν τῷ σώματι,  
 ἀλλὰ χρὴ τοῖσι μὲν διαιτήμασιν οὕτω χρῆσθαι,  
 ὅτε γε <sup>4</sup> φαίνεται οὐδὲν <sup>5</sup> ἀδικέοντα τὸν ἄνθρωπον·  
 60 τοῦ δὲ πνεύματος ὅπως ἡ ῥύσις ὡς ἐλαχίστη ἐς  
 τὸ σῶμα ἐσίῃ <sup>6</sup> καὶ ὡς ξενωτάτη, <sup>7</sup> προμηθεῖσθαι,  
 τῶν τε χωρίων τοὺς τόπους μεταβάλλοντα <sup>8</sup> ἐς  
 δύναμιν, ἐν οἷσιν ἂν ἡ νοῦσος καθεστήκη, καὶ  
 τὰ σώματα λεπτύνοντα· οὕτω γὰρ ἂν ἥκιστα πολ-  
 λοῦ τε καὶ πυκνοῦ τοῦ πνεύματος <sup>9</sup> χρῆζοιεν  
 66 οἱ ἄνθρωποι.

Χ. Ὅσα δὲ τῶν νοσημάτων γίνεται ἀπὸ τοῦ <sup>10</sup>  
 σώματος τῶν μελέων τοῦ ἰσχυροτάτου, ταῦτα <sup>11</sup> δὲ  
 δεινότατά ἐστιν· καὶ γὰρ ἦν αὐτοῦ μένη <sup>12</sup> ἔνθα ἂν  
 ἄρξεται, ἀνάγκη, τοῦ ἰσχυροτάτου τῶν μελέων  
 πονεομένου, ἅπαν τὸ σῶμα πονεῖσθαι· καὶ ἦν ἐπὶ  
 τι τῶν ἀσθενεστέρων <sup>13</sup> ἀφίκηται ἀπὸ τοῦ ἰσχυρο-  
 τέρου, χαλεπαὶ αἱ ἀπολύσεις γίνονται. ὅσα δ'  
 ἂν ἀπὸ τῶν ἀσθενεστέρων <sup>14</sup> ἐπὶ τὰ ἰσχυρότερα

<sup>1</sup> ὅτι Α: ὅτε ΜV.

<sup>2</sup> ἀογκότατον Α: ὡς εὐογκότατον Μ (ὡς above the line): ὡς εὐογκότατον V.

<sup>3</sup> μεταβάλλῃ Μ: μεταβάλλειν Α: μεταβάλλῃ V.

<sup>4</sup> ὅτε γε ΜV: ὅτε Α

<sup>5</sup> οὐδὲν AMV: μηδὲν Littre.

<sup>6</sup> σῶμα ἐσίῃ Α: σῶμα ἐσίῃ ΜV: στόμα ἐσίῃ Littre.

<sup>7</sup> ξενωτάτη ἔσται Μ: ξεναιτάτη Α ξενοτάτη ἔσται V.

## NATURE OF MAN, ix.-x.

are the recommendations that should be made to patients. They should not change their regimen, as it is not the cause of their disease, but rather take care that their body be as thin and as weak as possible, by diminishing their usual food and drink gradually. For if the change of regimen be sudden, there is a risk that from the change too some disturbance will take place in the body, but regimen should be used in this way when it manifestly does no harm to a patient. Then care should be taken that inspiration be of the lightest, and also from a source as far removed as possible, the place should be moved as far as possible from that in which the disease is epidemic, and the body should be reduced, for such reduction will minimise the need of deep and frequent breathing.

X. Those diseases are most dangerous which arise in the strongest<sup>1</sup> part of the body. For should the disease remain where it began, the whole body, as the strongest limb in it feels pain, must be in pain; while should the disease move from a stronger part to one of the weaker parts, the riddance of it proves difficult. But when diseases move from weaker parts to stronger parts, it is easier to get rid of

<sup>1</sup> I follow Galen and Littre in taking "the strongest parts" to be those which are naturally, i.e. constitutionally, the most healthy members of the body.

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<sup>8</sup> μεταβάλλοντα MV μεταβάλλοντας A.

<sup>9</sup> τοῦ πνεύματος A πνεύματος MV.

<sup>10</sup> ἀπὸ τοῦ MV. ἀπ' αὐτοῦ τοῦ A.

<sup>11</sup> ταῦτα MV: ταῦτα δὲ A.

<sup>12</sup> μενεῖ A: μὲν μένη M: μὲν μένη V

<sup>13</sup> ἐπὶ τῶν ἀσθενεστέρων τι A. ἐπὶ τῶν ἀσθενεστέρων τι (with τι above the line after ἐπὶ) M: ἐπὶ τι τῶν ἀσθενεστέρων V.

<sup>14</sup> V omits from ἀφίκεται το ἀσθενεστέρων.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

ἔλθῃ, εὐλυτώτερα ἔστιν, ὑπὸ γὰρ τῆς ἰσχύος ἀνα-  
 10 λώσεται<sup>1</sup> ῥηιδίως τὰ ἐπιρρέοντα.

ΧΙ. Αἱ παχύταται τῶν φλεβῶν ὥδε πεφύκασιν.  
 τέσσαρα ζεύγεά ἐστιν ἐν τῷ σώματι, καὶ ἐν μὲν  
 αὐτῶν ἀπὸ τῆς κεφαλῆς ὀπισθεν διὰ τοῦ αὐχένος,  
 ἔξωθεν παρὰ<sup>2</sup> τὴν ῥάχιν ἔνθεν τε καὶ ἔνθεν παρὰ<sup>3</sup>  
 τὰ ἰσχία ἀφικνεῖται καὶ ἐς τὰ σκέλεα, ἔπειτα διὰ  
 τῶν κνημέων ἐπὶ<sup>4</sup> τῶν σφυρῶν τὰ ἔξω καὶ ἐς  
 τοὺς πόδας ἀφήκει.<sup>5</sup> δεῖ οὖν τὰς φλεβοτομίας τὰς  
 ἐπὶ τῶν ἀλγυμμάτων τῶν ἐν τῷ νῶτῳ καὶ τοῖσιν  
 ἰσχύιοισιν ἀπὸ τῶν ἰγνύων ποιεῖσθαι καὶ ἀπὸ τῶν  
 10 σφυρῶν ἔξωθεν.<sup>6</sup> αἱ δ' ἕτεραι φλέβες ἀπὸ<sup>7</sup> τῆς  
 κεφαλῆς παρὰ τὰ ὦτα διὰ τοῦ αὐχένος, αἱ σφα-  
 γίτιδες καλεόμεναι, ἔσωθεν παρὰ τὴν ῥάχιν ἐκα-  
 τέρωθεν φέρουσι παρὰ τὰς ψόας ἐς τοὺς ὀρχίους καὶ  
 ἐς τοὺς μηρούς, καὶ διὰ τῶν ἰγνύων ἐκ<sup>8</sup> τοῦ ἔσωθεν  
 μέρους, ἔπειτα διὰ τῶν κνημέων ἐπὶ<sup>9</sup> τὰ σφυρὰ τὰ  
 ἔσωθεν καὶ τοὺς πόδας. δεῖ οὖν τὰς φλεβοτομίας  
 ποιεῖσθαι πρὸς τὰς ὀδύνας τὰς ἀπὸ τῶν ψοῶν καὶ  
 τῶν ὀρχίων, ἀπὸ τῶν ἰγνύων καὶ ἀπὸ τῶν σφυρῶν  
 ἔσωθεν. αἱ δὲ τρίται φλέβες ἐκ τῶν κροτάφων  
 20 διὰ τοῦ αὐχένος ὑπὸ τὰς ὠμοπλάτας,<sup>10</sup> ἔπειτα  
 συμφέρονται ἐς τὸν πλεύμονα καὶ ἀφικνεύονται ἢ  
 μὲν ἀπὸ τῶν δεξιῶν ἐς τὰ ἀριστερά, ἢ δὲ ἀπὸ τῶν  
 ἀριστερῶν ἐς τὰ δεξιὰ, καὶ ἢ μὲν δεξιῇ ἀφικνεῖται  
 ἐκ τοῦ πλεύμονος<sup>11</sup> ὑπὸ τὸν μαζὸν καὶ ἐς τὸν  
 σπλῆνα καὶ ἐς τὸν νεφρόν, ἢ δὲ ἀπὸ τῶν ἀριστε-  
 ρῶν ἐς τὰ δεξιὰ ἐκ τοῦ πλεύμονος ὑπὸ τὸν μαζόν

<sup>1</sup> ἀποκληίζεται A : ἀπαλλάσσεται MV : ἀναλώσεται Littre  
 from a note of Galen

<sup>2</sup> παρὰ AM (M has ἐπὶ above the line) ἐπὶ V.

<sup>3</sup> Friedrich reads ἐς for παρὰ.

## NATURE OF MAN, x.-xi.

them, as the strength of the stronger part will easily consume the humours that flow into them.

XI. The thickest of the veins have the following nature. There are four pairs in the body. One pair extends from behind the head through the neck, and on either side of the spine externally reaches to the loins and legs, and then stretches through the shanks to the outside of the ankles and to the feet. So bleeding for pains in the back and loins should be made on the outside, behind the knee or at the ankle. The other pair of veins extend from the head by the ears through the neck, and are called jugular veins. They stretch right and left by the side of the spine internally along the loins to the testicles and thighs, then on the inside through the hollow of the knee, and finally through the shanks to the ankles on the inside and to the feet. Accordingly, to counteract pains in the loins and testicles, bleeding should be performed in the hollow of the knee and in the ankles on the inner side. The third pair of veins passes from the temples through the neck under the shoulder-blades, then they meet in the lungs and reach, the one on the right the left side, and the one on the left the right. The right one reaches from the lungs under the breast both to the spleen and to the kidneys, and the left one to the right from the lungs under

<sup>4</sup> ἐπὶ A καὶ MV

<sup>5</sup> διήκει MV. ἀφίκη A.

<sup>6</sup> ἔξωθεν MV· ποιέεσθαι A

<sup>7</sup> φλέβες ἀπὸ A φλέβες ἔχουσιν ἐκ MV· φλέβες ἐκ Littré.

<sup>8</sup> Friedrich brackets ἐκ.

<sup>9</sup> παρὰ MV· ἐπὶ A.

<sup>10</sup> ὠμοπλάτας MV· ὠμοπλάτους A.

<sup>11</sup> A omits ἡ δὲ ἀπὸ . . . πλεύμονος.



## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

καὶ ἐς τὸ ἥπαρ καὶ ἐς τὸν νεφρόν, τελευτῶσι δὲ ἐς  
τὸν ἀρχὸν αὐται ἀμφοτέραι. αἱ δὲ τέταρται ἀπὸ  
τοῦ ἔμπροσθεν τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν  
30 ὑπὸ τὸν αὐχένα καὶ τὰς κληϊδας, ἔπειτα δὲ ἐπὶ<sup>1</sup>  
τῶν βραχιόνων ἄνωθεν ἐς τὰς συγκαμπάς, ἔπειτα  
δὲ διὰ τῶν πήχεων ἐς τοὺς καρπούς καὶ τοὺς  
δακτύλους, ἔπειτα ἀπὸ τῶν δακτύλων πάλιν διὰ  
τῶν στηθέων καὶ τῶν πήχεων ἄνω ἐς τὰς συγ-  
καμπάς, καὶ διὰ τῶν βραχιόνων τοῦ κάτωθεν  
μέρους ἐς τὰς μασχάλας, καὶ ἐκ τῶν πλευρέων  
ἄνωθεν ἢ μὲν ἐς τὸν σπλῆνα ἀφικνεῖται, ἢ δὲ ἐς  
τὸ ἥπαρ, ἔπειτα δὲ ὑπὲρ τῆς γαστρὸς ἐς τὸ αἰδοῖον  
τελευτῶσιν ἀμφοτέραι. καὶ αἱ μὲν παχέαι<sup>2</sup> τῶν  
40 φλεβῶν ὧδε ἔχουσιν.<sup>3</sup> εἰσὶ δὲ καὶ ἀπὸ τῆς  
κοιλίης φλέβες ἀνὰ τὸ σῶμα πάμπολλαί<sup>4</sup> τε καὶ  
παντοῖαι, δι' ὧν ἡ τροφή τῷ σώματι ἔρχεται.  
φέρουσι δὲ καὶ ἀπὸ τῶν παχειῶν φλεβῶν ἐς τὴν  
κοιλίην καὶ τὸ ἄλλο σῶμα καὶ ἀπὸ τῶν ἔξω<sup>5</sup>  
καὶ ἀπὸ τῶν ἔσω, καὶ ἐς ἀλλήλας διαδιδόασιν<sup>6</sup>  
αἷ τε ἔσωθεν ἔξω καὶ αἱ ἔξωθεν ἔσω. τὰς  
οὖν φλεβοτομίας<sup>7</sup> ποιεῖσθαι κατὰ τούτους  
τοὺς λόγους· ἐπιτηδεύειν δὲ χρὴ τὰς τομὰς ὡς  
προσωτάτω τάμνειν ἀπὸ τῶν χωρίων, ἔνθα ἂν αἱ  
50 ὀδύνηι μεμαθήκωσι<sup>8</sup> γίνεσθαι καὶ τὸ αἷμα συλ-  
λέγεσθαι· οὕτω γὰρ ἂν ἡ τε μεταβολὴ ἡκιστα  
γίνοιτο μεγάλη ἐξαπίνης, καὶ τὸ ἔθος μετα-  
στήσαις<sup>9</sup> ἂν ὥστε μηκέτι ἐς τὸ αὐτὸ χωρίον  
54 συλλέγεσθαι.

<sup>1</sup> ἔπειτα δὲ ἐπὶ A : ἔπειτα ὑπὲρ MV.

<sup>2</sup> παχέαι A : παχύταται MV

<sup>3</sup> ὧδε ἔχουσιν MV : οὕτω πεφύκασιν A.

<sup>4</sup> πολλαὶ (sic) A · παμπολλαὶ M . παμπολλαὶ V.

## NATURE OF MAN, xi.

the breast both to the liver and to the kidneys, both of them ending at the anus. The fourth pair begin at the front of the head and eyes, under the neck and collar-bones, passing on the upper part of the arms to the elbows, then through the forearms to the wrists and fingers, then back from the fingers they go through the ball of the hand and the forearm upwards to the elbow, and through the upper arm on the under side to the armpit, and from the ribs above one reaches to the spleen and the other to the liver, and finally both pass over the belly to the privy parts. Such is the arrangement of the thick veins. From the belly too extend over the body very many veins of all sorts, by which nourishment comes to the body. Veins too lead from the thick veins to the belly and to the rest of the body both from the outside and from the inside; they communicate with one another, the inside ones outside and the outside ones inside. Bleeding then should be practised according to these principles. The habit should be cultivated of cutting as far as possible from the places where the pains are wont to occur and the blood to collect. In this way the change will be least sudden and violent, and you will change the habit so that the blood no longer collects in the same place.

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<sup>5</sup> ἐξωτάτων A. ἐξωτάτωι (with -τάτωι καὶ ἀπὸ τῶν deleted) M: ἔξω V.

<sup>6</sup> διαδίδουσιν A: διαδιδάσιν (with δια- half erased) M: διδάσιν V.

<sup>7</sup> After φλεβοτομίας A has χρή.

<sup>8</sup> μεμαθητικόσι with μεμαθήκασι in margin A. μεμαθήκασι MV μεμαθήκωσι Littré.

<sup>9</sup> μεταστήσιας A μεταστήσαι MV μεταστήσαις Littré.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

XII. "Οσοι πῦον πολλὸν πτύουσιν ἄτερ πυρετοῦ ἐόντες,<sup>1</sup> καὶ οἷσιν ὑπὸ τὸ οὖρον πῦον ὑφίσταται πολλὸν ἄτερ ὀδύνης ἐοῦσι,<sup>2</sup> καὶ ὅσοις τὰ ὑποχωρήματα αἵματώδεα ὥσπερ ἐν τῇσι δυσεντερίῃσι καὶ χρόνιά ἐστιν ἐοῦσι<sup>3</sup> πέντε καὶ τριήκοντα ἐτέων καὶ γεραιτέροισι, τούτοισι πᾶσιν ἀπὸ τοῦ αὐτοῦ τὰ νοσήματα γίνεται· ἀνάγκη γὰρ τούτους ταλαιπώρους τε γενέσθαι<sup>4</sup> καὶ φιλοπόνους τῷ σώματι καὶ ἐργάτας νεηνίσκους ἐόντας, ἔπειτα  
 10 δὲ ἐξανθεύοντας τῶν πόνων σαρκωθῆναι μαλθακῇ σαρκὶ καὶ πολλὴν διαφερούση τῆς προτέρης, καὶ πολλὸν διακεκριμένον ἔχειν τὸ σῶμα τό τε προ-  
 υπάρχον καὶ τὸ ἐπιτραφέν, ὥστε μὴ ὁμονοεῖν.<sup>5</sup> ὅταν οὖν νόσημά τι καταλάβῃ τοὺς οὕτω διακει-  
 μένους, τὸ μὲν παραχρῆμα διαφεύγουσιν, ὕστερον δὲ μετὰ τὴν νοῦσον χρόνῳ τήκεται τὸ σῶμα, καὶ  
 ρεῖ<sup>6</sup> διὰ τῶν φλεβῶν, ἣ ἂν εὐρυχωρίης μάλιστα τύχῃ, ἰχωροειδές· ἦν μὲν οὖν ὁρμήσῃ ἐς τὴν  
 κοιλίην τὴν κάτω, σχεδὸν τι οἶόν περ ἐν τῷ σώματι  
 20 ἂν ἐνῇ<sup>7</sup> τοιοῦτον καὶ τὸ διαχώρημα γίνεται· ἃ τε γὰρ τῆς ὁδοῦ κατάντεος ἐούσης, οὐχ ἴσταται<sup>8</sup>  
 πολλὴν χρόνον ἐν τῷ ἐντέρῳ. οἷσι δ' ἂν ἐς τὰ στήθεα ἐσρῇ, ὑπόπνουν γίνεται· ἅτε γὰρ τῆς καθάρσιος ἀνάντεος ἐούσης, καὶ χρόνον ἐναυλι-  
 ζόμενον πολλὴν ἐν τῷ στήθει, κατασῆπεται καὶ γίνεται πυοειδές. οἷσι δ' ἂν ἐς τὴν κύστιν ἐξε-  
 ρεύγηται, ὑπὸ τῆς θερμότητος τοῦ χωρίου τοῦτο καὶ θερμὸν καὶ<sup>9</sup> λευκὸν γίνεται, καὶ διακρίνεται.

es

<sup>1</sup> ἄτερ πυρετοῦ ἐόντες AV; ἅτε πυρετοῦ ἐόντος M ἐόντος C  
 (according to Littré)  
<sup>2</sup> ἐοῦσι AV ἐοῦσιν M. ἐούσης Littré.

## NATURE OF MAN, XII.

XII. Such as expectorate much pus without fever, or have a thick sediment of pus in the urine without pain, or whose stools remain stained with blood, as in dysentery, during a long period, being thirty-five years or older, all these are ill from the same cause. For these patients must have been in their youth hard-working, diligent and industrious; afterwards when delivered from their labours they must have put on soft flesh very different from their former flesh, and there must be a wide difference between the previous condition and the hypertrophied condition of their body, so that there is no longer harmony. Accordingly when a disease seizes men in such a condition, at first they escape, but after the disease the body in time wastes and serous matter flows through the veins wherever it finds the broadest passage. Now if the flux be to the lower bowel, the stools become very like the matter shut up in the body, because as the passage slopes downwards the matter cannot remain long in the intestine. When the flux is to the chest the patients suffer suppuration, because since the purging is along an upward passage and abides a long time in the chest it rots and turns to pus. When the matter empties itself into the bladder, owing to the warmth of the place the matter becomes hot and white, and separates itself

<sup>3</sup> ἐστίν, ἐοῦσι A : & (ὅτι ἐστι?) νέουσιν ἐοῦσιν M. & νέουσιν ἐοῦσι V.

<sup>4</sup> τε γενέσθαι MV γεγενῆσθαι A.

<sup>5</sup> ὁμολογέειν AV : ὁμονοέειν M (in margin ὁμολογέειν).

<sup>6</sup> ῥεῖ A ῥεῖ M διαρρέει V.

<sup>7</sup> ἐνῇ A · ἐνέη MV : ἔν ἐνῇ Latré.

<sup>8</sup> ἴσταιται A . ἴσχεται MV.

<sup>9</sup> τοῦτο καὶ θερμὸν καὶ omitted by A.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- καὶ τὸ μὲν ἀραιότατον ἐφίσταται<sup>1</sup> ἄνω, τὸ δὲ  
 30 παχύτατον κάτω, ὃ δὴ πῦον καλεῖται. γίνονται  
 δὲ καὶ οἱ λίθοι τοῖσι παιδίοισι διὰ τὴν θερμότητα  
 τοῦ χωρίου τε τούτου καὶ τοῦ ὅλου σώματος,  
 τοῖσι δὲ ἀνδράσιν οὐ γίνονται λίθοι διὰ τὴν  
 ψυχρότητα τοῦ σώματος. εὖ γὰρ χρὴ εἰδέναι,  
 ὅτι ὁ ἄνθρωπος τῇ πρώτῃ τῶν ἡμερέων θερμότα-  
 τός ἐστιν αὐτὸς ἑωυτοῦ, τῇ δὲ ὑστάτῃ ψυχρότα-  
 τος· ἀνάγκη γὰρ αὐξανόμενον καὶ χωρέον τὸ  
 σῶμα πρὸς βίην θερμὸν εἶναι ὅταν δὲ ἄρχηται  
 μαραίνεσθαι<sup>2</sup> τὸ σῶμα, καταρρέον πρὸς εὐπέτειαν,  
 ψυχρότερον γίνεται· καὶ κατὰ τοῦτον τὸν λόγον,  
 40 ὅσον τῇ πρώτῃ τῶν ἡμερέων πλείστον αὖξεται ὁ  
 ἄνθρωπος, τοσούτον θερμότερος<sup>3</sup> γίνεται, καὶ τῇ  
 ὑστάτῃ τῶν ἡμερέων, ὅσον πλείστον καταμα-  
 ραίνεται, τοσούτον ἀνάγκη ψυχρότερον<sup>4</sup> εἶναι.  
 ὑγιέες δὲ γίνονται αὐτόματοι οἱ οὕτω δια-  
 κείμενοι, πλείστοι μὲν ἐν τῇ ὥρῃ, ἣ ἂν ἄρξωνται  
 τήκεσθαι, πεντεκαιτεσσαρακονθήμεροι·<sup>5</sup> ὅσοι δ'  
 ἂν τὴν ὥρην ταύτην ὑπερβάλλωσιν, ἐνιαυτῷ  
 αὐτόματοι ὑγιέες γίνονται,<sup>6</sup> ἢν μή τι ἕτερον κακουρ-  
 49 γῇται ὠνθρωπος.

XIII. Ὅσα τῶν νοσημάτων ἐξ ὀλίγου γίνεται,  
 καὶ ὅσων αἱ προφάσιες εὐγνωστοί, ταῦτα δὲ  
 ἀσφαλέστατά ἐστι προαγορεύεσθαι· τὴν δὲ ἔησιν  
 χρὴ ποιεῖσθαι αὐτὸν<sup>7</sup> ἐναντιούμενον τῇ προφάσει  
 τῆς νόσου· οὕτω γὰρ ἂν λύοιτο τὸ τὴν νόσον  
 6 παρασχὼν ἐν τῷ σώματι.<sup>8</sup>

<sup>1</sup> ἐφίσταται MV : ἀμφίσταται A

<sup>2</sup> ἄρχηται μαραίνεσθαι MV . ἄρξηται θερμαίνεσθαι A.

<sup>3</sup> θερμότερος MV : θερμότατος A.

<sup>4</sup> ἀνάγκη ψυχρότερον MV : ψυχρότατον ἀνάγκη A

## NATURE OF MAN, XII.—XIII.

out. The finest part becomes scum on the top, while the thickest sinks to the bottom and is called pus. Stones too form in children because of the heat of this place and of the whole body, but in men stones do not form because of the coldness of the body. For you must know that a man is warmest on the first day of his existence and coldest on the last. For it must be that the body is hot which grows and progresses with force; but when the body begins to decay with an easy decline it grows cooler. It is on account of this that a man, growing most on his first day, is proportionally hotter then; on his last day, decaying most, he is proportionally cooler. Most patients in the condition described above recover their health spontaneously forty-five days from the day on which they began to waste. Such of them as exceed this period, should no other illness occur, recover spontaneously in a year.

XIII. Diseases which arise soon after their origin, and whose cause is clearly known, are those the history of which can be foretold with the greatest certainty. The patient himself must bring about a cure by combating the cause of the disease, for in this way will be removed that which caused the disease in the body.

<sup>5</sup> A omits *τήκεσθαι* and has  $\bar{\beta}$  *τε καὶ  $\bar{\mu}$  ἡμερῶν*. Galen mentions readings with 45 and 40 Villaret reads, *δυοῖν καὶ τεσσαράκοντα ἡμερῶν*.

<sup>6</sup> A omits *ὀγίῃς γίνονται* and M has it in the margin.

<sup>7</sup> αὐτὸν A. αὐτέων MV.

<sup>8</sup> οὕτω γὰρ λύοι τὸ τὴν νοῦσον παρεχόν τῷ σώματι A: οὕτω γὰρ ἂν λύοιτο τὸ τὴν νοῦσον παρασχὼν ἐν τῷ σώματι M: οὕτω γὰρ ἂν λύοι το τὴν νοῦσον παρασχὼν ἐν τῷ σώματι V. Littré says that C has *παρασχών*.

## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- XIV. Οἷσι δὲ ψαμμοειδέα ὑφίσταται ἡ πῶροι ἐν τοῖσιν οὖροισι, τούτοις τὴν ἀρχὴν φύματα ἐγένετο πρὸς τῇ φλεβί τῇ παχείῃ, καὶ διεπύνησεν, ἔπειτα δέ, ἅτε οὐ ταχέως ἐκραγέντων τῶν φυμάτων, πῶροι συνετράφησαν ἐκ τοῦ πύου, οἵτινες ἔξω θλίβονται<sup>1</sup> διὰ τῆς φλεβὸς σὺν τῷ οὕρῳ ἐς τὴν κύστιν. οἷσι δὲ μούνον αἱματώδεα<sup>2</sup> τὰ οὐρήματα, τούτοις δὲ αἱ φλέβες πεπονήκασιν· οἷσι δὲ ἐν τῷ οὐρήματι παχεῖ ἐόντι σαρκία
- 10 σμικρὰ τριχοειδέα συνεξέρχεται, ταῦτα δὲ ἀπὸ τῶν νεφρῶν εἶδέναι χρή ἐόντα καὶ ἀπὸ ἀρθριτικῶν<sup>3</sup> ὅσοις δὲ καθαρὸν τὸ οὖρον, ἄλλοτε δὲ καὶ ἄλλοτε οἶον πίτυρα ἐμφαίνεται<sup>4</sup> ἐν τῷ οὐρήματι,
- 14 τούτων δὲ ἡ κύστις ψωριᾷ.

- XV. Οἱ πλείστοι τῶν πυρετῶν γίνονται ἀπὸ χολῆς· εἶδεα δὲ σφέων ἐστὶ τέσσαρα, χωρὶς τῶν ἐν τῇσιν ὀδύνησι γινομένων τῇσιν ἀποκεκριμένησιν· ὀνόματα δ' αὐτοῖσιν ἐστὶ σύνοχος καὶ ἀμφημερινὸς καὶ τριταῖος καὶ τεταρταῖος. ὁ μὲν οὖν σύνοχος καλεόμενος γίνεται ἀπὸ πλείστης χολῆς καὶ ἀκρητεστάτης, καὶ τὰς κρίσις ἐν ἐλαχίστῳ χρόνῳ ποιεῖται· τὸ γὰρ σῶμα οὐ διαψυχόμενον οὐδένα χρόνον συντήκεται ταχέως,
- 10 ἅτε ὑπὸ πολλοῦ τοῦ θερμοῦ θερμαινόμενον. ὁ δὲ ἀμφημερινὸς μετὰ τὸν σύνοχον ἀπὸ πλείστης χολῆς γίνεται, καὶ ἀπαλλάσσεται τάχιστα τῶν ἄλλων, μακρότερος δὲ ἐστὶ τοῦ συνόχου, ὅσῳ ἀπὸ ἐλάσσονος γίνεται χολῆς, καὶ ὅτι ἔχει ἀνάπαυσιν τὸ σῶμα, ἐν δὲ τῷ συνόχῳ οὐκ ἀνα-

<sup>1</sup> ἐξ ὧν λείβονται A : ἐκ τοῦ πύου οἵτινες ἔξω θλίβονται MV.

<sup>2</sup> MV omit μούνον and insert μὲν after αἱματώδεα

## NATURE OF MAN, XIV.—XV.

XIV. Patients whose urine contains a deposit of sand or chalk suffer at first from tumours near the thick vein, with suppuration; then, since the tumours do not break quickly, from the pus there grow out pieces of chalk, which are pressed outside through the vein into the bladder with the urine. Those whose urine is merely blood-stained have suffered in the veins. When the urine is thick, and there are passed with it small pieces of flesh like hair, you must know that these symptoms result from the kidneys and arthritic complaints. When the urine is clear, but from time to time as it were bran appears in it, the patients suffer from psoriasis of the bladder.

XV. Most fevers come from bile. There are four sorts of them, apart from those that arise in distinctly separate pains.<sup>1</sup> Their names are the continued, the quotidian, the tertian and the quartan. Now what is called the continued fever comes from the most abundant and the purest bile, and its crises occur after the shortest interval. For since the body has no time to cool it wastes away rapidly, being warmed by the great heat. The quotidian next to the continued comes from the most abundant bile, and ceases quicker than any other, though it is longer than the continued, proportionately to the lesser quantity of bile from which it comes; moreover the body has a breathing space, whereas in the continued there is

<sup>1</sup> That is, apart from fevers which accompany certain specific diseases and various wounds. The four kinds of fevers are those now recognised as malarial.

<sup>2</sup> A omits καὶ ἀπὸ ἀρθριτικῶν.

<sup>3</sup> ἄλλοτε δὲ καὶ ἄλλοτε οἶον πίτυρα ἐμφαίνεται A: ἄλλοτε καὶ ἄλλοτε ὁκοῖον εἰ πίτυρα ἐπιφαίνεται MV



## ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

- παύεται οὐδένα χρόνον. ὁ δὲ τριταῖος μακρό-  
 τερὸς ἐστὶ τοῦ ἀμφημερινοῦ, καὶ ἀπὸ χολῆς  
 ἐλάσσοнос γίνεται· ὅσῳ δὲ πλείονα χρόνον ἐν τῷ  
 τριταίῳ ἢ ἐν τῷ ἀμφημερινῷ τὸ σῶμα ἀναπαύε-  
 20 ται, τοσοῦτῳ χρονιώτερος οὗτος ὁ πυρετὸς τοῦ  
 ἀμφημερινοῦ ἐστίν. οἱ δὲ τεταρταῖοι τὰ μὲν  
 ἄλλα κατὰ τὸν αὐτὸν λόγον, χρονιώτεροι δὲ  
 εἰσι τῶν τριταίων, ὅσῳ ἔλασσον μετέχουσι μέρος  
 τῆς χολῆς τῆς τὴν θερμασίην παρεχούσης, τοῦ  
 τε<sup>1</sup> διαψύχεσθαι τὸ σῶμα πλέον μετέχουσιν·  
 προσγίνεται δὲ αὐτοῖσιν ἀπὸ μελαίνης χολῆς τὸ  
 περισσὸν<sup>2</sup> τοῦτο καὶ δυσαπάλλακτον· μέλαινα  
 γὰρ χολὴ τῶν ἐν τῷ σώματι ἐνεόντων χυμῶν γλι-  
 σχρότατον, καὶ τὰς ἔδρας χρονιωτάτας ποιεῖται.  
 30 γνῶσθαι δὲ τῷδε, ὅτι οἱ τεταρταῖοι πυρετοὶ μετέ-  
 χουσι τοῦ μελαγχολικοῦ· φθινοπώρου μάλιστα  
 οἱ ἄνθρωποι ἀλίσκονται ὑπὸ τῶν τεταρταίων καὶ  
 ἐν τῇ ἡλικίᾳ τῇ ἀπὸ πέντε καὶ εἴκοσιν<sup>3</sup> ἐτέων  
 ἐς τὰ πέντε καὶ τεσσαράκοντα,<sup>4</sup> ἢ δὲ ἡλικίᾳ αὕτη  
 ὑπὸ μελαίνης χολῆς κατέχεται μάλιστα πασέων  
 τῶν ἡλικιῶν, ἣ τε φθινοπωρινὴ ὥρη μάλιστα  
 πασέων τῶν ὥρέων. ὅσοι δ' ἂν ἀλώσιν ἔξω τῆς  
 ὥρης ταύτης καὶ τῆς ἡλικίης ὑπὸ τεταρταίου, εὖ  
 χρή εἰδέναι μὴ χρόνιον ἐσόμενον τὸν πυρετόν, ἥν  
 40 μὴ ἄλλο τι κακουργῇται ὠνθρωπος.

<sup>1</sup> τοῦ τε Α· τοῦ δὲ ΜV.

<sup>2</sup> τό τε περισσόν Α· τὸ περισσόν ΜV.

<sup>3</sup> (εἰ καὶ) π Α· εἴκοσιν Μ· τριήκοντα V.

<sup>4</sup> β τε καὶ μ Α· πέντε καὶ τεσσαράκοντα ΜV.

## NATURE OF MAN, xv.

no breathing space at all. The tertian is longer than the quotidian and is the result of less bile. The longer the breathing space enjoyed by the body in the case of the tertian than in the case of the quotidian, the longer this fever is than the quotidian. The quartans are in general similar, but they are more protracted than the tertians in so far as their portion is less of the bile that causes heat, while the intervals are greater in which the body cools. It is from black bile that this excessive obstinacy arises. For black bile is the most viscous of the humours in the body, and that which sticks fast the longest. Hereby you will know that quartan fevers participate in the atrabilious element, because it is mostly in autumn that men are attacked by quartans, and between the ages of twenty-five and forty-five.<sup>1</sup> This age is that which of all ages is most under the mastery of black bile, just as autumn is the season of all seasons which is most under its mastery. Such as are attacked by a quartan fever outside this period and this age you may be sure will not suffer from a long fever, unless the patient be the victim of another malady as well.

<sup>1</sup> With the reading of A, "forty-two."



## REGIMEN IN HEALTH

## ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

- Ι. Τοὺς ἰδιώτας ὧδε χρή διαιτᾶσθαι· τοῦ μὲν χειμῶνος ἐσθίειν ὥς πλείστα, πίνειν δ' ὥς ἐλάχιστα, εἶναι δὲ τὸ πόμα οἶνον ὥς ἀκρητέστατον, τὰ δὲ σιτία ἄρτον καὶ τὰ ὄψα ὅπτα πάντα, λαχάνοισι δὲ ὥς ἐλαχίστοιςι χρήσθαι ταύτην τὴν ὥρην· οὕτω γὰρ ἂν μάλιστα τὸ σῶμα ξηρόν τε εἴη καὶ θερμόν. ὅταν δὲ τὸ ἔαρ ἐπιλαμβάνη, τότε πόμα χρή πλέον ποιεῖσθαι καὶ ὑδαρέστατον<sup>1</sup> καὶ κατ' ὀλίγον, καὶ τοῖσι σιτίοισι μαλακωτέροισι
- 10 χρήσθαι καὶ ἐλάσσοσι, καὶ τὸν ἄρτον ἀφαιρέοντα μάζαν προστιθέναι, καὶ τὰ ὄψα κατὰ τὸν αὐτὸν λόγον ἀφαιρεῖν, καὶ ἐκ τῶν ὀπτῶν πάντα ἐφθὰ ποιεῖσθαι, καὶ λαχάνοισιν ἤδη χρήσθαι<sup>2</sup> τοῦ ἡρος ὀλίγοις, ὅπως ἐς τὴν θερίην καταστήσεται ὠνθρωπος τοῖσί τε σιτίοισι μαλθακοῖσι πᾶσι χρώμενος<sup>3</sup> καὶ τοῖσιν ὄψοισιν ἐφθοῖσι καὶ λαχάνοις ὠμοῖσι καὶ ἐφθοῖσι· καὶ τοῖσι πόμασιν, ὥς ὑδαρεστάτοιςι καὶ πλείστοισιν, ἀλλ' ὅπως μὴ μεγάλη<sup>4</sup> ἢ μεταβολὴ ἔσται κατὰ μικρόν μὴ
- 20 ἐξαπίνης χρωμένῳ. τοῦ δὲ θέρεος τῇ τε μάζῃ μαλακῇ<sup>5</sup> καὶ τῷ ποτῷ ὑδαρεῖ καὶ πολλῷ καὶ τοῖσιν ὄψοισι ἐφθοῖσι πᾶσι· δεῖ γὰρ χρήσθαι

<sup>1</sup> ποιεεσθαι· καὶ ὑδαρέστατον Α : ποιεῖν καὶ ὑδαρέστερον ΜV.

<sup>2</sup> ἤδη χρήσθαι Α : διαχρήσθαι ΜV.

<sup>3</sup> μαλθακοῖσι πᾶσι χρώμενος Α . μαλακωτέροισι χρεόμενος Μ · υαλακωτέροισι χρώμενος V.

## REGIMEN IN HEALTH

I THE layman<sup>1</sup> ought to order his regimen in the following way. In winter eat as much as possible and drink as little as possible; drink should be wine as undiluted as possible, and food should be bread, with all meats roasted; during this season take as few vegetables as possible, for so will the body be most dry and hot. When spring comes, increase drink and make it very diluted, taking a little at a time; use softer foods and less in quantity; substitute for bread barley-cake; on the same principle diminish meats, taking them all boiled instead of roasted, and eating when spring comes a few vegetables, in order that a man may be prepared for summer by taking all foods soft, meats boiled, and vegetables raw or boiled. Drinks should be as diluted and as copious as possible, the change to be slight, gradual and not sudden. In summer the barley-cake to be soft, the drink diluted and copious, and the meats in all cases boiled. For one must use these, when it is

<sup>1</sup> By "layman" (*ιδιώτης*) in this passage is meant the ordinary, normal person, whose business does not require, as does that, *e g*, of the professional athlete, special diet and exercise.

<sup>4</sup> *καὶ μὴ μεγάλη* A: *καὶ ὅπως μὴ μεγάλη* (*ὅπως* above line in another hand) M: *καὶ ὅπως μὴ μεγάλη* V. Villaret omits *ὅπως* and reads *ἔστω* for *ἔσται*.

<sup>5</sup> Here V has *τρέφεισθαι*.

## ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

τούτοισιν, ὅταν θέρος ᾗ, ὅπως τὸ σῶμα ψυχρὸν καὶ μαλακὸν γένηται· ἡ γὰρ ὥρη θερμή τε καὶ ξηρή, καὶ παρέχεται τὰ σώματα καυματώδεα καὶ αὐχμηρά· δεῖ οὖν τοῖσιν ἐπιτηδεύμασιν ἀλέξασθαι. κατὰ δὲ τὸν αὐτὸν λόγον, ὥσπερ ἐκ τοῦ χειμῶνος ἐς τὸ ἦρ, οὕτω ἐκ τοῦ ἦρος ἐς τὸ θέρος καταστήσεται,<sup>1</sup> τῶν μὲν σιτίων ἀφαιρέων, τῷ δὲ ποτῷ  
 30 προστιθείς· οὕτω δὲ καὶ τὰ ἐναντία ποιέοντα καταστήσαι ἐκ τοῦ θέρεος ἐς τὸν χειμῶνα. ἐν δὲ τῷ φθινοπώρῳ τὰ μὲν σιτία πλέω ποιούμενον καὶ ξηρότερα καὶ τὰ ὄψα κατὰ λόγον, τὰ δὲ ποτὰ ἐλάσσω καὶ ἀκρητέστερα, ὅπως ὁ τε χειμῶν ἀγαθὸς<sup>2</sup> ἔσται καὶ ὠνθρωπος διαχρήσεται τοῖσί τε πόμασιν ἀκρητεστάτοισι καὶ ὀλίγοις καὶ τοῖσι σιτίοισιν ὥς πλείστοις τε καὶ ξηροτάτοισιν· οὕτω γὰρ ἂν καὶ ὑγιαῖνοι μάλιστα καὶ ῥιγῶν  
 39 ἦκιστα· ἡ γὰρ ὥρη ψυχρή τε καὶ ὑγρή.

II. Τοῖσι δὲ εἵδεσι τοῖσι σαρκώδεσι καὶ μαλακοῖσι καὶ ἐρυθροῖσι συμφέρει τὸν πλείστον χρόνον τοῦ ἐνιαυτοῦ ξηροτέροις τοῖσι διαιτήμασι χρῆσθαι· ὑγρὴ γὰρ ἡ φύσις τῶν εἰδέων τούτων. τοὺς δὲ στρυφνοὺς τε καὶ προσεσταλμένους καὶ πυρρὸς καὶ μέλανας τῇ ὑγροτέρῃ διαίτῃ χρῆσθαι τὸ πλεῖον τοῦ χρόνου· τὰ γὰρ σώματα τοιαῦτα ὑπάρχει ξηρὰ ἔόντα. καὶ τοῖσι νέοις τῶν σωμάτων συμφέρει μαλθακωτέροις τε καὶ ὑγρο-  
 10 τέροις χρῆσθαι τοῖσι διαιτήμασιν· ἡ γὰρ ἡλικία ξηρή, καὶ τὰ σώματα πέπηγεν.<sup>3</sup> τοὺς δὲ πρεσβυτέρους τῷ ξηροτέρῳ τρόπῳ χρῆναι τὸ πλεον τοῦ χρόνου διάγειν· τὰ γὰρ σώματα ἐν ταύτῃ τῇ

<sup>1</sup> ἐκ τοῦ χειμῶνος ἐς τὸ ἦρ, οὕτω (καὶ M) ἐκ τοῦ ἦρος εἰς [ἐς M] τὸ θέρος καταστήσεται MV. ἕως τὸ ἔαρ ἐκ τοῦ χειμῶνος οὕτως

## REGIMEN IN HEALTH, I.-II.

summer, that the body may become cold and soft. For the season is hot and dry, and makes bodies burning and parched. Accordingly these conditions must be counteracted by way of living. On the same principle the change from spring to summer will be prepared for in like manner to that from winter to spring, by lessening food and increasing drink. Similarly, by opposing opposites prepare for the change from summer to winter. In autumn make food more abundant and drier, and meats too similar, while drinks should be smaller and less diluted, so that the winter may be healthy and a man may take his drink neat and scanty and his food as abundant and as dry as possible. For in this way he will be most healthy and least chilly, as the season is cold and wet

II. Those with physiques that are fleshy, soft and red, find it beneficial to adopt a rather dry regimen for the greater part of the year. For the nature of these physiques is moist. Those that are lean and sinewy, whether ruddy or dark, should adopt a moister regimen for the greater part of the time, for the bodies of such are constitutionally dry. Young people also do well to adopt a softer and moister regimen, for this age is dry, and young bodies are firm. Older people should have a drier kind of diet,

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ἐς τὸ θέρος καταστήσαι A. In some respects the reading of A is preferable, except for the use of *ἐως*.

<sup>2</sup> A omits ἀγαθὸς here. The sentence which follows seems a rather idle repetition of the preceding, and possibly the whole from *ὅπως δ' τε χειμῶν* to *ἐξορτάτοισιν* should be deleted as a gloss

<sup>3</sup> καὶ τὰ σώματα πέπηγεν MV (πέπηγε M): πέπηγεν ἔτι A.



## ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

ἡλικίῃ ὑγρὰ καὶ μαλθακὰ καὶ ψυχρά. δεῖ οὖν  
 πρὸς τὴν ἡλικίην καὶ τὴν ὥρην καὶ τὸ ἔθος καὶ  
 τὴν χώραν<sup>1</sup> καὶ τὰ εἶδεα τὰ διαιτήματα ποιεῖσθαι  
 ἐναντιούμενον τοῖσι καθισταμένοισι καὶ θάλπειν  
 18 καὶ χειμῶσιν· οὕτω γὰρ ἂν μάλιστα ὑγιαίνουεν

III. Καὶ ὁδοιπορεῖν τοῦ μὲν χειμῶνος ταχέως  
 χρή, τοῦ δὲ θέρεος ἡσυχῇ, ἣν μὴ διὰ καύματος  
 ὁδοιπορῇ· δεῖ δὲ τοὺς μὲν σαρκώδεας θᾶσσον  
 ὁδοιπορεῖν,<sup>2</sup> τοὺς δὲ ἰσχνοὺς ἡσυχαιότερον.<sup>3</sup>  
 λουτροῖσι δὲ χρή πολλοῖσι χρήσθαι τοῦ θέρεος,  
 τοῦ δὲ χειμῶνος ἐλάσσοσι, τοὺς στρυφνοὺς χρή  
 μᾶλλον λούεσθαι τῶν σαρκωδέων. ἡμφιέσθαι δὲ  
 χρή τοῦ μὲν χειμῶνος καθαρὰ ἱμάτια, τοῦ δὲ  
 9 θέρεος ἐλαιοπινέα.

IV. Τοὺς δὲ παχείας χρή, ὅσοι βούλονται  
 λεπτοὶ γενέσθαι, τὰς ταλαιπωρίας νήστιας ἐόντας  
 ποιεῖσθαι ἀπάσας, καὶ τοῖσι σιτίοισιν ἐπιχειρεῖν  
 ἀσθμαίνοντας καὶ μὴ ἀνεψυγμένους καὶ προπε-  
 πωκότας οἶνον κεκρημένον μὴ σφόδρα ψυχρόν,  
 καὶ τὰ ὄψα σκευάζειν σησάμοις ἢ ἡδύσμασι  
 καὶ τοῖσιν ἄλλοις τοῖς τοιουτοτρόποις· καὶ  
 πῖονα δὲ<sup>4</sup> ἔστω· οὕτω γὰρ ἂν ἀπὸ ἐλαχίστων  
 ἐμπιπλαῖντο· καὶ μονοσιτεῖν καὶ ἀλουτεῖν καὶ  
 10 σκληροκοιτεῖν καὶ γυμνὸν περιπατεῖν ὅσον οἶόν τε  
 μάλιστ' ἂν ᾖ. ὅσοι δὲ βούλονται λεπτοὶ ἐόντες  
 παχείας γενέσθαι, τὰ τε ἄλλα ποιεῖν τὰναντία  
 κείνοις, καὶ νήστιας μηδεμίην ταλαιπωρίην  
 14 ποιεῖσθαι.<sup>5</sup>

<sup>1</sup> καὶ τὸ ἔθος καὶ τὴν χώραν omitted by A.

<sup>2</sup> A reads ἡλίον for καύματος and omits ὁδοιπορῇ to θᾶσσον.

<sup>3</sup> ἡσυχαιότερον AV and Holkhamensis 282 ἡσυχαιότερον  
 M ὀλιγέστερον Caius 50 and (according to Littré) C. This

## REGIMEN IN HEALTH, II.-IV.

for bodies at this age are moist and soft and cold. So in fixing regimen pay attention to age, season, habit, land, and physique, and counteract the prevailing heat or cold. For in this way will the best health be enjoyed.

III. Walking should be rapid in winter and slow in summer, unless it be under a burning heat. Fleshy people should walk faster, thin people slower. Bathe frequently in summer, less in winter, and the lean should bathe more than the fleshy. In winter wear unoled cloaks, but soak them in oil in summer.

IV. Fat people who wish to become thin should always fast when they undertake exertion, and take their food while they are panting and before they have cooled, drinking beforehand diluted wine that is not very cold. Their meats should be seasoned with sesame, sweet spices, and things of that sort. Let them also be rich. For so the appetite will be satisfied with a minimum. They should take only one full meal a day, refrain from bathing, lie on a hard bed, and walk lightly clad as much as is possible. Thin people who wish to become fat should do the opposite of these things, and in particular they should never undertake exertion when fasting.

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curious difference between Holkhamensis and C (both copies of V), and agreement of C with a MS of a totally different class, cannot be due to mere chance. As both C and Holkhamensis were copied by the same scribe from V, it looks as though C had been "edited."

<sup>4</sup> Villaret omits δέ

<sup>5</sup> νήστιας μηδεμίην ταλαιπωρίην ποιέεσθαι Littré νηστείην μηδεμίην καὶ ταλαιπωρίην ποιέεσθαι (with καὶ above the line)  
A: νῆστιν (M νηστιν with final -ν on an erasure) μὴδὲ μίην ποιέεσθαι MV.

## ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

- V. Τοῖσι δὲ ἐμέτοισι χρὴ καὶ τοῖσι κατακλύσ-  
μασι τοῖσι τῆς κοιλίης ὥδε χρῆσθαι· ἔξ μηνας τοὺς  
χειμερινοὺς ἐμείν, οὗτος γὰρ ὁ χρόνος φλεγμα-  
τωδέστερος τοῦ θερινοῦ, καὶ τὰ νοσήματα γίνεται  
περὶ τὴν κεφαλὴν καὶ τὸ χωρίον τοῦτο τὸ ὑπὲρ τῶν  
φρενῶν· ὅταν δὲ ᾗ θάλπος, τοῖσι κατακλύσμασι  
χρῆσθαι, ἢ γὰρ ὥρη καυματώδης, καὶ χολωδέσ-  
τερον τὸ σῶμα, καὶ βαρύτητες ἐν τῇ ὁσφύϊ καὶ  
ἐν τοῖσι γούνασι, καὶ θέρμαι γίνονται, καὶ ἐν τῇ  
10 γαστρὶ στρόφοι· δεῖ οὖν τὸ σῶμα ψύχειν καὶ τὰ  
μετεωριζόμενα κάτω ὑπάγειν ἀπὸ<sup>1</sup> τῶν χωρίων  
τούτων. ἔστω δὲ τὰ κατακλύσματα τοῖσι μὲν  
παχυτέροισι καὶ ὑγροτέροισιν ἀλμυρότερα καὶ  
λεπτότερα, τοῖσι δὲ ξηροτέροισι καὶ προσε-  
σταλμένοισι καὶ ἀσθενεστέροισι λιπαρότερα καὶ  
παχύτερα· ἔστι δὲ τῶν κατακλυσμάτων λιπαρὰ  
καὶ παχέα τὰ ἀπὸ τῶν γαλακτῶν καὶ ἀπὸ  
ἐρεβίνθων ὕδωρ ἐφθὸν καὶ τῶν ἄλλων τοιούτων·  
λεπτὰ δὲ καὶ ἀλμυρὰ τὰ τοιαῦτα, ἄλμη<sup>2</sup> καὶ  
20 θάλασσα. τοὺς δὲ ἐμέτους ὥδε χρὴ ποιεῖσθαι·  
ὅσοι μὲν τῶν ἀνθρώπων παχείες εἰσὶ καὶ μὴ  
ἰσχυροί,<sup>3</sup> νήστιες ἐμεόντων δραμόντες ἢ ὁδοιπορή-  
σαντες διὰ τάχειος κατὰ μέσον ἡμέρης· ἔστω δὲ  
ἡμικοτύλιον ὑσσώπου τετριμμένης ἐν ὕδατος  
χοεῖ, καὶ τοῦτο ἐκπιέτω, ὅξος παραχέων καὶ ἄλας  
παραβάλλων, ὅπως ἂν μέλλη ἡδιστον ἔσεσθαι,  
πινέτω δὲ τὸ πρῶτον ἡσυχαιότερον, ἔπειτα δ'  
ἐπὶ θάσσον. οἱ δὲ λεπτότεροι καὶ ἀσθενέσ-

<sup>1</sup> ἀπὸ A : ἐκ MV.

<sup>2</sup> ἄλμη A : κράμβη MV and Holkhamensis 282. κράμβη C (according to Littré). If Littré has correctly collated C, this is a case where this MS. differs from V and the Holkham MS.

## REGIMEN IN HEALTH, v.

V. Emetics and clysters for the bowels should be used thus. Use emetics during the six winter months, for this period engenders more phlegm than does the summer, and in it occur the diseases that attack the head and the region above the diaphragm. But when the weather is hot use clysters, for the season is burning, the body bilious, heaviness is felt in the loins and knees, feverishness comes on and colic in the belly. So the body must be cooled, and the humours that rise must be drawn downwards from these regions. For people inclined to fatness and moistness let the clysters be rather salt and thin; for those inclined to dryness, leanness and weakness let them be rather greasy and thick. Greasy, thick clysters are prepared from milk, or water boiled with chick-peas or similar things. Thin, salt clysters are made of things like brine and sea-water. Emetics should be employed thus. Men who are fat and not thin should take an emetic fasting after running or walking quickly in the middle of the day. Let the emetic consist of half a *cotyle* of hyssop compounded with a *chous*<sup>1</sup> of water, and let the patient drink this, pouring in vinegar and adding salt, in such a way as to make the mixture as agreeable as possible. Let him drink it quietly at first, and then more quickly. Thinner and weaker people should partake of food

<sup>1</sup> If the *chous* contained 12 *cotylae* or 5½ pints it is plain that the prescription gives the proportions of the mixture rather than the size of the dose. A dose of 6 pints seems heroic.

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<sup>2</sup> A omits καὶ μὴ ἰσχυροί.

## ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

- 30 *τεροι ἀπὸ σιτίων ποιείσθωσαν τὸν ἔμετον τρόπον τοιόνδε· λουσάμενος θερμῷ προπιέτω ἀκρήτου κοτύλην, ἔπειτα σιτία παντοδαπὰ ἐσθιέτω, καὶ μὴ πινέτω ἐπὶ τῷ σιτίῳ μηδ' ἀπὸ τοῦ σιτίου, ἀλλ' ἐπισχέτω ὅσον δέκα στάδια διελθεῖν, ἔπειτα δὲ συμμίξας οἶνους τρεῖς πίνειν διδόναι αὐστηρὸν καὶ γλυκὺν καὶ ὀξύ, πρῶτον μὲν ἀκρητέστερόν τε καὶ κατ' ὀλίγον καὶ διὰ πολλοῦ χρόνον, ἔπειτα δὲ ὑδαρέστερόν τε καὶ θάσσον καὶ κατὰ πολλόν. ὅστις δὲ εἴωθε τοῦ μηνὸς δις ἐξεμεῖν, ἄμεινον ἐφεξῆς ποιείσθαι τοὺς ἐμέτους ἐν*
- 40 *δυσὶν ἡμέρησι μᾶλλον, ἢ διὰ πεντεκαίδεκα· οἱ δὲ πᾶν τοῦναντίον ποιέουσιν. ὅσοις δὲ ἐπιτήδειον ἀνεμεῖν τὰ σιτία, ἢ ὅσοις αἱ κοιλίαι οὐκ εὐδιέξοδοι, τούτοις πᾶσι συμφέρει πολλάκις τῆς ἡμέρης ἐσθίειν, καὶ παντοδαποῖσι βρώμασι χρῆσθαι καὶ ὅψοις πάντα τρόπους ἐσκευασμένοις, καὶ οἶνους πίνειν δισσοὺς καὶ τρισσοὺς· ὅσοι δὲ μὴ ἀνεμέουσι τὰ σιτία, ἢ καὶ κοιλίας ἔχουσιν ὑγράς, τούτοις δὲ πᾶσι τοῦναντίον τούτου*
- 49 *τοῦ τρόπου συμφέρει ποιεῖν.*

VI. Τὰ δὲ<sup>1</sup> παιδιά χρὴ τὰ νήπια βρέχειν ἐν θερμῷ ὕδατι πολὺν χρόνον, καὶ πίνειν διδόναι ὑδαρέα τὸν οἶνον καὶ μὴ ψυχρὸν παντάπασιν, τοῦτον δὲ διδόναι, ὃς ἥκιστα τὴν γαστέρα μετεωριεῖ καὶ φύσαν παρέξει· ταῦτα δὲ ποιεῖν, ὅπως οἷ τε σπασμοὶ ἦσσαν ἐπιλάβωσι, καὶ μείζονα γίνηται καὶ εὐχρωώτερα. τὰς δὲ<sup>2</sup> γυναῖκας χρὴ διαιτᾶσθαι τῷ ξηροτέρῳ τῶν τρόπων· καὶ γὰρ τὰ σιτία τὰ<sup>3</sup> ξηρὰ ἐπιτηδειότερα πρὸς τὴν μαλθακό-

10 *τητα τῶν σαρκῶν, καὶ τὰ πόματα ἀκρητέστερα*

11 *ἀμείνω πρὸς τὰς ὑστέρας καὶ τὰς κυοτροφίας.<sup>4</sup>*

## REGIMEN IN HEALTH, v.-vi.

before the emetic in the following way. After bathing in hot water let the patient first drink a cotyle of neat wine; then let him take food of all sorts without drinking either during or after the meal, but after waiting time enough to walk ten stades, give him to drink a mixture of three wines, dry, sweet and acid, first rather neat, and taken in small sips at long intervals, then more diluted, more quickly and in larger quantities.

He who is in the habit of taking an emetic twice a month will find it better to do so on two successive days than once every fortnight, though the usual custom is just the contrary. Those who benefit from vomiting up their food, or whose bowels do not easily excrete, all these profit by eating several times a day, partaking of all sorts of food and of meats prepared in every way, and by drinking two or three sorts of wine. Those who do not vomit up their food, or have loose bowels, all these profit by acting in exactly the opposite way to this.

VI. Infants should be washed in warm water for a long time, and be given to drink their wine well diluted and not altogether cold, and such that will least swell the belly and cause flatulence. This must be done that they may be less subject to convulsions, and that they may become bigger and of a better colour. Women should use a regimen of a rather dry character, for food that is dry is more adapted to the softness of their flesh, and less diluted drinks are better for the womb and for pregnancy.

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<sup>1</sup> A omits δέ.

<sup>2</sup> A omits δέ

<sup>3</sup> A omits τά.

<sup>4</sup> *κυστροφίας* Littré, slightly altering two inferior MSS. A reads *σκιητροφίας* and MV *σκιαιτροφίας* Littré's reading certainly seems correct, but the other one must be very old, going back to the archetype of AM and V.

- VII. Τοὺς γυμναζομένους χρή τοῦ χειμῶνος καὶ τρέχειν καὶ παλαίειν, τοῦ δὲ θέρεος παλαίειν μὲν ὀλίγα, τρέχειν δὲ μή, περιπατεῖν δὲ πολλὰ κατὰ ψῦχος. ὅσοι κοπιῶσιν ἐκ τῶν δρόμων, τούτους παλαίειν χρή· ὅσοι δὲ παλαίοντες κοπιῶσι, τούτους τρέχειν χρή· οὕτω γὰρ ἂν ταλαιπωρέων τῷ κοπιῶντι τοῦ σώματος διαθερμαίνοιτο καὶ συνιστῆτο <sup>1</sup> καὶ διαναπαύοιτο μάλιστα. ὁπόσους γυμναζομένους διάρροιαι λαμβάνουσι, 10 καὶ τὰ ὑποχωρήματα σιτωδεα καὶ ἄπεπτα, τούτοις τε τῶν γυμνασίων ἀφαιρεῖν μὴ ἐλάσσω τοῦ τρίτου μέρους, καὶ τῶν σιτίων τοῖσιν ἡμίσεσι χρῆσθαι· δῆλον γὰρ δὴ ὅτι ἡ κοιλία συνθάλπειν οὐ δύναται ὥστε πέσσεσθαι τὸ πλήθος τῶν σιτίων.<sup>2</sup> ἔστω δὲ τούτοις τὰ σιτία ἄρτος ἐξοπτότατος, ἐν οἴνῳ ἐντεθρυμμένος, καὶ τὰ ποτὰ ἀκρητέστατα καὶ ἐλάχιστα, καὶ περιπάτοις μὴ χρήσθωσαν ἀπὸ τοῦ σιτίου· μονοσιτεῖν δὲ χρή ὑπὸ <sup>3</sup> τοῦτον τὸν χρόνον· οὕτω γὰρ ἂν μάλιστα 20 συνθάλποιτο ἡ κοιλία, καὶ τῶν ἐσιόντων ἐπικρατοίη. γίνεται δὲ ὁ τρόπος οὗτος τῆς διαρροῆς τῶν σωμάτων τοῖσι πυκνοσάρκοις μάλιστα, ὅταν ἀναγκάζεται ὠνθρωπος κρηφαγεῖν, τῆς φύσιος ὑπαρχούσης τοιαύτης· αἱ γὰρ φλέβες πυκνωθεῖσαι οὐκ ἀντιλαμβάνονται τῶν σιτίων τῶν ἐσιόντων· ἔστι δὲ αὕτη μὲν ἡ φύσις ὀξείη, καὶ τρέπεται ἐφ' ἐκάτερα, καὶ ἀκμάζει ὀλίγον χρόνον ἢ εὐεξίῃ ἐν τοῖσι τοιουτοτρόποις τῶν σωμάτων. τὰ δὲ ἀραιότερα τῶν εἰδῶν καὶ 30 δασύτερα καὶ τὴν ἀναγκοφαγίην <sup>4</sup> δέχεται καὶ τὰς ταλαιπωρίας μᾶλλον,<sup>5</sup> καὶ χρονιώτεραι γίνονται

<sup>1</sup> συνιστῆτο is omitted by A.

## REGIMEN IN HEALTH, VII.

VII. Athletes in training should in winter both run and wrestle; in summer they should wrestle but little and not run at all, walking instead a good deal in the cool. Such as are fatigued after their running ought to wrestle; such as are fatigued by wrestling ought to run. For by taking exercise in this way they will warm, brace and refresh best the part of the body suffering from fatigue. Such as are attacked by diarrhoea when training, whose stools consist of undigested food, should reduce their training by at least one-third and their food by one-half. For it is plain that their bowels cannot generate the heat necessary to digest the quantity of their food. The food of such should be well-baked bread crumbled into wine, and their drink should be as undiluted and as little as possible, and they ought not to walk after food. At this time they should take only one meal each day, a practice which will give the bowels the greatest heat, and enable them to deal with whatever enters them. This kind of diarrhoea attacks mostly persons of close flesh, when a man of such a constitution is compelled to eat meat, for the veins when closely contracted cannot take in the food that enters. This kind of constitution is apt sharply to turn in either direction, to the good or to the bad, and in bodies of such a sort a good condition is at its best only for a while. Physiques of a less firm flesh and inclined to be hairy are more capable of forcible feeding and of fatigue, and their good condition is of

<sup>2</sup> Before *σιτίων* A has *ἐσιόντων*.

<sup>3</sup> A omits *ὑπό*

<sup>4</sup> Littré with slight authority reads *κρηφαγίην*, "meat-eating"

<sup>5</sup> For *μᾶλλον* A has *μάλιστα*.



## ΠΕΡΙ ΔΙΑΙΤΗΣ ΥΓΙΕΙΝΗΣ

αὐτοῖσιν αἱ εὐεξίαι. καὶ ὅσοι τὰ σιτία ἀνερ-  
 γονται τῇ ὑστεραίῃ, καὶ τὰ ὑποχόνδρια μετεω-  
 ρίζεται αὐτοῖσιν ὥς ἀπέπτων τῶν σιτίων ἑόντων,  
 τούτοις καθεύδειν μὲν πλείονα χρόνον συμφέρει,  
 τῇ δὲ ἄλλῃ ταλαιπωρίῃ ἀναγκάζειν χρή αὐτῶν  
 τὰ σώματα, καὶ τὸν οἶνον ἀκρητέστερον πινόντων  
 καὶ πλείω, καὶ τοῖσι σιτίοισιν ἐλάσσοσι χρῆσθαι  
 ὑπὸ τούτων τὸν χρόνον· δῆλον γὰρ δὴ ὅτι ἡ  
 40 κοιλίῃ ὑπὸ ἀσθενείης καὶ ψυχρότητος οὐ δύναται  
 τὸ πλῆθος τῶν σιτίων καταπέσσειν. ὅσους δὲ  
 δίψαι λαμβάνουσι, τούτοις τῶν τε σιτίων καὶ  
 τῶν ταλαιπωριέων ἀφαιρεῖν, καὶ τὸν οἶνον  
 πινόντων ὑδαρέα τε καὶ ὅτι ψυχρότατον. οἷσι  
 δὲ ὀδύναι γίνονται τῶν σπλάγχνων ἢ ἐκ γυμνα-  
 σίης<sup>1</sup> ἢ ἐξ ἄλλης τινὸς ταλαιπωρίας, τούτοις  
 συμφέρει ἀναπαύεσθαι ἀσίτοις, πόματι δὲ  
 χρῆσθαι ὃ τι ἐλάχιστον ἐς τὸ σῶμα ἐσελθὼν  
 πλεῖστον οὖρον διάξει, ὅπως αἱ φλέβες αἱ διὰ  
 50 τῶν σπλάγχνων πεφυκυῖαι μὴ κατατείνωνται  
 πληρεύμεναι· ἐκ γὰρ τῶν τοιούτων τά τε<sup>2</sup> φύματα  
 52 γίνονται καὶ οἱ πυρετοί.

VIII Οἷσιν αἱ νοῦσοι ἀπὸ τοῦ ἐγκεφάλου γίνου-  
 νται, νάρκη πρῶτον ἴσχει τὴν κεφαλὴν, καὶ οὐρεῖ  
 θαμινά, καὶ τᾶλλα πάσχει ὅσα ἐπὶ στραγγουρίῃ·  
 οὗτος ἐφ' ἡμέρας ἐννέα τοῦτο πάσχει· καὶ ἦν μὲν<sup>3</sup>  
 ῥαγῇ κατὰ τὰς ῥίνας ἢ κατὰ τὰ ὦτα ὕδωρ ἢ<sup>4</sup>  
 βλέννα, ἀπαλλάσσεται τῆς νούσου, καὶ τῆς  
 στραγγουρίης παύεται· οὐρεῖ δὲ ἀπόνως πολὺ  
 καὶ λευκόν, ἔστ' ἂν εἴκοσιν ἡμέρας παρέλθῃ· καὶ  
 ἐκ τῆς κεφαλῆς ἡ ὀδύνη ἐκλείπει τῷ ἀνθρώπῳ,  
 10 ἐσορέοντι δὲ βλάπτεται οἱ ἡ αὐγῇ.

<sup>1</sup> A has γυμνασίῳν.

## REGIMEN IN HEALTH, VII.—VIII.

longer duration. Such as throw up their food the day after, whose hypochondria are swollen because of the undigested food, are benefited by prolonging their sleep, but apart from this their bodies should be subjected to fatigue, and they should drink more wine and less diluted, and at such times partake of less food. For it is plain that their bellies are too weak and cold to digest the quantity of food. When people are attacked by thirst, diminish food and fatigue, and let them drink their wine well diluted and as cold as possible. Those who feel pains in the abdomen after exercise or after other fatigue are benefited by resting without food; they ought also to drink that of which the smallest quantity will cause the maximum of urine to be passed, in order that the veins across the abdomen may not be strained by repletion. For it is in this way that tumours and fevers arise.

VIII.<sup>1</sup> When a disease arises from the brain, at first a numbness seizes the head and there is frequent passing of urine with the other symptoms of strangury; this lasts nine days. Then, if water or mucus break out at the nostrils or ears, the illness ceases and there is no more strangury. The patient passes without pain copious white urine for the next twenty days. His headache disappears, but his vision is impaired.

<sup>1</sup> Chapter VIII is a fragment from the beginning of *περὶ νόσων* II.

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<sup>2</sup> A omits *τὰ τε*.

<sup>3</sup> A omits *μέν*.

<sup>4</sup> For *ἥ* A has *καί*.

## ΠΕΡΙ ΔΙΑΤΗΣ ΥΓΙΕΙΝΗΣ

ΙΧ. Ἄνδρα δὲ<sup>1</sup> χρή, ὅς<sup>2</sup> ἐστι συνετός, λογισάμενον ὅτι τοῖσιν ἀνθρώποισι πλείστου ἄξιόν ἐστιν ἢ ὑγίειν, ἐπίστασθαι ἐκ<sup>3</sup> τῆς ἐωυτοῦ γνώμης  
<sup>4</sup> ἐν τῇσι νούσοισιν ὠφελεῖσθαι.

<sup>1</sup> A omits δέ      <sup>2</sup> ὅς MV · ὅστις A.  
<sup>3</sup> ἐκ MV    ἀπὸ A

## REGIMEN IN HEALTH, ix.

IX.<sup>1</sup> A wise man should consider that health is the greatest of human blessings, and learn how by his own thought to derive benefit in his illnesses.

<sup>1</sup> Chapter IX is a fragment from the beginning of *περί παθῶν* (Littré, vi. 208).



## HUMOURS

## ΠΕΡΙ ΧΥΜΩΝ

I. Τὸ χρώμα τῶν χυμῶν, ὅπου μὴ ἄμπω-  
 τίς<sup>1</sup> ἐστὶ τῶν χυμῶν, ὥσπερ ἀνθέων.<sup>2</sup> ἀκτέα, ἣ  
 ῥέπει τῶν συμφερόντων χρωρίων, πλὴν ὧν οἱ  
 πεπασμοὶ ἐκ τῶν χρόνων· οἱ πεπασμοὶ ἔξω ἢ ἔσω  
 ῥέπουσιν, ἢ ἄλλῃ ὅπῃ δεῖ.<sup>3</sup> εὐλαβείη· ἀπειρίη·  
 δυσπειρίη· μαδαρότης· σπλάγχχνων κενότης, τοῖσι  
 κάτω, πλήρωσις, τοῖσιν ἄνω, τροφή· ἀναρροπή,  
 καταρροπή· τὰ αὐτόματα ἄνω καὶ κάτω, ἃ ὠφέλει

<sup>1</sup> ὅς ἂν ἀμπωτίς (changed into ἀνθήτω τίς) A: ἔκου μὴ  
 ἄμπωτίς M.

<sup>2</sup> ἀνθέων A: ἀνθέων M.

<sup>3</sup> Here A has οὐδεμία εὐλάβεια οὐ δεῖ.

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<sup>1</sup> I translate the text, which is Lattre's. It goes back to the Galenic commentary, which gives three rather forced explanations. (1) Like flowers, humours have their proper colour; (2) the colour of humours is "florid"; (3) consider the colour of humours when they have not left the surface of the flesh leaving it sapless. The repetition of χυμῶν and the variant in A for ἀμπωτίς suggest that the original was either τὸ χρώμα τῶν χυμῶν ὥσπερ ἀνθέων (the corrector of M wrote ο over ω of ἀνθέων) or τὸ χρώμα τῶν χυμῶν, ὅς ἂν ἀνθῇ. The verb ἀνθῶ, as in *Sacred Disease* VIII (Vol. II, p. 155), seems to mean ἐξανθῶ, "break out," in sores, etc. The sense would be "judge of the colour of humours from an outbreak." ὥσπερ ἀνθέων and ὅς ἂν ἀνθῇ look like the alternative readings which so many places in the *Corpus* show as a "conflated" whole. The Galenic commentary mentions an ancient reading, τὸ χρώμα τῶν χυμῶν, ὅπου οὐκ ἐστὶ παραχῇ αὐτῶν, ὥσπερ τῶν ἀνθῶν ἐν διαδοχῇ τῶν ἡλικιῶν ὑπαλλάττεται— an obvious paraphrase.

## HUMOURS

I. THE colour of the humours, where there is no ebb of them, is like that of flowers.<sup>1</sup> They must be drawn along the suitable parts whither they tend,<sup>2</sup> except those whose coction comes in due time. Coction tends outwards or inwards, or in any other necessary direction. Caution.<sup>3</sup> Lack of experience. Difficulty of learning by experience. Falling out of hair. Emptiness of bowels, for the lower, repletion, for the upper, nourishment.<sup>4</sup> Tendency upwards;<sup>5</sup> tendency downwards Spontaneous movements upwards, downwards; beneficial,

<sup>1</sup> I take  $\eta$  with  $\tau\omega\upsilon\upsilon$   $\sigma\upsilon\mu\phi\epsilon\rho\acute{o}\nu\tau\omega\upsilon$   $\chi\omega\rho\acute{\iota}\omega\upsilon$ , which is partitive. Littré reads  $\delta\iota\acute{\alpha}$   $\tau\omega\upsilon\upsilon$   $\sigma\upsilon\mu\phi\epsilon\rho\acute{o}\nu\tau\omega\upsilon$   $\chi\omega\rho\acute{\iota}\omega\upsilon$ , with the footnote " $\delta\iota\acute{\alpha}$  om Codd" I find it, however, in the Caius MS.  $\S\S$ .

<sup>2</sup> The meaning is most uncertain, and the variant in A suggests either corruption in the vulgate or an attempt at paraphrase. The Galenic commentary quotes with approval the reading  $\epsilon\upsilon\lambda\alpha\beta\epsilon\acute{\iota}\eta$   $\acute{\alpha}\pi\epsilon\iota\rho\acute{\iota}\eta$ , "caution for inexperience." One is very tempted to think that the original was  $\epsilon\upsilon\lambda\alpha\beta\epsilon\acute{\iota}\eta$   $\delta\upsilon\sigma\pi\epsilon\iota\rho\acute{\iota}\eta$ , "be cautious when it is difficult to judge by experience," and that  $\acute{\alpha}\pi\epsilon\iota\rho\acute{\iota}\eta$  is a gloss.

<sup>3</sup> I leave these extraordinary phrases as they are printed in Littré, our MSS showing no important variants. However, my own feeling is that we ought to read:  $\pi\lambda\alpha\delta\alpha\rho\acute{o}\tau\eta\varsigma$   $\sigma\pi\lambda\acute{\alpha}\gamma\chi\eta\omega\upsilon$ ,  $\kappa\epsilon\upsilon\acute{o}\tau\eta\varsigma$   $\tau\acute{o}\iota\sigma\iota$   $\kappa\acute{\alpha}\tau\omega$ ,  $\pi\lambda\acute{\eta}\rho\omega\sigma\iota\varsigma$   $\tau\acute{o}\iota\sigma\iota\upsilon$   $\acute{\epsilon}\nu\omega$   $\tau\rho\omicron\phi\acute{\eta}$ .  $\kappa\tau.\lambda.$  "Flabbiness of the bowels means emptiness in the lower bowels, fulness in the upper"—not a bad description of certain forms of dyspepsia.

<sup>5</sup> Apparently of the humours, and similarly with the other nouns in the present context.



## ΠΕΡΙ ΧΥΜΩΝ

- καὶ βλάπτει.<sup>1</sup> ξυγγενές εἶδος, χώρα, ἔθος, ἡλικίη,  
 10 ὥρη, κατάστασις νούσου, ὑπερβολή, ἔλλειψις,  
 οἷσιν ὅποσον λείπεται, ἢ οὐ.<sup>2</sup> ἄκη· ἐκκλισις· παρο-  
 χέτευσις ἐς κεφαλὴν, ἐς τὰ πλάγια, ἢ μάλιστα  
 ῥέπει· ἢ ἀντίσπασις, ἐπὶ τοῖσιν ἄνω, κάτω, ἄνω,  
 ἐπὶ τοῖσι κάτω· ἢ ξηρῆναι· ἢ οἷσι τὰ κάτω, ἢ  
 ἄνω ἐκπλύνεται, ἢ οἷσι παρηγορήσεται.<sup>3</sup> μὴ τὰ  
 ἐκκεχυμωμένα ἐς τὸ ἔσω ἀπολαμβάνειν, ἀλλὰ  
 τὰς ἀφόδους ξηραίνειν. τάραξις, κατάκλυσις,  
 διάνιψις, οἷσιν ἀποστήσεται πρὸς ἔδρην, ὅθεν  
 ἀθέλγεται,<sup>4</sup> ἢ φάρμακον, ἢ ἔλκος, ἢ χυμός τις  
 20 συνεστηκώς, ἢ βλάστημα, ἢ φύσα, ἢ σῦτος, ἢ  
 21 θηρίον, ἢ καῦμα, ἢ ἄλλο τι πάθος.

II. Σκεπτέα ταῦτα· τὰ αὐτόματα λήγοντα, ἢ  
 οἶον αἱ ἀπὸ καυμάτων ἐπεγειρόμεναι φλύκταις,

<sup>1</sup> μαδαρότης· σπλάγχων κενότης τοῖσι πλείστοισιν ἢ τοῖσι  
 κάτω πλήρωσις· τοῖσιν ἄνω τροφή τὰ αὐτόματα ἄνω κάτω  
 ὠφελεῖ καὶ βλάπτει A: μαδαρότης· σπλάγχων κενότης· τοῖσι  
 κάτω πλήρωσις τοῖσιν ἄνω τροφή· ἀναρροπή· καταρροπή· τὰ  
 αὐτόματα ἄνω καὶ κάτω· ἢ ὠφελεῖ καὶ βλάπτει M.

<sup>2</sup> A reads ἄ for οἷσιν ὅποσον and omits ἢ οὐ Littre adds  
 καθαρις καὶ κένωσις before ἄκη (from the Galenic commentary).

<sup>3</sup> ἢ οἷσιν ἄνω παρηγορήσεται A: ἢ οἷσι παρηγορήσεται M.

<sup>4</sup> ἐξαθέλγεται A

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<sup>1</sup> εἶδος here seems equivalent to φύσις See A. E. Taylor,  
*Varia Socratica*, p. 228

<sup>2</sup> For κατάστασις see Vol. I, p. 141

<sup>3</sup> With the reading of A, "defect, and the nature of the  
 deficiency."

<sup>4</sup> This means apparently that "loose" humours in the  
 body ought not to be confined within it, but dried up as

## HUMOURS, I.—II.

harmful. Congenital constitution,<sup>1</sup> country, habit, age, season, constitution of the disease,<sup>2</sup> excess, defect, the deficient and the amount of the deficiency, or the contrary.<sup>3</sup> Remedies. Deflection. Deviation, to head, to the sides, along the route to which the chief tendencies are Or revulsion, downwards when there is an upwards tendency, upwards when there is a downwards tendency. Drying up Cases in which the upper parts, or the lower, are washed out; cases for soothing remedies. Do not shut up extravasated humours inside, but dry up the evacuations.<sup>4</sup> Disturbance; flooding out, washing through,<sup>5</sup> for those who will have an abscession to the seat, whereby is withdrawn poison,<sup>6</sup> or sore, or solidified humour, or growth, or flatulence,<sup>7</sup> or food, or creature,<sup>8</sup> or inflammation, or any other affection.

II Observe these things: symptoms which cease of themselves, or for example the blisters that rise

evacuations Littre has "par des moyens siccatifs faciliter les voies"—a very doubtful rendering Personally I think that the original was τῇσιν ἀφόδοις (ἀφόδοις and ἀφόδους are very similar) and that the meaning is "dry up by evacuations."

<sup>1</sup> The Cuius MS. §§ omits διάνυσις, and it is probably a gloss on κατάκλυσις, or *vice versa*. The general meaning of this passage I take to be that a ταραχίς of the humours calls for a clyster, should there be signs that the trouble will be resolved to the seat. ταραχή and its cognates are generally used of bowel trouble

<sup>2</sup> φάρμακον in the *Corpus* generally means "purge" The meaning here (*substance délétère*, Littre) seems unique in the Hippocratic *corpus*.

<sup>7</sup> Erotian says (Nachmanson, p. 90) ἐν δὲ τῷ Περί Χυμῶν τὸ ἐμφύσημα λέγει.

<sup>8</sup> Apparently worms

ἐφ' οἷσιν οἷα βλάπτει ἢ ὠφελεί,<sup>1</sup> σχήματα,  
κίνησις, μετεωρισμός, παλινίδρυσις, ὕπνος, ἐγρή-  
γορσις,<sup>2</sup> ἃ τε ποιητέα ἢ κωλυτέα φθάσαι.<sup>3</sup>  
παίδευσις ἐμέτου,<sup>4</sup> κάτω διεξόδου,<sup>5</sup> πτυάλου,<sup>6</sup>  
μύξης, βηχός,<sup>7</sup> ἐρεύξις, λυγμοῦ,<sup>8</sup> φύσης,<sup>9</sup> οὔρου,  
πταρμοῦ, δακρύων,<sup>10</sup> κνησμῶν, τιλμῶν, ψαυσίων,<sup>11</sup>  
δίψης, λιμοῦ, πλησμονῆς, ὕπνων, πόνων, ἀπουίης,  
10 σώματος, γνώμης, μαθήσις, μνήμης, φωνῆς,  
11 σιγῆς.<sup>12</sup>

III. Τῇ ὑστερικῇ καθάρσεις, τὰ ἄνωθεν<sup>13</sup> καταρ-  
ρηγνύμενα, καὶ στροφέοντα, λιπαρά, ἄκρητα,  
ἄφρῳδα, θερμά, δάκνοντα, ἰώδεα, ποικίλα, ξυσ-  
ματώδεα, τρυγώδεα, αἵματώδεα, ἄφυσα,<sup>14</sup> ὡμά,  
ἐφθά,<sup>15</sup> αὔα, ἄσσα περιρρέοι,<sup>16</sup> εὐφορίην καθορέων ἢ  
δυσφορίην, πρὶν κίνδυνον εἶναι,<sup>17</sup> οἷα οὐ δεῖ παύειν.  
πεπασμός, κατάβασις τῶν κάτω, ἐπιπόλασις τῶν  
ἄνω, καὶ τὰ ἐξ ὑστερέων, καὶ ὁ ἐν ὧσιν ῥύπος.<sup>18</sup>

<sup>1</sup> τὰ αὐτόματα λήγοντα ἐφ' οἷσιν τε· οἷα βλάπτει ἢ ὠφελεί.  
A: τὰ αὐτόματα λήγοντα ἢ οἷον αἱ ἀπὸ καυμάτων ἐπεγειρό-  
μεναι φλύκταις ἐφ' οἷσιν οἷα βλάπτηται ἢ ὠφελεί. M.

<sup>2</sup> ἔγερσις A ἐγρήγορσις M. After ἐγρήγορσις the Galenic  
text implies ἀλύκη, χάσμη, φρίκη. Littré adds these words  
to his text.

<sup>3</sup> φῦσα A: φθάσαι M.

<sup>4</sup> παρόδευσις ἐμέτου A: παίδευσις ἐμέτου M.

<sup>5</sup> διεξοδοί A: διεξόδου M.

<sup>6</sup> M has ἢ before πτυάλου, but A omits.

<sup>7</sup> βηχὸς μύξης A: μύξης βηχός M

<sup>8</sup> A omits λυγμοῦ

<sup>9</sup> φυσέων (ἐ apparently on an erasure) A: φύσης M.

<sup>10</sup> δακρύου A: δακρύων M

<sup>11</sup> ψαύσις A: ψαυσίων M

<sup>12</sup> σιγίης A: σιγῆς M

<sup>13</sup> A reads: καὶ ταῦτα σιεπτέα· ἀφρὸς, ὑστερικὴ καθάρσις τὰ  
ἄνωθεν.

<sup>14</sup> A omits τρυγώδεα, αἵματώδεα, ἄφυσα.

## HUMOURS, II.—III.

upon burns,<sup>1</sup> what are harmful or beneficial and in what cases, positions, movement, rising,<sup>2</sup> subsidence, sleep, waking,<sup>3</sup> to be quick when something must be done or prevented. Instruction<sup>4</sup> about vomit, evacuation below, sputum, mucus, coughing, belching, hiccoughing, flatulence, urine, sneezing, tears, itching, pluckings, touchings, thirst, hunger, repletion, sleep, pain, absence of pain, body, mind, learning, memory, voice, silence.

III. In affections of the womb, purgations; evacuations from above, with colic, that are greasy, uncompounded, foamy, hot, biting, verdigris-coloured, varied, with shreds, lees or blood, without air, unconcocted, concocted, desiccated, the nature of the liquid part, looking at the comfort or discomfort of the patient before danger comes, and also what ought not to be stopped. Coction, descent of the humours below, rising of the humours above, fluxes from the womb, the wax in the ears. Orgasm, opening,

<sup>1</sup> This phrase should probably be omitted (as by A). It reads like a gloss. A's reading gives "symptoms which cease of themselves, and in what cases; what are harmful or beneficial."

<sup>2</sup> *μετεωρισμός* is here opposed to *παλινίδρυσις*, and means either as in *Prognostic* (with Littré), "lifting up of the body," or (with Foes) "inflation of humours."

<sup>3</sup> The words given here by Littré mean "restlessness, yawning, shivering."

<sup>4</sup> The reading of A, *παρόδευσις* ("passing along"), is attractive, but only a few of the genitives suit it. Perhaps it arose from a gloss on *διεξόδου*.

<sup>15</sup> A omits *ἐφθά*

<sup>16</sup> *ἅσα περριρεῖ* A: *ἅσσα περιρρέει* M

<sup>17</sup> *πρὶν ἢ κίνδυνον εἶναι* A: *πρὶν κίνδυνον ἵεναι* M

<sup>18</sup> *καὶ τὰ ἐν ὧσι ῥύπος* A: *καὶ ὁ ἐν ὧσι ῥύπος* M

## ΠΕΡΙ ΧΥΜΩΝ

ὀργασμός, ἀνοιξεις, κένωσις, θάλλψις, ψύξις, ἔσω-  
 10 θεν, ἔξωθεν, τῶν μέν, τῶν δ' οὐ. ὅταν ἡ κάτω-  
 θεν ὁμφαλοῦ τὸ στρέφον, βραδύς, μαλθακός ὁ  
 12 στρόφος, ἐς τοῦναντίον.

IV. Τὰ διαχωρέοντα, ἡ ῥέπει,<sup>1</sup> ἀναφρα, πέποννα,  
 ὠμά, ψυχρά, δυσώδεα, ξηρά, ὑγρά. μὴ καν-  
 σῶδεσι δίψα<sup>2</sup> πρόσθεν μὴ ἐνεοῦσα, μηδὲ καῦμα,  
 μηδὲ ἄλλη πρόφασις, οὔρον,<sup>3</sup> ῥινὸς ὑγρασμός.  
 τὴν ἔρριψιν, καὶ τὸν αὐασμόν, καὶ τὸ ἀσύμπτω-  
 τον, καὶ τὸ θαλερόν<sup>4</sup> πνεῦμα, ὑποχόνδριον, ἄκρεα,  
 ὄμματα προσκακούμενα, χρωτὸς<sup>5</sup> μεταβολή, σφυγ-  
 μοί, ψύξεις,<sup>6</sup> παλμοί, σκληρυσμός δέρματος, νεύ-  
 ρων, ἄρθρων, φωνῆς, γνώμης, σχῆμα ἐκούσιον, τρι-  
 10 χες, ὄνυχες, τὸ εὐφορον, ἡ μή, οἷα δεῖ.<sup>7</sup> σημεῖα ταῦ-  
 τα· ὁδμαὶ χρωτὸς, στόματος, ὠτός, διαχωρήματος,  
 φύσης, οὔρου, ἔλκεος, ἰδρώτος, πτυάλου, ῥινός,  
 χρώς ἀλμυρός, ἡ πτύαλον, ἡ ῥίς, ἡ δάκρυον, ἡ  
 ἄλλοι χυμοί<sup>8</sup> πάντη ὅμοια τὰ ὠφελέοντα, τὰ  
 βλάπτοντα. ἐνύπνια οἷα ἂν ὀρῇ, καὶ ἐν τοῖσιν  
 ὑπνοῖσιν οἷα ἂν ποιῇ, ἣν ἀκούῃ ὀξύ, καὶ πυθέσθαι<sup>9</sup>  
 προθυμῆται. ἐν τῷ λογισμῷ μέζω καὶ ἰσχυρότερα

<sup>1</sup> ἡ ῥέπει ἢ δι' ἢ ῥέπει A.

<sup>2</sup> πέποννα· ἢ ψυχρὰ ἢ θερμὰ φουσώδεα ξηρὰ, ἢ ὑγρὰ μὴ  
 καυσῶδες ἢ δίψα A: πέποννα ὠμά ψυχρά· δυσώδεα· ξηρά· ὑγρά·  
 ὁδμή κακῶδεα δίψα πρόσθεν μὴ ἐνεοῖσα M.

<sup>3</sup> οὔρων A: οὔρον M.

<sup>4</sup> θαλερόν A M: θαλερόν Littré

<sup>5</sup> χρωτὸς A. χρώματος M.

<sup>6</sup> ψύξεις A: ψύξις M

<sup>7</sup> ἣν μὴ οἷα δεῖ (ἡ of μὴ on an erasure) A. ἡ μή οἷα δεῖ M.

<sup>8</sup> ἡ ἄλλοις χυμός A: ἡ ἄλλοι χυμοί M.

<sup>9</sup> πύθεσθαι A: πείθεσθαι M.

## HUMOURS, III.-IV.

emptying, warming, chilling, within or without, in some cases but not in others. When that which causes the colic is below the navel the colic is slow and mild, and *vice versa*.

IV The evacuations, whither they tend; without foam, with coction, without coction, cold, fetid, dry, moist In fevers not ardent, thirst that was not present before, brought about neither by heat nor by any other cause, urine, wetness of the nostrils Prostration, dryness or fulness of the body; rapid<sup>1</sup> respiration; hypochondrium; extremities; eyes sickly; change of complexion; pulsations; chills; palpitations; hardness of the skin, muscles, joints, voice, mind;<sup>2</sup> voluntary posture; hair; nails; power, or the want of power, to bear easily what is necessary. These are signs—smell of the skin, mouth, ear, stools, flatulence, urine, sores, sweat, sputum, nose; saltiness of skin, sputum, nose, tears, or of the humours generally. In every way similar the things that benefit, the things that harm.<sup>3</sup> The dreams the patient sees, what he does in sleep; if his hearing be sharp, if he be interested in information.<sup>4</sup> In estimating signs take the majority that are more important and more promi-

<sup>1</sup> The word *θαλερός* is poetic in the sense of "frequent" (*θαλερός γόος* in *Odyssey*). But this is no objection when the style is aphoristic *θαλερόν* would mean "troubled," poetic again in this sense.

<sup>2</sup> If *φωνῆς* and *γνώμης* are not mere slips for *φωνή* and *γνώμη*, *σκληροσμός* must be used metaphorically with them to signify a rigidity of voice and thought not uncommon in serious cases of illness.

<sup>3</sup> I take this to mean that all good signs show a similarity, and so do all bad signs

<sup>4</sup> The reading *πειθεσθαι* would mean "is readily obedient to orders"

## ΠΕΡΙ ΧΥΜΩΝ

τὰ πλείω, ἐπικαιρότερα τὰ σώζοντα τῶν ἐτέρων<sup>1</sup>  
 ἣν αἰσθάνωνται πάσῃ αἰσθήσει πάντων, καὶ  
 20 φέρωσιν,<sup>2</sup> ὁποῖον ὁδμάς, λόγους, ἱμάτια,<sup>3</sup> σχήματα,  
 τοιαῦτα, εὐφόρως ἅπερ καὶ αὐτόματα ἐπιφαινό-  
 μενα ὠφελεῖ, καὶ ποτε κρίσιν καὶ τὰ τοιαῦτα<sup>4</sup>  
 ἐμποιεῖ, οἷον φύσαι, οὖρον, οἷον ὅσον καὶ πότε·  
 ὁπόσα δ' ἐναντία, ἀποτρέπειν, μάχεσθαι αὐτοῖσιν.  
 τὰ ἐγγύς καὶ τὰ κοινὰ τοῖσι παθήμασι πρῶτα καὶ  
 26 μάλιστα κακοῦται.

V. Κατάστασιν δὲ τῆς νούσου<sup>5</sup> ἐκ τῶν πρώτων  
 ἀρχομένων ὃ τι ἂν ἐκκρίνηται, ἐκ τῶν οὖρων  
 ὁποῖα ἂν ᾖ, καὶ οἷα τις σύμπτωσις, χροίης  
 ἐξάλλαξις,<sup>6</sup> πνεύματος μείωσις,<sup>7</sup> καὶ τᾶλλα μετὰ  
 τούτων ἐπιθεωρεῖν.<sup>8</sup> τὰ μὴ ὅμοια ἃ δεῖ εἰδέναι,<sup>9</sup>  
 διέξοδοι οὖρων,<sup>10</sup> καθ' ὑστέρας, πτύαλα, κατὰ  
 ῥίνας, ὅμματα, ἰδρώς, ἐκ φυμάτων, ἢ<sup>11</sup> τρωμάτων,  
 ἢ<sup>12</sup> ἐξανθημάτων, ὅσα αὐτόματα, ὅσα τέχνησιν, ὅτι  
 ὅμοια ἀλλήλοισι πάντα τὰ κρίνοντα, καὶ τὰ  
 10 ὠφελέοντα, καὶ τὰ βλάπτοντα, καὶ τὰ ἀπολλύντα,<sup>13</sup>

<sup>1</sup> μείζω καὶ ἰσχυρότερα τὰ πλείω, ἐπικαιρότερα τὰ σώζοντα τῶν  
 ἐτέρων A: μέζω ἰσχυρότερα τὰ πλείω· ἐπίκαιρα τὰ σώζοντα τῶν  
 ἐτέρων M. μέζω καὶ ἰσχυρότερα τὰ πλείω, ἐπίκαιρα, σώζοντα  
 μὴ ἐπίκαιρα, τῶν ἐτέρων Littré, rewriting the text from the  
 Galenic commentary. Littré does not note that A gives  
 ἐπικαιρότερα, not ἐπίκαιρα

<sup>2</sup> φέρωσιν A: φέρουσιν M <sup>3</sup> ἱμάτια A: εἴματα M.

<sup>4</sup> καὶ ποτε κρίσιν καὶ τὰ τοιαῦτα A: καὶ ὁκότε κρίσιν τὰ  
 τοιαῦτα M. After ἐμποιεῖ Ms add καὶ τοσαῦτα καὶ τοιαῦτα.

<sup>5</sup> τῆς νούσου A: M omits

<sup>6</sup> ἐξάλλαξις A: ἐπάλλαξις M.

<sup>7</sup> μείωσις A: μινύθησις M

<sup>8</sup> ἐπιθεωρεῖν A: τὰ διαιτήματα M

<sup>9</sup> τὰ μὴ ὅμοια ἃ δεῖ εἰδέναι A: τὸ μὲν εἰ ὅμοια τὰ ἀπίοντα δεῖ  
 εἰδέναι M.

<sup>10</sup> οὖρων A: οὖρα M

<sup>11</sup> ἢ A ἐκ M

<sup>12</sup> ἢ A omitted by M.

## HUMOURS, iv.-v.

ment—those that denote recovery are more seasonable than the others<sup>1</sup> If the patients perceive everything with every sense and bear easily, for example, smells, conversation, clothes, postures and so on. Symptoms which benefit even when they manifest themselves spontaneously (and sometimes these too bring about a crisis), such as flatulence and urine, of the right kind, of the right amount, and at the right time.<sup>2</sup> What is contrary avert, combat it. Parts near and common to affected places suffer lesions first and most.

V. In examining the constitution of a disease look to the excretions in the initial stages, the nature of the urine, the state of collapse, change of colour, diminution of respiration and the other symptoms besides. The abnormal conditions that must be known: passage of urine, menstruation, sputum, nasal discharge, eyes, sweat, discharge from tumours, from wounds, from eruptions, what is spontaneous and what artificial; for all critical symptoms follow a norm, as do those that help, those that harm and those that kill. They must be known, that the bad may be shunned and

<sup>1</sup> I translate the reading of A, but I suspect that a gloss has crept into the text, possibly τὰ σφόδρα τῶν ἐτέρων. Littré's translation, "les plus nombreux, les plus forts et les plus considérables," is surely impossible.

<sup>2</sup> I have punctuated from σχήματα to οἶον roughly as it is in A. Littré puts a full-stop at σχήματα and a comma at εὐφόρος, translating, "Il y a bonne tolérance, quand les symptômes survenant spontanément soulagent, et quand ils font crise, et quand ils sont suffisants en qualité et en quantité, comme les gaz, etc." In any case the sentence is broken, but the vulgate, which Littré follows, is intolerable.



## ΠΕΡΙ ΧΥΜΩΝ

ὥς τὰ μὲν περιφεύγων ἀποτρέπη, τὰ δὲ προσκα-  
 λήται καὶ ἄγῃ καὶ δέχεται.<sup>1</sup> καὶ τᾶλλα δὲ οὕτω,  
 δέρματος, ἀκρέων, ὑποχονδρίων, ἄρθρων, στόμα-  
 τος, ὀμματος,<sup>2</sup> σχημάτων, ὑπνων, οἷα κρίνει, καὶ  
 ὅτε καὶ τὰ τοιαῦτα<sup>3</sup> μηχανᾶσθαι. καὶ ἔτι<sup>4</sup> ὅποσαι  
 ἀποστάσεις τοιαῦται γίνονται,<sup>5</sup> οἷαι ὠφελέουσιν,  
 βρώμασι, πόμασιν, ὀδμήσιν, ὀράμασιν, ἀκούσμα-  
 σιν, ἐννοήμασιν, ἀφόδοισιν, θάλλῃσι, ψύξει, ὑγροῖ-  
 σιν, ξηροῖσιν, ὑγρῆναι, ξηρῆναι, χρίσμασιν, ἐγχρίσ-  
 20 μασιν, ἐπιπλάστοισιν, ἐμπλάστοισιν, ἐπιπλάστοι-  
 σιν, ἐπιδέτοισιν, ἐπιθέτοισιν, σχήματα, ἀνάτριψις,  
 ἔασις,<sup>6</sup> πόνος, ἀργίη, ὕπνος, ἀγρυπνίη, πνεύμασιν  
 ἄνωθεν, κάτωθεν, κοινοῖσιν, ἰδίοισιν, τεχνητοῖσιν,  
 ἐν τοῖσι παροξύμοισι μῆτε ἐοῦσι, μῆτε μέλλουσι,  
 μῆτ' ἐν ποδῶν ψύξει, ἀλλ' ἐν καταρρόπῃ τῇ  
 26 νούσῳ.

VI. Τοῖσιν ἐν τῇσι περιόδοισι παροξυσμοῖσι  
 τὰ προσάρματα μὴ διδόναι μηδ' ἀναγκάζειν, ἀλλ'  
 ἀφαιρεῖν τῶν προσθεσίων πρὸ τῶν κρισίων.<sup>7</sup>  
 τὰ κρινόμενα καὶ τὰ κεκριμένα<sup>8</sup> ὑπάρτι<sup>9</sup> μὴ  
 κινεῖν, μῆτε φαρμακείῃσι, μῆτε ἄλλοισιν ἐρεθισ-  
 μοῖσιν, μηδὲ νεωτεροποιεῖν,<sup>10</sup> ἀλλ' ἔαν. [τὰ

<sup>1</sup> ὅσα μὲν περιφεύγει ἀποτρέπει τὰ δὲ προσκαλέσθαι καὶ ἄγῃ  
 καὶ δέχεται A : ὥς τὰ μὲν περιφεύγων, ἀποτρέπει τὰ δὲ προ-  
 καλεῖται καὶ ἄγῃ καὶ δέχεται. M.

<sup>2</sup> στόματος ὀμματος A ὀμματος στόματος M

<sup>3</sup> καὶ ὅτε καὶ τὰ τοιαῦτα A : καὶ ὅτε τὰ τοιαῦτα M Littré  
 with Galen adds δεῖ after τοιαῦτα

<sup>4</sup> A omits καὶ ἔτι.

<sup>5</sup> ὅποσαι ἀποστάσεις τοιαῦται γίνονται A : ὅσαι τοιαῦται ἀπο-  
 στάσεις γίνονται M.

<sup>6</sup> ἔασις A : ἔασις M : ἴησις vulgate.

<sup>7</sup> πρὸ τῶν κρισίων omitted by A

<sup>8</sup> καὶ τὰ κεκριμένα omitted by A

<sup>9</sup> ὑπάρτι A : ὑπέρτις M.

## HUMOURS, v.-vi.

averted, and that the good may be invited, encouraged and welcomed. Similarly with other symptoms, of the skin, extremities, hypochondria, joints, mouth, eye, postures, sleep, such as denote a crisis, and when symptoms of this kind must be provoked. Moreover, abscessions of a helpful character must be encouraged by foods, drinks, smells, sights, sounds, ideas, evacuations, warmth, cooling, moist things, dry things, moistening, drying, anointings, ointments, plasters, salves, powders, dressings, applications [postures, massage, leaving alone, exertion, rest, sleep, keeping awake],<sup>1</sup> breaths from above, from below, common, particular, artificial<sup>2</sup>—not, however, when paroxysms are present or imminent, nor when the feet are chilled, but when the disease is declining.

VI. At the periodic paroxysms do not give nourishment; do not force it on the patient, but diminish the quantity before the crisis. Do not disturb a patient either during a crisis or just after one, either by purgings or by other irritants; do not try experiments either, but leave the patient

<sup>1</sup> It is hard to see how these nominatives came to be included among the datives. Perhaps they are an addition to the text from a marginal note of a commentator. The dictionaries do not recognise *ἑασις*, but, although the editions read *ἑσις*, the word is correctly formed from *ἑάω* and makes excellent sense in this passage.

<sup>2</sup> These difficult words I take to mean (a) letting the air play upon the patient from different directions; (b) taking long or deep breaths, and (c) the use of a fan. It seems to be better to take *κοινοῖσιν* . *τεχνητοῖσιν* as agreeing with *πνεύμασιν*, and not as separate substantives.

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<sup>10</sup> *μηδὲ νεωτερωποιέειν* Δ. Here M has *μήτε νεωτερωποιέειν* μήτε φαρμακίησι μήτε κ.τ.λ.

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κρίνονται ἐπὶ τὸ βέλτιον μὴ αὐτίκα ἐπιφαίνεσθαι.]<sup>1</sup>

πέποντα φαρμακεύειν καὶ κινεῖν, μὴ ὠμά,<sup>2</sup> μηδὲ ἐν ἀρχῇσιν, ἣν μὴ ὀργᾶ· τὰ δὲ πολλὰ οὐκ ὀργᾶ.

- 10 ἂ δεῖ ἄγειν, ὅπη ἂν μάλιστα ῥέπῃ διὰ<sup>3</sup> τῶν συμφερόντων χωρίων, ταύτῃ ἄγειν. τὰ χωρέοντα μὴ τῷ πλήθει τεκμαίρεσθαι, ἀλλ' ὥς ἂν χωρῇ οἷα δεῖ, καὶ φέρῃ εὐφόρως· ὅπου δὲ δεῖ, γυιῶσαι, ἢ λειποθυμῆσαι, ἕως ἂν τοῦτο ποιηθῇ, οὐνεκα ποιεῖται<sup>4</sup> εἴ τι ἄλλο τότε δεῖ, ἐπ' ἄλλο ῥέψαι, ἢ ξηρῆναι, ἢ ὑγρῆναι, ἢ ἀντισπᾶσαι, ἣν ἐξαρκῇ ὁ νοσέων· τοῦτοις τεκμαίρεσθαι· τὰ μὲν ξηρὰ θερμὰ ἔσται, τὰ δὲ ὑγρὰ ψυχρά.<sup>5</sup> διαχωρητικὰ δὲ τὰναντία· ἐπὶ τὸ πολὺ δὲ ταῦτα. ἐν τῇσι<sup>6</sup>

- 20 περισσῇσιν ἄνω, ἣν καὶ αἱ περίοδοι καὶ ἡ κατάστασις τοιαύτῃ ἢ τῶν παροξυσμῶν.<sup>7</sup> γίνεταί δὲ τὰ πλείεστα ἐν τῇσιν ἀρτίησι κάτω· οὕτω γὰρ καὶ αὐτόματα ὠφέλει, ἣν αἱ<sup>8</sup> περίοδοι τοὺς παροξυσμοὺς ἐν τῇσιν ἀρτίησι ποιέωνται· ἐν δὲ τοῖσι μὴ τοιούτοιςιν,<sup>9</sup> ἐν μὲν ἀρτίησιν ἄνω, ἐν δὲ

<sup>1</sup> τὰ κρίνοντα . . . ἐπιφαίνεσθαι not in MSS but added by Mack and Littre from the Galenic commentary

<sup>2</sup> πέποντα φαρμακεύειν καὶ κινεῖν, μὴ ὠμά M: πέποντα φαρμακεύειν καὶ μὴ κινεῖν ὠμά A

<sup>3</sup> ῥέπῃ διὰ omitted by M.

<sup>4</sup> ἕως ἂν τοῦτο ποιηθῇ ἢ τί ἄλλο, τότε δε' ἐπ' ἄλλο τρέφεται· ξηρῆναι ἢ ἀντισπᾶσαι ἕως οὐ εἵνεκα ποιεῖται A· ἕως ἂν τοῦτο ποιήσῃς ἐπάλλα ρεψαὶ ἢ ξηρῆναι, ἢ ὑγρῆναι ἢ ἀντισπᾶσαι οὐ ἔνεκα τοῦτο ποιεῖται M

<sup>5</sup> After ψυχρά A has ἔσται

<sup>6</sup> ἐπὶ πολὺ δὲ ταῦτα· ἐν τῇσι A ἐπὶ τὸ πολὺ ταῦτα τῇσι M· ὡς ἐπὶ τὸ πολὺ δὲ ταῦτα ἐν τῇσι Littre.

<sup>7</sup> ἣν καὶ αἱ περιοδικὰ καταστάσεις τοιαῦται, ἕως τῶν παροξυσμῶν A: ἣν καὶ αἱ περίοδοι καὶ ἡ κατάστασις τοιαύτῃ ἔτι τῶν παροξυσμῶν M

<sup>8</sup> ἣν αἱ A· ἣν μὴ αἱ M.

<sup>9</sup> τοῖσιν μὴ τοιούτοιςιν A: τοῖσι τοιούτοιςιν M.

## HUMOURS, VI.

alone. [Critical signs of an improvement ought not to be expected to appear at once.] Purge or otherwise disturb concocted, not crude, humours, and avoid the onset of a disease, unless there be orgasm, a thing which rarely occurs then. Evacuate the humours that have to be evacuated in the direction in which they mostly tend, and by the convenient passages. Judge of evacuations, not by bulk, but by conformity to what is proper, and by the way in which the patient supports them. When occasion calls for it, reduce the patient, if need be, to a fainting condition, until the object in view be attained. If then there be need of anything further, shift your ground, dry up the humours, moisten them, treat by revulsion,<sup>1</sup> if, that is, the strength of the patient permits. Take as your tests<sup>2</sup> the following symptoms: the dry will be hot, and the moist cold, purgatives will produce the opposite effect. This is what usually happens. On odd days evacuations should be upwards if the periods and the constitution of the paroxysms be odd. On even days they are generally downwards, for so they are beneficial even when spontaneous, if the periods cause the paroxysms on the even days. But when the circumstances are not such,<sup>3</sup> evacuations should be upwards on even days, downwards

<sup>1</sup> This apparently means that if there be a flux of the humours to one part of the body, they should be "drawn back" by medicines or applications. *Eg* a flow of blood to the head should be treated by hot water applied to the feet

<sup>2</sup> To find out, that is, whether your treatment has been successful.

<sup>3</sup> That is, if the paroxysms and evacuations are neither both odd nor both even

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- περισσῇσι κάτω· ὀλίγαι δὲ τοιαῦται,<sup>1</sup> αἱ δὲ τοιαῦται δυσκριτώτεραι καταστάσεις. ἀτὰρ καὶ τὰ πρόσω χρόνου προήκοντα<sup>2</sup> ἀνάγκη οὕτως, οἶον τρισκαιδεκαταῖα, τεσσαρεσκαιδεκαταῖα, 30 τρισκαιδεκάτῃ μὲν κάτω,<sup>3</sup> τεσσαρεσκαιδεκάτῃ δὲ ἄνω<sup>4</sup> (πρὸς γὰρ τὸ κρίσιμον οὕτω συμφέρει), καὶ ὅσα εἰκοσταῖα,<sup>5</sup> πλὴν ὅσα κάτω. πολλὰ δεῖ καθαίρειν, ταῦτα δὲ μὴ<sup>6</sup> ἐγγὺς οὕτω κρίσιος, ἀλλὰ προσωτέρω· δεῖ δὲ ὀλιγάκις ἐν ὀξέσι 35 πολλὰ ἄγειν.

VII. Τοῖσι κοπώδεσι τὸ σύμπαν,<sup>7</sup> ἐν τοῖσι πυρετοῖσιν ἐς ἄρθρα καὶ παρὰ γνάθους μάλιστα ἀποστάσεις γίνονται, ἐγγὺς τι τῶν πόνων ἐκάστου, ἐπὶ τὸ ἄνω μᾶλλον καὶ τὸ σύμπαν·<sup>8</sup> ἢν ἀργὸς<sup>9</sup> ἢ νοῦσος ἢ καὶ κατάρροπος, κάτω καὶ αἱ<sup>10</sup>

<sup>1</sup> ὀλίγαι δὲ τοιαῦται omitted by A.

<sup>2</sup> προήκοντα (the -σ- apparently added afterwards) A : προήκοντα (with -σ- erased) M.

<sup>3</sup> ἄνω A : κάτω M.

<sup>4</sup> κάτω A · ἄνω M.

<sup>5</sup> ὅσα εἰκοστῆα καὶ τεσσαρακοστῆα A : ὀκόσα εἰκοσταῖα M.

<sup>6</sup> μὴ is omitted in M.

<sup>7</sup> ἄγειν τοῖσι δὲ κοπιώδεσιν τὸ σύμπαν ἐν τοῖσι A : ἄγειν, τοῖσι κοπώδεσι τὸ σύμπαν ἐν τοῖσι M.

<sup>8</sup> πυρετώδεσι καὶ ἐς ἄρθρα καὶ παρὰ γνάθους ἐγγὺς τι τῶν πόνων ἢ ἕκαστον ἐπὶ τὰ ἄνω μᾶλλον καὶ τὸ σύμπαν ἐν τοῖσι πυρετοῖσι καὶ ἐς ἄρθρα καὶ παρὰ γνάθους A. πυρετοῖσιν ἐς ἄρθρα καὶ παρὰ γνάθους μάλιστα ἀποστάσεις γίνονται· ἐγγὺς τι τῶν πόνων ἐκάστου, ἐπὶ τὸ ἄνω μᾶλλον καὶ τὸ σύμπαν M.

<sup>9</sup> ἀργὸς M and first hand in A. ἀνάρροπος corrector's hand in A.

<sup>10</sup> καὶ αἱ M αἱ A, which also has ἢ after κατάρροπος

<sup>1</sup> That is, constitutions when paroxysms are on odd days and purges on even days, or *vice versa*. The cases considered seem to be these :—

## HUMOURS, VI.—VII.

on odd days Such constitutions are rare,<sup>1</sup> and the crises are rather uncertain. Prolonged illnesses must be similarly treated—for example, those which last thirteen or fourteen days; purge on the thirteenth day downwards, on the fourteenth upwards (to do so is beneficial for the crisis), and similarly with diseases of twenty days,<sup>2</sup> except when purging should be downwards. Purging must be copious, and not near the crisis but some time before it. Rarely in acute diseases must evacuation be copious.

VII. Generally,<sup>3</sup> in cases of fever with prostration, abscessions<sup>4</sup> are most likely to occur at the joints and by the jaw, in each case near to the part where the pains are, more often, in fact generally, to an upper part. If the disease be sluggish and incline to the lower parts, the abscessions too collect in a

(a) A purge is necessary on an odd day If paroxysms occur on odd days, purge upwards. If paroxysms occur on even days, purge downwards.

(b) A purge is necessary on an even day If paroxysms occur on even days, purge downwards. If paroxysms occur on odd days, purge upwards

<sup>2</sup> The readings in the text connect these cases with the rare cases mentioned above, where a necessity for purging occurs on a day when a paroxysm is not due. The usual cases are referred to in *πλὴν ὅσα κάτω*. This is very strange, or at least awkward, and the reading of A, which transposes *κάτω* and *ἄνω*, is certainly more natural, but it makes *πλὴν ὅσα κάτω* absurd. It is possible that these words are a marginal note which has slipped into the text, and that they should be deleted, *κάτω* and *ἄνω* being transposed as in A.

<sup>3</sup> The Galenic commentary joins *τοῖσι κοπιώδεσι* with *ἀγειν*. Litré points out that *Aphorism* IV. 31 is the source of the present passage, and in it *τοῖσι κοπιώδεσιν* occurs in close conjunction with *ἐν τοῖσι πυρετοῖσιν*.

<sup>4</sup> For the meaning of "abscession" see Vol. I (Introduction), p liii.

## ΠΕΡΙ ΧΥΜΩΝ

ἀποστάσεις· μάλιστα δὲ πόδες θερμοὶ κάτω  
σημαίνουνσι, ψυχροὶ δὲ ἄνω. οἷσι δὲ ἀνιστα-  
μένοις ἐκ τῶν νούσων, αὐτίκα δὲ χερσὶν ἢ ποσὶ  
10 τι προπεπονηκὸς<sup>1</sup> ἦ, πρὶν ἢ νοσεῖν, ἐς ταῦτα  
ἀποστηρίζεται, οἶον καὶ τοῖσιν ἐν Περὶνθφ  
βηχῶδεσι καὶ κυναγχικοῖσιν· ποιέουσι γὰρ καὶ  
αἱ βῆχες ἀποστάσις, ὥσπερ οἱ πυρετοὶ· ταῦτα<sup>2</sup>  
κατὰ τὸν αὐτὸν λόγον ἢ ἀπὸ<sup>3</sup> χυμῶν, ἢ σώματος  
15 συντήξις καὶ ψυχῆς.

VIII. Τοὺς μὲν οὖν χυμοὺς εἰδέναι, ἐν ᾗσιν<sup>4</sup>  
ᾧρησιν ἀνθέουσι, καὶ οἷα ἐν ἐκάστη νοσήματα  
ποιέουσι,<sup>5</sup> καὶ οἷα ἐν ἐκάστῳ νοσήματι<sup>6</sup> παθή-  
ματα. τὸ δὲ σῶμα τὸ ἄλλο, ἐς ὃ τι μάλιστα  
νόσημα ἢ φύσις ῥέπει·<sup>7</sup> † οἷον τι σπλῆν οἰδέων  
ποιεῖ,<sup>8</sup> τούτων τι καὶ ἡ<sup>9</sup> φύσις· σχεδόν τι καὶ  
χρώματα κακοῦθη, καὶ σώματα<sup>10</sup> σειρέει,<sup>11</sup> καὶ εἴ  
8 τι ἄλλο· ταῦτα διαγεγυμνᾶσθαι.<sup>12</sup> †

<sup>1</sup> τινὰ προπεπονηκὼς A : τι πεπονηκὼς ξηι M

<sup>2</sup> ταῦτα A · τοιαύτας M

<sup>3</sup> A omits ἢ before ἀπὸ and before σώματος

<sup>4</sup> ἐν ᾗσιν A : altered to ἦν εἰσίν. This MS. omits ᾧρησιν ἀνθέουσι, καί.

<sup>5</sup> A omits ποιέουσι

<sup>6</sup> σώματι A : νοσήματι M.

<sup>7</sup> ῥέπει M : τρέπει A

<sup>8</sup> ποιεῖ A ποιέει M

<sup>9</sup> A omits τούτων τι καὶ ἡ.

<sup>10</sup> A omits σώματα

<sup>11</sup> σειρεοῖ M · σιναιοι A

<sup>12</sup> διαγεγυμνᾶσθαι M . ἀγυμναστίη A (with ψυχῆς).

<sup>1</sup> The reading of A seems to be an attempt to make the grammar square with ταῦτα later on. But the accusative τινὰ is a curious "accusative of the part affected," and probably ταῦτα is a simple *anacoluthon*.

<sup>2</sup> A reference to *Epidemics* VI 7, 7 (Littre v 341)

<sup>3</sup> This seems to mean that abscessions may be the result of

## HUMOURS, VII.—VIII.

lower part. Hot feet especially signify a lower abscession, cold feet an upper abscession. When patients, on rising after an illness, suffer immediately pains in arms or feet, abscessions form in these parts. Moreover, if a part suffer pain before the illness,<sup>1</sup> it is in it that the humours settle, as was the case with those who in Perinthus<sup>2</sup> suffered from cough and angina. For coughs, like fevers, cause abscessions. These results are the same, whether they come from humours or from wasting of body and soul.<sup>3</sup>

VIII. Know in what seasons the humours break out, what diseases they cause in each, and what symptoms they cause in each disease. As to the body generally, know to what disease the physical constitution most inclines. For example, a swollen spleen produces a certain effect, to which the constitution contributes something. It is much the same with an evil complexion, or the body is parched, and so on. Be practised in these things<sup>4</sup>

wasting diseases as well as of those caused by "peccant humours"

<sup>4</sup> This chapter towards the end is full of difficulties, and is so irregular, not to say violent, in grammar that I have printed the text between daggers. The general sense of the whole chapter is that the physician must know (1) the effect of the humours in various seasons and in various diseases, and (2) the disease to which an individual constitution is most inclined. Then it seems to be implied that a bad complexion, or a parched, hot skin may also denote a tendency to a particular disease. The sentence *οἷον . . . φύσις* is strange, both *τι* (before *σπλήν*) and *τούτων* being irregular. It would perhaps be a slight improvement to punctuate . *οἷον τί σπλήν οἰδέων ποιεῖ; τούτων τί καὶ ἡ φύσις*; In the next sentence the variants *συναροί* of A and *σώματα σειρέοι* of M, for *σώματα σειρέει* (Littre, from the Galenic commentary), seem to show that the text is unsound



## ΠΕΡΙ ΧΥΜΩΝ

- IX. Ψυχῆς, ἀκρασίῃ ποτῶν καὶ βρωμάτων,<sup>1</sup>  
 ὕπνου, ἐργηγόρσιος, ἥ δι' ἔρωτάς τινας, οἶον  
 κύβων, ἥ διὰ τέχνας ἥ δι' ἀνάγκας καρτερίῃ  
 πόνων, καὶ ὧντινων τεταγμένη ἥ ἄτακτος· αἱ  
 μεταβολαὶ ἐξ οἶων<sup>2</sup> ἐς οἶα. ἐκ τῶν ἡθέων,  
 φιλοπονίῃ ψυχῆς, ἥ ζητῶν,<sup>3</sup> ἥ μελετῶν, ἥ ὀρῶν,<sup>4</sup>  
 ἥ λέγων, ἥ εἴ τι ἄλλο, οἶον<sup>5</sup> λῦπαι, δυσοργησίαι,  
 ἐπιθυμίαι· ἥ τὰ<sup>6</sup> ἀπὸ συγκυρίης λυπήματα  
 γνώμης, ἥ<sup>7</sup> τὰ<sup>8</sup> διὰ τῶν ὁμμάτων, ἥ<sup>9</sup> ἀκοῆς·  
 10 οἶα τὰ σώματα, μύλης μὲν τριφθείσης πρὸς  
 ἐωυτήν, ὀδόντες ἡμώδησαν, παρὰ τε κοῖλον  
 παριόντι σκέλεα τρέμει, ὅταν τε τῇσι χερσὶ τις,<sup>10</sup>  
 ὧν μὴ δεῖται, αἶρη, αὐται τρέμουσιν, ὅφισ ἐξαίφ-  
 νης ὀφθεῖς χλωρότητα ἐποίησεν. οἱ φόβοι,  
 αἰσχύνῃ,<sup>11</sup> λύπη, ἡδονή,<sup>12</sup> ὀργή, ἄλλα τὰ τοιαῦτα,<sup>13</sup>  
 οὕτως ὑπακούει ἐκάστω τὸ προσήκον τοῦ σώμα-  
 τος τῇ πρήξει, ἐν τούτοισιν<sup>14</sup> ἰδρῶτες, καρδίης  
 18 παλμός, καὶ τὰ τοιαῦτα.  
 X. Τῶν δυναμένων<sup>15</sup> τὰ ἔξωθεν ὠφελέοντα ἥ  
 βλάπτοντα, ἀλειψις, κατάχυσις, κατάχρισις,<sup>16</sup>

<sup>1</sup> βρωμάτων M · βρωτῶν A

<sup>2</sup> A omits from ὧντινων το οἶων

<sup>3</sup> ζητῶν A : ζητησίων M.

<sup>5</sup> A omits οἶον

<sup>7</sup> A adds ἥ before γνώμης.

<sup>9</sup> M has διὰ τῆς

<sup>11</sup> M has οἶον before αἰσχύνῃ.

<sup>13</sup> ἄλλα τὰ τοιαῦτα A τὰ ἄλλα -ὰ τοιαῦτα M

<sup>14</sup> οὕτως ἐνακούει ἐκάστω τὸ προσήκον τοῦ σώματος τῇ πρήξει  
 ἐν τούτοις A : οὕτως ὑπακούει ἐκάστωι δὲ τὸ προσήκον τοῦ  
 σώματος, τῇ πρήξει ἐν τούτοισιν (-ν in second hand) ὑπακούει  
 M

<sup>15</sup> τὰ τοιαῦτα τῶν δυναμένων τὰ ἔξωθεν ἥ ὠφελέοντα· ἥ βλα-  
 πτοντα A : τὰ τοιαῦτα τῶν δυναμίων τὰ ἔξωθεν ὠφελέοντα ἥ  
 βλάπτοντα, M.

## HUMOURS, IX.-X.

IX. Among psychical symptoms<sup>1</sup> are intemperance in drink and food, in sleep, and in wakefulness, the endurance of toil either for the sake of certain passions (for example, love of dice) or for the sake of one's craft or through necessity, and the regularity or irregularity of such endurance. States of mind before and after changes. Of moral characteristics: diligence of mind, whether in inquiry or practice or sight or speech;<sup>2</sup> similarly, for example, griefs, passionate outbursts, strong desires. Accidents grieving the mind, either through vision or through hearing. How the body behaves: when a mill grinds the teeth are set on edge; the legs shake when one walks beside a precipice; the hands shake when one lifts a load that one should not lift, the sudden sight of a snake causes pallor. Fears, shame, pain, pleasure, passion and so forth: to each of these the appropriate member of the body responds by its action. Instances are sweats, palpitation of the heart and so forth.

X. Of remedies that may help or harm those applied externally include anointing, affusions,

<sup>1</sup> The genitive *ψυχῆς* ("belonging to the soul are, etc.") is rather strange, and one is strongly tempted to adopt the reading of A. *ἀγυμναστίῃ ψυχῆς*, "lack of self-control." Unfortunately this reading leaves *ταῦτα* without any construction.

<sup>2</sup> This phrase has no grammatical construction with the rest of the sentence, and the manuscript M, with its cognates, reads *ζητησίων* or *ζητήσεων*. Glaucias, an old commentator, not understanding the words, added the negative *μή* before the participles.

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<sup>16</sup> A reads *καταχρίσεις· καταχύσεις* altered to the singular apparently by the original scribe. So with the next two words.

## ΠΕΡΙ ΧΥΜΩΝ

κατάπλασις, ἐπίδεσις ἐρίων καὶ τῶν τοιούτων, καὶ  
τὰ ἐνδοθεν ὑπακούει<sup>1</sup> τούτων<sup>2</sup> ὁμοίως<sup>3</sup> ὥσπερ καὶ  
τὰ ἔξω τῶν ἔσω προσφερομένων· ἀτὰρ καὶ τὰδε,<sup>4</sup>  
ἐν ἐρίοισι κοίτη πινώδεσι, καὶ τὸ παρὰ βασιλεῖ<sup>5</sup>  
λεγόμενον κύμινον, ὀρώσιν, ὁσφραινομένοισιν·  
ὅσα κεφαλῆς ἀγωγὰ, ταρακτικά· λόγοι, φωνή,  
καὶ τὰ τοιαῦτα. μαζοί, γονή, ὑστέρη, σημεῖα  
10 ταῦτ' ἐν τῇσιν ἡλικίῃσιν, καὶ ἐν τοῖσι πνιγμοῖσι,  
11 καὶ βηξί, τὰ πρὸς ὄρχιν.

XI. Ὡσπερ τοῖσι δένδρεσιν ἡ γῆ οὕτω τοῖσι  
ζώοισιν<sup>6</sup> ἡ γαστήρ· καὶ τρέφει, καὶ θερμαίνει,  
καὶ ψύχει·<sup>7</sup> ὥσπερ γῆ κοπρευομένη χειμῶνος  
θερμαίνει, οὕτως ἡ γαστήρ θερμὴ γίνεται.<sup>8</sup> δέν-  
δρεα φλοιὸν λεπτὸν ξηρὸν ἔχει, ἔσωθεν δὲ ξηρό-  
σαρκα,<sup>9</sup> ὑγίηρά, ἄσηπτα, χρόνια, καὶ ζῶων, οἶον  
χελῶναι, καὶ ὃ τι τοιοῦτον.<sup>10</sup> ἡλικίῃσιν, ὥρησιν,  
ἐνιαυτοῖς ὅμοια τὰ ζῶντα· οὐ τρίβεται,<sup>11</sup>  
χρωμένοισι μετρίως βελτίω·<sup>12</sup> ὥσπερ ὑδρεῖον νέον  
10 διαπηδᾷ,<sup>13</sup> παλαιούμενον στέγει, οὕτω καὶ ἡ  
γαστήρ διείει<sup>14</sup> τὴν τροφήν, καὶ ὑποστάθμην ἰσχει  
12 ὥσπερ ἀγγεῖον.

XII. Οἱ τρόποι τῶν νούσων· τὰ μὲν συγγενικὰ  
ἔστιν εἰδέναι πυθόμενον,<sup>15</sup> καὶ τὰ ἀπὸ τῆς χώρης

<sup>1</sup> ὑπακούση A.

<sup>2</sup> τούτων A : τῶν τοιούτων M.

<sup>3</sup> ὁμοίως A οὐ μόνον M.

<sup>4</sup> τὰδε M : τὰ τοιαῦτα A.

<sup>5</sup> βασιλεῖ M · πᾶσι A

<sup>6</sup> ζώοισιν (-ν in second hand) M : ζωδίοις A

<sup>7</sup> So A. The reading of M is ψύχει κενουμένη πληρουμένη θερμαίνει.

<sup>8</sup> κοπριωμένη χειμῶνος θερμαίνει· οὕτως ἡ γαστήρ θερμὴ γίνεται A · κοπρευομένη χειμῶνος. θερμὴ ἡ κοιλία M

<sup>9</sup> ἐνδοθεν μὲν σκληρόσαρκα· A · ἔσωθεν δέ. ξηρόσαρκα M

<sup>10</sup> Littré suggests that after τοιοῦτον there has fallen out some phrase like οὕτω καὶ ἡ κοιλία, in order to make the text

## HUMOURS, x.-xii.

inunction, cataplasms, bandages of wool and the like ; the internal parts of the body react to these remedies just as the external parts react to remedies applied internally. Moreover, a bed made out of unwashed fleeces, and the sight or smell of the cumin called "royal." Things that purge the head are disturbing, conversation, voice and so forth Breasts, seed, womb are symptomatic at the various ages ; in chokings and in coughs, fluxes to the testicles.

XI. As the soil is to trees, so is the stomach to animals. It nourishes, it warms, it cools, as it empties it cools, as it fills it warms. As a soil that is manured warms in winter, so the stomach grows warm Trees have a slight, dry bark, but inside they are of dry texture, healthy, free from rot, durable ; so among animals are tortoises and the like. In their ages animals are like the seasons and the year. They do not wear out, but improve with moderate use As a water-pot, when new, lets the liquid pass through it, but holds it as time goes on, so the stomach lets nourishment pass, and like a vessel retains a sediment.

XII. The fashions of diseases. Some are congenital and may be learned by inquiry, as also may those

conform to the Galenic commentary, which says that there is a comparison implied with the membranes of the stomach. Perhaps it is from here that M got its reading of the preceding sentence.

<sup>11</sup> After *τρίβεται* A adds *τὰ ζῶντα*.

<sup>12</sup> A omits *βελτίω*

<sup>13</sup> A has *διαπεῖ εἰ δέ*, but the *εἰ* is cramped and was apparently added after the other words had been written

<sup>14</sup> *δίλει* Lattré : *ιδέη* A : *δίλει* M

<sup>15</sup> A has *πειθόμενον*, with *υ* written over the *-ει*.

## ΠΕΡΙ ΧΥΜΩΝ

- (οϊκέονται γὰρ οἱ πολλοί, διὸ πλέονες ἴσασι),<sup>1</sup> τὰ δὲ ἐκ τοῦ σώματος, καὶ τὰ ἀπὸ τῶν διαιτημάτων, καὶ καταστάσιος τῆς νούσου,<sup>2</sup> ἢ ἀπὸ ὥρεων. αἱ δὲ χῶραι πρὸς τὰς ὥρας κακῶς κείμεναι τοιαῦτα τίκτουσι νοσήματα, ὁποῖα ἂν ἡ ὥρη, ταύτῃ ὁμοίως,<sup>3</sup> οἶον ἀνώμαλον θάλπος ἢ<sup>4</sup> ψῦχος τῆς αὐτῆς ἡμέρης, ὅταν τοιαῦτα ποιῇ,<sup>5</sup>
- 10 φθινοπωρινὰ ἐν τῇ χώρῃ τὰ νοσήματα· καὶ ἐν τῇσιν ἄλλῃσιν ὥρησι κατὰ λόγον τὰ μὲν ἀπὸ ὀδμέων βορβορωδέων ἢ ἐλωδέων, τὰ δὲ<sup>6</sup> ἀπὸ ὑδάτων, λιθιῶντα, σπληνώδεα, τὰ τοιαῦτα δ'
- 14 ἀπὸ πνευμάτων χρηστῶν τε καὶ κακῶν.<sup>7</sup>

XIII. Ὡρης δὲ οἶαι ἔσονται αἱ νοῦσοι καὶ καταστάσεις,<sup>8</sup> ἐκ τῶνδε· ἦν<sup>9</sup> αἱ ὥραι ὠραίως, εὐτάκτως, εὐκρινέας νούσους ποιεῖουσιν· αἱ δ' ἐπιχώριοι τῇσιν ὥρησι νοῦσοι δηλαί<sup>10</sup> τοὺς τρόπους· ὅ τι δ' ἂν ἐξαλλάξῃ ἡ ὥρη, ὅμοια ἢ ἀνόμοια ἔσται<sup>11</sup> τὰ νοσήματα, οἶα ἐν τῇ ὥρῃ ταύτῃ γίνεται· ἦν δ' ὁμοίως ἄγῃ,<sup>12</sup> τοιουτότροπα καὶ ἐπὶ τοιοῦτο εἴλκυσμένα, οἶον ἔκτερον φθινοπω-

<sup>1</sup> οϊκέονται γὰρ διὰ πλειόνων, καὶ πολλοὶ ἴσασι M οϊκέονται γὰρ οἱ πολλοὶ διὸ πλέονες ἴσασι A.

<sup>2</sup> A has ἢ ἀπὸ before τῆς νούσου

<sup>3</sup> Possibly ταύτῃ ὁμοίως is a marginal explanation of the preceding words, and should be deleted.

<sup>4</sup> A omits ἢ.

<sup>5</sup> A has ὅταν τοιαῦτα ποιῇ after νοσήματα

<sup>6</sup> τε A · δὲ M.

<sup>7</sup> τὰ τοιαῦτα δ' ἀπὸ πνευμάτων χρηστῶν καὶ κακῶν A τὰ δέ, ἀπὸ πνευμάτων χρηστῶν τε καὶ κακῶν ἄρχονται M.

<sup>8</sup> καταστάσεις M · καταστασίων A

<sup>9</sup> A omits ἦν

<sup>10</sup> δηλαί A · δηλοῦσι M

<sup>11</sup> ἢ ὥρη αὕτῃ καὶ οὕτως ἄγῃ, ὅμοια ἔσται A · ἢ ὥρη, ὅμοια, ἢ ἀνόμοια ἔσται M

## HUMOURS, XII - XIII.

that are due to the district, for most people<sup>1</sup> are permanent residents there, so that those who know are numerous. Some are the result of the physical constitution, others of regimen, of the constitution of the disease, of the seasons. Countries badly situated with respect to the seasons engender diseases analogous to the season. *Eg* when it produces irregular heat or cold on the same day, diseases in the country are autumnal, and similarly in the case of the other seasons. Some spring from the smells of mud or marshes, others from waters, stone, for example, and diseases of the spleen; of this kind are waters<sup>2</sup> because of winds good or bad.

XIII. What the character of a season's diseases and constitutions will be you must foretell from the following signs. If the seasons proceed normally and regularly, they produce diseases that come easily to a crisis. The diseases that are peculiar to the seasons are clear as to their fashions. According to the alterations in a season, the diseases such as arise in this season will be either like or unlike their usual nature.<sup>3</sup> If the season proceeds normally, similar or somewhat similar to the normal will be the diseases, as, for example, autumnal jaundice;

<sup>1</sup> The difference between A and M suggests corruption, M appearing to be an attempt to improve on A. Perhaps *οἱ* should be omitted before *πολλοί*.

<sup>2</sup> So Litré, who bases his interpretation on *Airs, Waters, Places*, IX, where winds are said to give various characteristics to waters. Possibly, however, we should read with M *τὰ δέ* instead of *τοιαῦτα*.

<sup>3</sup> Or, "unlike the seasons"

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- ρινόν· ψύχεα γὰρ<sup>1</sup> ἐκ θαλπέων, καὶ θάλπος ἐκ  
 10 ψύχεος·<sup>2</sup> καὶ ἦν τὸ θερινὸν χολῶδες γένηται, καὶ  
 αὐξηθὲν ἐγκαταλειφθῆ, καὶ ὑπόσπληνοι.<sup>3</sup> ὅταν  
 οὖν καὶ ἦρ<sup>4</sup> οὕτως ἀγάγη, καὶ ἦρος γίνονται  
 ἱκτεροι· ἐγγυτάτω γὰρ αὕτη ἡ κίνησις<sup>5</sup> τῇ ὥρῃ  
 κατὰ τοῦτο τὸ εἶδός ἐστιν. ὅταν δὲ θέρος γένηται  
 ἦρι ὅμοιον,<sup>6</sup> ἰδρῶτες ἐν τοῖσι πυρετοῖσι, καὶ  
 εὐτροποι, καὶ οὐ κατοξέες, οὐδὲ κατάξηροι γλῶσ-  
 σησιν. ὅταν δὲ<sup>7</sup> χειμέριον γένηται ἦρ<sup>8</sup> καὶ  
 ὀπισθοχειμῶν,<sup>9</sup> χειμερινὰ καὶ αἱ νοῦσοι, καὶ  
 βηχῶδες, καὶ περιπλευμονικαί, καὶ κυναγχικαί.  
 20 καὶ<sup>10</sup> φθινοπώρου, † ἦν μὴ<sup>11</sup> ἐν ὥρῃ καὶ ἐξαίφνης  
 χειμάση, μὴ<sup>12</sup> συνεχέως<sup>13</sup> τοιαύτας<sup>14</sup> νούσους  
 ποιεῖ † διὰ τὸ μὴ ἐν ὥρῃ ἦρχθαι, ἀλλὰ ἀνώμαλα  
 γίνεται· διόπερ καὶ αἱ ὥραι ἄκριτοι καὶ ἀκατά-  
 στατοι γίνονται, ὥσπερ καὶ<sup>15</sup> αἱ νοῦσοι, ἐὰν προεκ-  
 ρηγνύωνται, ἢ προκρίνωνται, ἢ ἐγκαταλείπωνται·  
 φιλυπόστροφοι γὰρ καὶ αἱ ὥραι γίνονται,<sup>16</sup> οὕτω  
 νοσοποιέουσιν. προσλογιστέον οὖν, ὁποίως<sup>17</sup> ἀν<sup>18</sup>  
 28 ἔχοντα τὰ σώματα αἱ ὥραι παραλαμβάνουσιν.

XIV. Νότοι βαρυήκοοι, ἀχλυνώδες, καρηβαρι-  
 κοί, νωθροί,<sup>19</sup> διαλυτικοί· ὅταν οὗτος<sup>20</sup> δυναστεύῃ,

<sup>1</sup> A omits from ἱκτερον to γάρ      <sup>2</sup> ψύχεος M    ψύχειος A.

<sup>3</sup> A adds καὶ ἱκτεροι before καὶ ὑπόσπληνοι.

<sup>4</sup> ἦρ M    ἔαρ A      <sup>5</sup> ἡ κίνησις M · κείνη A

<sup>6</sup> ἐστι δ' ὅτε τὸ θέρος ἔαρ ὅμοιον. ἰδρωτας A    ὅταν δὲ θέρος  
 γένηται ἦρι ὅμοιον ἰδρωτας M

<sup>7</sup> δὲ omitted by A.      <sup>8</sup> ἔαρ A, without γένηται.

<sup>9</sup> ὀπισθοχειμῶν M : ὀπίσω οὐ χειμῶν ἢ A.

<sup>10</sup> A omits καὶ      <sup>11</sup> A omits μὴ      <sup>12</sup> A omits μὴ

<sup>13</sup> συνεχέως A . συνεχῶς M

<sup>14</sup> τοιαύτας M : ταύτας τὰς A

<sup>15</sup> A omits καὶ

<sup>16</sup> γίνονται M · γινωνται (ω changed to o) A.

<sup>17</sup> ὁμοίως A : ὁκοίως M.

## HUMOURS, XIII.—XIV.

for cold spells succeed to hot spells and heat to cold. If the summer prove bilious, and if the increased bile be left behind, there will also be diseases of the spleen. So when spring too has had a bilious constitution, there occur cases of jaundice in spring also. For this motion<sup>1</sup> is very closely akin to the season when it has this nature. When summer turns out like to spring, sweats occur in fevers; these are mild, not acute, and do not parch the tongue. When the spring turns out wintry, with after-winter storms, the diseases too are wintry, with coughs, pneumonia or angina. So in autumn, should there be sudden and unseasonable wintry weather, symptoms are not continuously autumnal, because they began in their wrong season, but irregularities occur.<sup>2</sup> So seasons, like diseases, can fail to show crisis or to remain true to type, should they break out suddenly, or be determined too soon, or be left behind. For seasons, too, suffer from relapses, and so cause diseases. Accordingly, account must also be taken of the condition of a body when the seasons come upon it.

### XIV. South winds cause deafness, dimness of

<sup>1</sup> That is, the disturbance of the humours which causes jaundice

<sup>2</sup> The sense apparently is that an autumnal disease, beginning in a premature winter, does not show continuously autumnal symptoms. But A omits μή both before ἐν ἔρῃ and before συνεχέως, and the latter negative should be οὐ. The true reading seems to be lost

<sup>18</sup> A omits ἂν and reads παραλαμβάνουσιν

<sup>19</sup> νότος θαρυήκοον ἀχλυῶδες καρηβαρικόν. διαλυτικόν  
νωθρὸν A νότοι θαρυήκοι ἀχλυῶδες καρηβαρικοί· νωθροί.  
διαλυτικοί M

<sup>20</sup> οὗτος M. οὕτως A



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τοιουτότροπα ἐν τῇσι<sup>1</sup> νούσοισι πάσχουσιν· ἔλκεα μαδαρά, μάλιστα στόμα, αἰδοῖον, καὶ τᾶλλα. ἦν δὲ βόρειον, βῆχες, φάρυγγες, κοιλίαι σκληρότεραι, δυσουρίαι<sup>2</sup> φρικώδεις, ὀδύναι<sup>3</sup> πλευρέων, στηθέων· ὅταν οὗτος<sup>4</sup> δυναστεύῃ, τοιαῦτα προσδέχεσθαι τὰ νοσήματα μᾶλλον. ἦν μᾶλλον πλεονάζη, αὐχμοῖσιν οἱ πυρετοὶ ἔπονται καὶ ὀμβροῖσιν,  
 10 ἐξ ὁποίων ἂν οἱ πλεονασμοὶ μεταπέσωσι, καὶ ὅπως ἂν ἔχοντα τὰ σώματα παραλάβωσιν ἐκ τῆς ἐτέρης ὥρης, καὶ ὁποιουτινοσὺν χυμοῦ δυναστεύοντος ἐν τῷ σώματι. ἀτὰρ ἀνυδρίαι νότιοι, βόρειοι· διαφέρει γὰρ καὶ τᾶλλα οὕτω· μέγα γὰρ καὶ τοῦτο· ἄλλος γὰρ ἐν ἄλλῃ ὥρῃ καὶ χώρῃ μέγας, οἷον τὸ θέρος χολοποιόν, ἦρ ἔναιμον, τᾶλλα  
 17 ὡς ἕκαστα.

XV. Αἱ μεταβολαὶ μάλιστα τίκτουσι νοσήματα, καὶ αἱ μέγισται μάλιστα, καὶ ἐν τῇσιν ὥρησιν αἱ μεγάλαι μεταλλαγαί, καὶ ἐν τοῖσιν ἄλλοισιν· αἱ δ' ἐκ προσαγωγῆς γίνονται,<sup>5</sup> αἱ ὥραι αὗται ἀσφαλέσταται, ὥσπερ καὶ δίδαιται καὶ ψυχὸς καὶ θάλπος μάλιστα ἐκ προσαγωγῆς, καὶ  
 7 αἱ ἡλικίαι οὕτω μεταβαλλόμεναι

XVI. Φύσιες δὲ ὡς πρὸς τὰς ὥρας, αἱ μὲν πρὸς θέρος, αἱ δὲ πρὸς χειμῶνα εὖ καὶ κακῶς πεφύκασιν, αἱ δὲ πρὸς χώρας καὶ ἡλικίας καὶ διαίτας καὶ τὰς ἄλλας καταστάσεις τῶν νούσων ἄλλαι πρὸς ἄλλας εὖ καὶ κακῶς πεφύκασιν, καὶ ἡλικίαι πρὸς χώρας καὶ ὥρας καὶ διαίτας καὶ πρὸς καταστάσεις νούσων· καὶ ἐν τῇσιν ὥρησιν, δίδαιται,

<sup>1</sup> τῇσι M τοῖσι A

<sup>2</sup> δυσουρίαι M: δυσουρότεροι A

<sup>3</sup> ὀδύναι M ὀδυνώδεις A

<sup>4</sup> οὗτος M: οὕτως A

<sup>5</sup> M has γίνεται with τὰ δὲ preceding.

## HUMOURS, XIV.-XVI.

vision, headaches, heaviness, and are relaxing. When such winds prevail, their characteristics extend to sufferers from diseases. Sores are soft, especially in the mouth, the privy parts, and similar places. A north wind causes coughs, sore throats, constipation, difficult micturition accompanied by shivering, pains in the side and chest; such are the diseases that one must be prone to expect when this wind prevails. Should its predominance be greater still, the fevers which follow drought and rain are determined by the conditions that preceded this predominance, by the physical condition produced by the previous season, and by the particular humour that prevails in the body. Droughts accompany both south winds and north winds. Winds cause differences—and this too is important—in all other respects also. For humours vary in strength according to season and district, summer, for instance, produces bile, spring, blood, and so on in each case.

XV. It is changes that are chiefly responsible for diseases, especially the greatest changes, the violent alterations both in the seasons and in other things. But seasons which come on gradually are the safest, as are gradual changes of regimen and temperature, and gradual changes from one period of life to another.

XVI. The constitutions of men are well or ill adapted to the seasons, some to summer, some to winter; others again to districts, to periods of life, to modes of living, to the various constitutions of diseases. Periods of life too are well or ill adapted to districts, seasons, modes of living and constitutions of diseases. So with the seasons vary modes of

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καὶ σιτία, καὶ ποτά, ὁ μὲν γὰρ<sup>1</sup> χειμῶν ἀργὸς ἔργων, καὶ πέποινα τὰ ἐσιόντα καὶ<sup>2</sup> ἀπλᾶ, μέγα  
 10 γὰρ καὶ τοῦτο· αἱ ὁπώραι δὲ ἐργάσιμοι, ἡλιώσιες, τὰ πινόμενα πυκνά,<sup>3</sup> ἀκατάστατα σιτία, οἶνοι,  
 12 ἀκρόδρυα.

XVII. "Ὡσπερ δὲ<sup>4</sup> ἐκ τῶν ὥρέων τὰς νούσους ἔστι τεκμήρασθαι, ἔστι ποτὲ καὶ ἐκ τῶν νούσων ὕδατα· καὶ ἀνέμους καὶ ἀνυδρίας προγινώσκειν, οἶον βόρεια, νότια· ἔστι γὰρ εὖ μαθόντι καὶ ὀρθῶς ὅθεν σκεπτέα, οἶον καὶ λέπραι τινὲς καὶ περὶ τὰ ἄρθρα πόνοι,<sup>5</sup> ὕδατα ὅταν μέλλῃ,  
 7 κνησμώδεές εἰσι, καὶ ἄλλα τοιαῦτα.

XVIII. Καὶ ὑσμμάτων οἷα ἢ διὰ τρίτης, ἢ ἐκάστης, ἢ διὰ περιόδων ἄλλων, καὶ τὰ συνεχέα· καὶ ἀνέμων οἱ μὲν πολυήμεροι πνέουσιν, καὶ ἀντιπνέουσιν ἀλλήλοισιν, ἄλλοι δὲ διὰ βραχυτέρων, οἱ δὲ καὶ αὐτοὶ κατὰ περίοδον· ταῦτα ἔχει τῇσι καταστάσεσιν ὁμοιότητος, ἐπὶ βραχύτερον δὲ τὰ τοιαῦτα. καὶ εἰ μὲν ἐπὶ πλέον τὸ ἔτος τοιοῦτον ἐὼν τὴν κατάστασιν ἐποίησε τοιαύτην, ἐπὶ πλέον<sup>6</sup> καὶ τὰ νοσήματα τοιαῦτα καὶ  
 10 μᾶλλον<sup>7</sup> ἰσχυρότερα, καὶ μέγιστα νοσήματα οὕτως ἐγένετο<sup>8</sup> καὶ κοινότατα καὶ ἐπὶ πλείστον χρόνον. ἐκ τῶν πρώτων ὑδάτων, ὅταν ἐξ ἀνυδρίας πολλῆς μέλλῃ ὕδωρ ἔσεσθαι, ἔστι περὶ ὑδρώπων προειπεῖν, καὶ ὅποταν τᾶλλα σμικρὰ σημεῖα φανῇ ἐν νηνεμῇ, ἢ ἐν μεταβολῇ,<sup>9</sup> συνακ-

<sup>1</sup> ὁ μὲν γὰρ A: οἷα· ὅτι ὁ μὲν M.

<sup>2</sup> A omits καὶ

<sup>3</sup> πυκνά M. συχνά A.

<sup>4</sup> ὥς δ' A.

<sup>5</sup> οἷσι λέπραι καὶ τινες περὶ τὰ ἄρθρα A: οἶον καὶ λέπραι τινὲς, καὶ τὰ περὶ τὰ ἄρθρα πόνοι M. Probably πόνοι is a note on τὰ περὶ τὰ ἄρθρα, but I have not altered Littré's text

## HUMOURS, xvii—xviii.

living, foods and drinks. In winter no work is done and foods are ripe and simple—an important point; in autumn work is done, exposure to the sun is beneficial, drinks are frequent and foods varied, with wine and fruits

XVII. As it is possible to infer diseases from the seasons, so occasionally it is possible from diseases to forecast rains, winds and droughts; for example, north winds and south winds. For he who has noticed symptoms carefully and accurately has evidence on which to work; certain skin diseases, for instance, and pains at the joints are irritating when rain threatens, to quote one example out of many.

XVIII. Rains occur every other day, or every day, or at other intervals; some are continuous. Winds sometimes last for many days, and are opposed to one another; others are shorter, some, like rains, are periodic. These have resemblances to the seasonal constitutions, though less marked. If the year, having had a certain character to a marked degree, has given this character to the constitution, the diseases too have this character to a marked degree and are more severe, in this way have arisen very serious diseases, very widespread and lasting a very long period of time. After the first rains, when rain is coming after a long drought, it is possible to predict dropsies; and when the other slight signs appear at a period of calm, or at a change, one must infer

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<sup>6</sup> καὶ εἰ μὲν ἐπὶ πλείον τὸ ἔτος τοιοῦτον ἔδν, τὴν κατάστασιν ἐποίησεν τοιαύτην, ἐπὶ πλέον Α: ἦν μὲν ἐπὶ πλέον τὸ ἔτος τοιοῦτον, οἷον τὴν κατάστασιν ἐποίησε. ἐπὶ πλείον Μ.

<sup>7</sup> Before μάλλον Μ adds ἦν.

<sup>8</sup> τὰ μέγιστα οὕτω νοσήματα ἐγένετο Α: μέγιστα νοσήματα, οὕτως ἐγένετο Μ

<sup>9</sup> ἀνεμίη ἢ ἐν μεταβολῇ Α νηνεμίη ἐν μεταβολῇ. Μ

## ΠΕΡΙ ΧΥΜΩΝ

τέον,<sup>1</sup> ὅσαι μὲν ἐφ' οἷοισιν ὕδασιν ἢ<sup>2</sup> ἀνέμοισι<sup>3</sup> νοῦσοι ἐπισημαίνουσι, καὶ ἀκουστέον εἴ τις οἶδε, τοιοῦδε<sup>4</sup> χειμῶνος προγενομένου, οἶον ἦρ ἢ  
19 θέρος ἔσται.

XIX. Τὰ χρώματα οὐχ ὅμοια ἐν τῇσιν ὥρησιν, οὐδὲ ἐν βορείοισι καὶ νοτίοισιν, οὐδ' ἐν τῇσιν ἡλικίῃσιν αὐτὸς πρὸς ἑωυτόν, οὐδ' ἄλλος ἄλλῳ οὐδενί. σκεπτέον δὲ ἐξ ὧν ἴσμεν καὶ παρεόντων καὶ ἀτρεμεόντων περὶ χροιῶν,<sup>5</sup> καὶ ὅτι αἱ ἡλικίαι τῇσιν ὥρησιν ἐμφερέες εἰσὶ καὶ χροιῇ καὶ  
7 τρόπῳ.<sup>6</sup>

XX. Οἱ αἰμορροΐδας ἔχοντες οὔτε πλευρίτιδι, οὔτε περιπνευμονίῃ, οὔτε φαγεδαίνῃ, οὔτε δοθιῇσιν, οὔτε τερμίνθοισιν ἀλίσκονται,<sup>7</sup> ἴσως δὲ οὐδὲ λέπρῃσιν, ἴσως δὲ οὐδὲ ἀλφοῖσιν.<sup>8</sup> ἰητρευθέντες γε<sup>9</sup> μὴν ἀκαίρως, συχνοὶ τοιούτοισιν οὐ<sup>10</sup> βραδέως ἐάλωσαν, καὶ ὀλέθρια οὕτως· καὶ ὅσαι ἄλλαι<sup>11</sup> ἀποστάσεις, οἶον σύριγγες, ἐτέρων ἄκος· ὅσα δέ, ἐφ' οἷσι γενόμενα ῥύεται, τούτων προγενόμενα κωλύματα.<sup>12</sup> οἱ ὑποπτοι τόποι ὑποδεξάμενοι πόνῳ  
10 ἢ βάρει ἢ ἄλλῳ τινὶ ῥύονται.<sup>13</sup> ἄλλοισιν αἱ

<sup>1</sup> συνακτέον οὖν M· ξυνακτέον· A      <sup>2</sup> A omits ἢ.

<sup>3</sup> Before νοῦσοι M adds αἱ.      <sup>4</sup> τοιοῦδε A· ὅτι τοιούτου M

<sup>5</sup> παρεόντων, καὶ ἀτρεμεόντων, περὶ χροιῶν M περιότων καὶ ἀτρεμεόντων καὶ περὶ χροιῶν A.

<sup>6</sup> καὶ χροιῇ καὶ τρόπῳ A· καὶ χροιῇ καὶ τροπῳι· M.

<sup>7</sup> A omits ἀλίσκονται

<sup>8</sup> ἀλφοῖσιν M: ἄλλοισιν A (the two accents are significant).

<sup>9</sup> A omits γε.

<sup>10</sup> οὐ M: οὐδὲ A

<sup>11</sup> ἄλλαι M: ἄλλων A.

<sup>12</sup> ὅσα δὲ ἐφ' οἷσι γενόμενα αἵρεται, τούτων προγενόμενα κωλύματα· A: ὅσα πέφυκεν ἐπιφαινόμενα παθεῖν ῥύεται τούτων προσγενόμενα κωλύματα M.

## HUMOURS, xviii.-xx.

what diseases are typical of the various rains or winds, and must listen to anyone who knows the nature of the spring or summer that will follow a winter of such and such a character.

XIX. Complexions vary with the seasons; they are not the same in north winds as in south winds; individuals differ, and the same individual varies in complexion as he grows older. Judge of complexions by their permanent characteristics, realising that ages resemble seasons in colour as in character.

XX. Sufferers from hemorrhoids are attacked neither by pleurisy, nor by pneumonia, nor by spreading ulcer, nor by boils, nor by swellings, nor perhaps by skin-eruptions and skin-diseases. However, unseasonably cured, many have been quickly caught by such diseases, and, moreover, in a fatal manner. All other abscessions, too, such as fistula, are cures of other diseases. So symptoms that relieve complaints if they come after their development, prevent the development if they come before. Suspected places cause relief, by acting as receptacles owing to pain, weight, or any other cause.<sup>1</sup> In other cases

<sup>1</sup> The reading of A is a corruption of the reading of *Epidemics* VI 3, 23 and means, "Places receiving (peccant humours) from another place, through pain, weight or any other cause, bring relief." A "suspected" place is one in which we might expect a morbid affection to arise, and pain here, or an accumulation of humours, might relieve affections elsewhere. The phenomenon is common enough in certain forms of neuralgia, the pains of which often jump from place to place in such a way that one pain seems to relieve another

<sup>13</sup> ἔλλου τόπου οἱ τόποι οὗτοι δοξάμενοι ἢ πόνω ἢ βάρει· ἢ ἑλλῶ τῷ, ῥύονται. Α· ἄλλοισι αἱ κοινονίαι οἱ ὑποπτοὶ τόποι ὑποδεξάμενοι πόνω ἢ βάρει, ἢ ἄλλαι τινὶ ῥύονται. Μ

## ΠΕΡΙ ΧΥΜΩΝ

κοινωνίαι· διὰ τὴν ῥοπὴν οὐκ ἔτι αἷμα ἔρχεται, ἀλλὰ κατὰ τοῦ χυμοῦ τὴν ξυγγένειαν τοιαῦτα πτύουσιν· ἔστιν οἷσιν αἷμα ἀφίεσθαι ἐν καιρῷ<sup>1</sup> ἐπὶ τοῖσι τοιούτοισιν, ἐπ' ἄλλοις δὲ ὥσπερ ἐπὶ τούτοις τοῦτο οὐκ εἰκός, κώλυσις. ἐπὶ τοῖσι δὲ δὴ<sup>2</sup> αἱματώδεα πτύουσιν ὥρη, πλευρίτις, χολή. τὰ παρὰ τὸ οὖς οἷσιν ἀμφὶ κρίσιν γινόμενα μὴ ἐκπυήσει, τούτου λαπασσομένου, ὑποστροφὴ γίνεται,<sup>3</sup> καὶ<sup>4</sup> κατὰ λόγον τῶν ὑποστροφέων<sup>5</sup> 20 τῆς ὑποστροφῆς γενομένης,<sup>6</sup> αὖθις<sup>7</sup> αἴρεται καὶ παραμένει,<sup>8</sup> ὥσπερ αἱ τῶν πυρετῶν ὑποστροφαί, ἐν ὁμοίᾳ περιόδῳ· ἐπὶ τούτοις ἐλπίς ἐς ἄρθρα ἀφίστασθαι. οὖρον παχύ, λευκόν, οἶον τῷ<sup>9</sup> τοῦ Ἀντιγέneos, ἐπὶ τοῖσι κοπιώδεσι τεταρταίοις ἔστιν ὅτε ἔρχεται, καὶ ῥύεται τῆς ἀποστάσιος, ἣν δὲ πρὸς τούτῳ<sup>10</sup> καὶ αἱμορραγήσῃ ἀπὸ ῥινῶν ἱκανῶς, καὶ πάννυ. ὧ τὸ ἐντερον<sup>11</sup> ἐπὶ δεξιὰ ἀρθριτικῷ<sup>12</sup> ἐγένετο· ἦν ἡσυχαιότερος, ἐπεὶ δὲ 29 τοῦτο ἡτρεύθη, ἐπιπονώτερος.

<sup>1</sup> A adds καὶ before ἐν καιρῷ

<sup>2</sup> τούτοιςιν A: τοῖσι δὲ δὴ M

<sup>3</sup> τὰ παρ' οὖς οἷς ἀμφὶ κρίσιν γινόμενα μὴ ἐκπύση, τούτου λαπασσομένου· ὑποστροφὴ γίνεται A. τὰ παρὰ τὸ οὖς· ὅσοιςιν ἂν ἀμφὶ κρίσιν γινόμενα, ἣν μὴ ἐκπύσῃ, τούτου ἀπαλλασσομένου, ἐπὶ στροφὴ γίνεται· M.

<sup>4</sup> καὶ M: τὰ A.

<sup>5</sup> ὑποστροφέων M: ὑποστροφούντων A.

<sup>6</sup> κρινόμενα AM: γενομένης Littré from Galen.

<sup>7</sup> αὖθις M: ἂν τις A.

<sup>8</sup> παραμένει M. παραμένη A

## HUMOURS, xx.

there is the sympathetic action. The issue, through the flow, ceases to be one of blood, but the patients spit up matter connected with the humour. In some such cases seasonable blood-letting is possible, but in other cases blood-letting, as sometimes in the former cases, is not suitable but only a hindrance. Blood-spitting may be caused by the season, by pleurisy, or by bile. When swellings by the ear do not suppurate at a crisis,<sup>1</sup> a relapse occurs when the swelling softens; when the relapse follows the normal course of relapses, the swelling rises again and remains, following the same periods as occur when fevers relapse. In such cases expect an abscession to the joints. Thick, white urine, as in the case of the slave of Antigones, sometimes is passed on the fourth day in prostrating fevers, and saves the patient from the abscession, and this is especially so if in addition there is a copious flow of blood from the nostrils. The patient whose right bowel was painful became easier when arthritis supervened, but when this symptom was cured the pains became worse.<sup>2</sup>

<sup>1</sup> Or, "occur at a crisis but do not suppurate"

<sup>2</sup> Chapter XX is the same as *Epidemics* VI 3, 24 to 4, 3. The variations of reading are not very important, but we may note that *ἐτέρων ἔκος* appears in *Epidemics* as *ἡ ἑτέρα σκέψις*. See the *Introduction* to the present treatise.

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<sup>9</sup> A has τῶ with o above ῶ: M has τό.

<sup>10</sup> τούτωι M: τοῦτο A.

<sup>11</sup> ἕντερον M. ἕτερον A.

<sup>12</sup> So both A and M. Query: ἀρθριτικὸς as in *Epidemics*?





# APHORISMS

## ΑΦΟΡΙΣΜΟΙ

### ΤΜΗΜΑ ΠΡΩΤΟΝ

I. Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ<sup>1</sup>  
 καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις  
 χαλεπή. δεῖ δὲ οὐ μόνον ἑωυτὸν<sup>2</sup> παρέχειν τὰ  
 δέοντα ποιέοντα, ἀλλὰ καὶ τὸν νοσέοντα<sup>3</sup> καὶ τοὺς  
 5 παρεόντας καὶ τὰ ἔξωθεν.

II. Ἐν τῇσι ταραχῇσι τῆς κοιλίης<sup>4</sup> καὶ τοῖσιν  
 ἐμέτοισι τοῖσιν<sup>5</sup> αὐτομάτοις<sup>6</sup> γινομένοιςιν, ἦν  
 μὲν οἶα δεῖ καθαίρεσθαι καθαίρωνται,<sup>7</sup> συμφέρει  
 τε καὶ εὐφώρως φέρουσιν· ἦν δὲ μή, τοῦναντίον.  
 οὕτω<sup>8</sup> καὶ κενεαγγίη,<sup>9</sup> ἦν μὲν οἶα<sup>10</sup> δεῖ γίνεσθαι  
 γίνηται, συμφέρει τε καὶ εὐφώρως φέρουσιν· ἦν δὲ  
 μή, τοῦναντίον. ἐπιβλέπειν οὖν δεῖ καὶ ὥρην καὶ  
 8 χώρην<sup>11</sup> καὶ ἡλικίην καὶ νόσους, ἐν ᾗσι<sup>12</sup> δεῖ ἢ οὐ.<sup>13</sup>

III. Ἐν τοῖσι γυμναστικοῖσιν αἱ ἐπ' ἄκρον  
 εὐεξίαι σφαλεραί, ἦν ἐν τῷ ἐσχάτῳ ἔωσιν· οὐ  
 γὰρ δύνανται μένειν ἐν τῷ αὐτῷ οὐδὲ<sup>14</sup> ἀτρεμεῖν·  
 ἐπεὶ<sup>15</sup> δὲ οὐκ ἀτρεμέουσιν, οὐκέτι δύνανται<sup>16</sup> ἐπὶ  
 τὸ βέλτιον ἐπιδιδόναι· λείπεται οὖν ἐπὶ τὸ

<sup>1</sup> δὲ omitted by C'.

<sup>2</sup> ἑαυτὸν Urb

<sup>3</sup> τοὺς νοσέοντας V.

<sup>4</sup> τῇσι κοιλίησι M. τῇσι κοιλίησι V: τῆς κοιλίης Q

<sup>5</sup> C' has τοῖσι before τοῖσιν

<sup>6</sup> αὐτομάτοις V· αὐτομάτοις C' αὐτομάτως Uib M.

<sup>7</sup> καθαίρεται Rein.

<sup>8</sup> So C' Urb M· οὕτω δὲ V δὲ Littré.

<sup>9</sup> κενεαγγίην C'· κενεαγγίην Urb. V: κενεαγγίην M: κενεαγ-  
 γίην Q.

<sup>10</sup> οἶην Rein.

# APHORISMS

## FIRST SECTION

I. LIFE is short, the Art long, opportunity fleeting, experience treacherous,<sup>1</sup> judgment<sup>2</sup> difficult. The physician must be ready, not only to do his duty himself, but also to secure the co-operation of the patient, of the attendants and of externals.

II. In disorders of the bowels, and in vomitings that are spontaneous, if the matters purged be such as should be purged, the patient profits and bears up well. If not, the contrary. So too artificial evacuations, if what takes place is what should take place, profit and are well borne. If not, the contrary. So one ought to have an eye to season, district, age and disease, to see if the treatment is, or is not, proper in the circumstances.

III. In athletes a perfect condition that is at its highest pitch is treacherous<sup>3</sup>. Such conditions cannot remain the same or be at rest, and, change for the better being impossible, the only possible change is

<sup>1</sup> Or, "deceptive."

<sup>2</sup> It is just possible that κρίσις here means the crisis of a disease, and that the aphorism refers to the danger attending a crisis, and to the need for prompt and skilful treatment at such times

<sup>3</sup> Or, "dangerous."

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<sup>11</sup> χάρην καὶ ἄρην Q.

<sup>12</sup> οἷσι Q. C' has ἡ εἰς καὶ δι' οὗ.

<sup>13</sup> μὴ Ermerins.

<sup>14</sup> Ermerins omits ἦν . . . ἕωσιν and μένειν . . . οὐδὲ.

<sup>15</sup> ἐπειδὴ C'.

<sup>16</sup> V places δύνανται after βέλτιον

## ΑΦΟΡΙΣΜΟΙ

χειρόν. τούτων οὖν εἵνεκεν τὴν εὐεξίην λύειν συμ-  
 φέροι μὴ βραδέως, ἵνα πάλιν ἀρχὴν ἀναθρέψιος  
 λαμβάνῃ τὸ σῶμα. μηδὲ τὰς συμπτώσεως ἐς τὸ  
 ἔσχατον ἄγειν, σφαλερὸν<sup>1</sup> γάρ, ἀλλ' ὁκοίη<sup>2</sup> ἂν  
 10 ἡ φύσις ἢ τοῦ μέλλοντος ὑπομένειν, ἐς τοῦτο  
 ἄγειν. ὡσαύτως δὲ καὶ αἱ κενώσεις αἱ ἐς τὸ  
 ἔσχατον ἄγουσαι σφαλεραί· καὶ πάλιν αἱ ἀνα-  
 13 λήψεις<sup>3</sup> αἱ ἐν τῷ ἐσχάτῳ ἐοῦσαι<sup>4</sup> σφαλεραί.<sup>5</sup>

IV. Αἱ λεπταὶ καὶ ἀκριβέες δίδονται, καὶ<sup>6</sup> ἐν  
 τοῖσι μακροῖσιν αἰεὶ πάθεσι,<sup>7</sup> καὶ ἐν τοῖσιν  
 ὀξέσιν,<sup>8</sup> οὐ μὴ ἐπιδέχεται, σφαλεραί.<sup>9</sup> καὶ  
 πάλιν<sup>10</sup> αἱ ἐς τὸ ἔσχατον λεπτότητος ἀφιγμέναι  
 δίδονται χαλεπαί.<sup>11</sup> καὶ γὰρ καὶ<sup>12</sup> αἱ πληρώσεις αἱ  
 6 ἐς τὸ ἔσχατον ἀφιγμέναι<sup>13</sup> χαλεπαί.<sup>14</sup>

V. Ἐν τῇσι λεπτήσι διαίτησιν ἀμαρτάνουσιν  
 οἱ νοσέοντες, διὸ μᾶλλον βλάπτονται· πᾶν γὰρ<sup>15</sup>  
 ὃ ἂν γίνηται μέγα γίνεται μᾶλλον ἢ ἐν τῇσιν  
 ὀλίγον ἄδροτέρησι διαίτησιν. διὰ τοῦτο καὶ  
 τοῖσιν ὑγιαίνουσι σφαλεραί αἱ πάνυ λεπταὶ καὶ  
 ἀκριβέες καθεστηκυῖαι<sup>16</sup> δίδονται, ὅτι τὰ ἀμαρτα-  
 νόμενα χαλεπώτερον φέρουσιν. διὰ τοῦτο οὖν<sup>17</sup>

<sup>1</sup> eis τὸ ἐσχάτην ἄγειν σφαλεραί Urb. M has συμπτώσεως for συμπτώσεις.

<sup>2</sup> δκου Urb.

<sup>3</sup> ἀναθρέψεις M.

<sup>4</sup> ἀναληψιαὶ αἱ ἐς τὸ ἔσχατον ἄγουσαι C'. Ermerins omits from ὡσαύτως to the end

<sup>5</sup> Ermerins omits ὡσαύτως . . . σφαλεραί.

<sup>6</sup> καὶ omitted by V. Ermerins omits from καὶ to δίδονται χαλεπαί.

<sup>7</sup> Urb. has αἱ πάθεσι in the margin in another hand.

<sup>8</sup> After ὀξέσιν (spelt ὀξέσι) C' has νοσίμασιν. So S according to Littré. This suggests that πάθεσι is a gloss.

<sup>9</sup> χαλεπαὶ V Q

<sup>10</sup> καὶ πάλιν omitted by Urb. V.

<sup>11</sup> λεπταὶ V.

<sup>12</sup> καὶ C'.

# APHORISMS, I. III.-V.

for the worse. For this reason it is an advantage to reduce the fine condition quickly, in order that the body may make a fresh beginning of growth. But reduction of flesh must not be carried to extremes, as such action is treacherous<sup>1</sup>; it should be carried to a point compatible with the constitution of the patient. Similarly, too, evacuations carried to extremes are treacherous,<sup>1</sup> and again new growths, when extreme, are treacherous.<sup>1</sup>

IV. A restricted and rigid regimen is treacherous,<sup>1</sup> in chronic diseases always, in acute, where it is not called for. Again, a regimen carried to the extreme of restriction is perilous; and in fact repletion too, carried to extremes, is perilous.

V. In a restricted regimen the patient makes mistakes, and thereby suffers more; for everything that occurs is more serious than with a slightly more liberal regimen. For this reason in health too an established regimen that is rigidly restricted is treacherous,<sup>1</sup> because mistakes are more hardly borne.

<sup>1</sup> Or, "dangerous."

<sup>13</sup> ἐν τῷ ἐσχάτῳ εἶναι Urb.

<sup>14</sup> σφαλεραί Urb (and S according to Littré).

<sup>15</sup> After γὰρ Littré with E adds τὸ ἀμάρτημα.

<sup>16</sup> So C': ἀκριβέες καὶ καθεστηκυῖαι Urb: καθεστηκυῖαι καὶ λεπταὶ καὶ ἀκριβεῖς V· λεπταὶ καὶ καθεστηκυῖαι καὶ ἀκριβέες M: λεπταὶ καθεστηκυῖαι καὶ ἀκριβέες Q.

Here V 2r, l. 13 ends.

καὶ λεπταὶ καὶ ἀκριβεῖς δίδονται

l. 14 ends· αἱ λεπταὶ καὶ ἀκριβεῖς δίδονται

l. 15 begins: σφαλεραὶ ἐς τὰ πλεῖστα . . .

C 2v, l. 8 ends: καὶ λεπταὶ καὶ ἀκριβεῖς δίδονται

l. 9 begins: σφαλεραὶ ἐς τὰ πλεῖστα . . .

The scribe of C, who copied V, omitted one entire line

<sup>17</sup> διὰ τοῦτο οὖν omitted by C'.

## ΑΦΟΡΙΣΜΟΙ

αί λεπταὶ καὶ ἀκριβέες δίαται σφαλεραὶ<sup>1</sup> ἐς τὰ  
9 πλείστα τῶν σμικρὸν<sup>2</sup> ἀδροτέρων.

VI. Ἐς δὲ τὰ ἔσχατα νοσήματα αἱ ἔσχαται  
2 θεραπεῖαι ἐς ἀκριβείην κράτισται.

VII. Ὅκου μὲν οὖν κάτοξυ τὸ νόσημα, αὐτίκα  
καὶ τοὺς ἐσχάτους πόνους ἔχει, καὶ τῇ ἐσχάτως  
λεπτοτάτῃ διαίτῃ ἀναγκαῖον χρῆσθαι· ὅκου δὲ  
μή, ἀλλ' ἐνδέχεται ἀδροτέως διαιτᾶν, τοσοῦτον  
ὑποκαταβαίνειν, ὁκόσον ἂν ἡ νοῦσος μαλθακω-  
6 τέρη<sup>3</sup> τῶν ἐσχάτων ᾗ.

VIII. Ὅκόταν<sup>4</sup> ἀκμάζῃ τὸ νόσημα, τότε λεπτο-  
2 τάτῃ διαίτῃ ἀναγκαῖον χρῆσθαι.

IX. Συντεκμαίρεσθαι δὲ χρῆ<sup>5</sup> καὶ τὸν νοσέ-  
οντα, εἰ ἐξαρκέσει τῇ διαίτῃ πρὸς τὴν ἀκμὴν τῆς  
νούσου,<sup>6</sup> καὶ πότερον ἐκείνος ἀπαυδήσει πρό-  
τερον,<sup>7</sup> καὶ οὐκ ἐξαρκέσει τῇ διαίτῃ, ἢ ἡ νοῦσος  
5 πρότερον ἀπαυδήσει καὶ ἀμβλυνεῖται.<sup>8</sup>

X. Ὅκόσοισι<sup>9</sup> μὲν οὖν αὐτίκα ἡ ἀκμή, αὐτίκα  
λεπτῶς διαιτᾶν· ὁκόσοισι<sup>9</sup> δὲ ὕστερον ἡ ἀκμή,  
ἐς ἐκείνο καὶ πρὸ ἐκείνου σμικρὸν ἀφαιρετέον·  
ἐμπροσθεν δέ, πιωτέως διαιτᾶν ὥς ἂν<sup>10</sup> ἐξαρκέσῃ  
5 ὁ νοσέων.

XI. Ἐν δὲ τοῖσι παροξυσμοῖσι ὑποστέλλεσθαι

<sup>1</sup> σφαλερώτεροι Egm. : μάλλον σφαλεραὶ Rein.

<sup>2</sup> μικρῶν C' Q'· σμικρὸν Urb. V : σμικρῶν M.

<sup>3</sup> μαλακότερη C'.

<sup>4</sup> After ὁκόταν many MSS. have δέ. It is omitted by Urb., while C' has γάρ.

<sup>5</sup> χρῆ omitted by V.

<sup>6</sup> τῇ διαίτῃ πρὸς τὴν ἀκμὴν τῆς νούσου C' and Urb.· τῇ διαίτῃ καὶ τὴν ἀκμὴν τῆς νούσου V : τῇ νούσῳ καὶ τὴν ἀκμὴν τῆς νούσου M.

<sup>7</sup> καὶ μὴ πρότερον ἐκείνος ἀπαυδήσει Urb and Magnolus in margin.

## APHORISMS, I. v.-xi.

For this reason, therefore, a rigidly restricted regimen is treacherous<sup>1</sup> generally as compared with one a little more liberal.

VI. For extreme diseases extreme strictness of treatment is most efficacious.

VII. Where the disease is very acute, immediately, not only is the pain extreme, but also it is essential to employ a regimen of extreme strictness. In other cases, where a more liberal regimen is possible, relax the strictness according as the disease is milder than the most extreme type

VIII. It is when the disease is at its height that it is necessary to use the most restricted regimen.

IX. Take the patient too into account and decide whether he will stand the regimen at the height of the disease; whether his strength will give out first and he will not stand the regimen, or whether the disease will give way first and abate its severity.

X. When the disease reaches its height immediately, regimen must be restricted immediately. When the height comes later, restrict regimen then and a little before then; before, however, use a fuller regimen, in order that the patient may hold out.<sup>2</sup>

XI. Lower diet during exacerbations, for to give

<sup>1</sup> Or, "dangerous."

<sup>2</sup> So Littré; and, as V omits *ἀν*, it is probable that the ancient interpretation took *ὥς* to be final. But it is perhaps better to take *ὥς* as meaning "how" or "in such a way that," in which case the translation will be "restricting it not more than the patient's strength permits"

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<sup>8</sup> *ἀμβλυνεῖται* M V and Urb. *ἀπαμβλυννῆται* C'. Perhaps *ἀπαμβλυνεῖται*.

<sup>9</sup> V has *οἷσι*.

<sup>10</sup> V omits *ἀν*.



## ΑΦΟΡΙΣΜΟΙ

χρή· τὸ προστιθέναι γὰρ βλάβη· καὶ ὁκόσα<sup>1</sup>  
κατὰ περιόδους παροξύνεται ἐν τοῖσι παροξυσ-  
4 μοῖσιν ὑποστέλλεσθαι χρή.<sup>2</sup>

XII. Τοὺς δὲ παροξυσμοὺς καὶ τὰς καταστά-  
σιας δηλώσουσιν<sup>3</sup> αἱ νοῦσοι, καὶ αἱ ὥραι τοῦ  
ἔτεος, καὶ αἱ<sup>4</sup> τῶν περιόδων πρὸς ἀλλήλας ἀντα-  
ποδόσεις,<sup>5</sup> ἣν τε καθ' ἡμέρην, ἣν τε παρ' ἡμέρην,  
ἣν τε καὶ διὰ πλείονος χρόνου γίνωνται· ἀτὰρ  
καὶ τοῖσιν ἐπιφαινομένοισιν, οἷον ἐν πλευριτικοῖσι  
πτύαλον ἦν<sup>6</sup> αὐτίκα ἐπιφαίνεται ἀρχομένου,  
βραχύνει, ἦν δ' ὕστερον ἐπιφαίνεται, μακύνει·  
καὶ οὖρα καὶ ὑποχωρήματα καὶ ἰδρώτες,<sup>7</sup> καὶ  
10 δύσκριτα καὶ εὐκριτα, καὶ βραχέα καὶ μακρὰ<sup>8</sup> τὰ  
11 νοσήματα, ἐπιφαινόμενα, δηλοῖ.<sup>9</sup>

XIII. Γέροντες εὐφορώτερα νηστείην φέρουσι,  
δεύτερα οἱ καθεστηκότες, ἥκιστα μεираκία, πάντων  
δὲ μάλιστα παιδία, τούτων δὲ ἦν<sup>10</sup> τύχη αὐτὰ  
4 ἐωυτῶν προθυμότερα ἔοντα.

XIV. Τὰ αὐξανόμενα πλεῖστον ἔχει τὸ ἔμφυτον  
θερμόν· πλείστης οὖν δεῖται τροφῆς· εἰ<sup>11</sup> δὲ μή,  
τὸ σῶμα ἀναλίσκεται· γέρουσι δὲ ὀλίγον τὸ  
θερμόν, διὰ τοῦτο ἄρα ὀλίγων ὑπεκκαυμάτων  
δέονται· ὑπὸ πολλῶν γὰρ ἀποσβέννυται· διὰ  
τοῦτο καὶ οἱ πυρετοὶ τοῖσι γέρουσιν οὐχ ὁμοίως  
7 ὀξέες· ψυχρὸν γὰρ τὸ σῶμα.

XV. Αἱ κοιλίαι χειμῶνος καὶ ἡρος θερμόταται  
φύσει, καὶ ὕπνοι μακρότατοι· ἐν ταύτησιν οὖν  
τῇσιν ὥρησι καὶ τὰ προσάρματα πλείω δοτέον·

<sup>1</sup> V has ὅσα.

<sup>2</sup> τὸ . . . χρή omitted by C'. χρή is omitted by M.

<sup>3</sup> δηλοῦσιν C' with many later MSS.

<sup>4</sup> αἱ omitted by Urb. and S

## APHORISMS, I. xi.-xv.

food is harmful; lower diet too during the exacerbations wherever a disease is exacerbated periodically.

XII. Exacerbations and constitutions will be made plain by the diseases, by the seasons of the year, and by the correspondence of periods to one another, whether they come every day, every other day, or at a longer interval. Moreover, there are supervening symptoms; for example, in pleurisy, if expectoration supervene immediately on the commencement of the disease, it means a shorter illness, if afterwards, a longer one. Urine, stools, sweats, by the manner in which they supervene, show whether the disease will have a difficult crisis or an easy one, whether it will be short or long.

XIII. Old men endure fasting most easily, then men of middle age, youths very badly, and worst of all children, especially those of a liveliness greater than the ordinary.

XIV. Growing creatures have most innate heat, and it is for this reason that they need most food, deprived of which their body pines away. Old men have little innate heat, and for this reason they need but little fuel; much fuel puts it out. For this reason too the fevers of old men are less acute than others, for the body is cold.

XV. Bowels are naturally hottest in winter and in spring, and sleep is then longest; so it is in these seasons that more sustenance is necessary. For the

<sup>5</sup> ἐπιδόσεις C' Urb. Galen and many later MSS.

<sup>6</sup> αὐτίκα ἦν V, with μὲν after ἀρχομένου. Some MSS. have μὲν after ἦν.

<sup>7</sup> After ἰδρωτες V has καὶ χρώματα

<sup>8</sup> καὶ μακρὰ omitted by C'.

<sup>9</sup> σημαίνει V. <sup>10</sup> ἀ ἔν Erm. and Rein. <sup>11</sup> ἦν C' Urb.

## ΑΦΟΡΙΣΜΟΙ

καὶ γὰρ τὸ ἔμφυτον θερμὸν πολὺ·<sup>1</sup> τροφῆς οὖν  
πλείονος δέονται·<sup>2</sup> σημείον, αἱ ἡλικίαι καὶ οἱ  
6 ἀθληταί.<sup>3</sup>

XVI. Αἱ<sup>4</sup> ὑγραὶ δίαται πᾶσι τοῖσι πυρεταί-  
νουσι συμφέρουσι, μάλιστα δὲ παιδίοις, καὶ  
τοῖσιν ἄλλοις τοῖσιν οὕτως εἰθισμένοις δια-  
4 τᾶσθαι.

XVII. Καὶ† τοῖσιν†<sup>5</sup> ἅπαξ ἡ δῖς, ἡ πλείω ἡ  
ἐλάσσω, καὶ κατὰ μέρος· δοτέον δέ τι καὶ τῇ ὥρῃ,  
3 καὶ τῇ χώρῃ,<sup>6</sup> καὶ τῷ ἔθει, καὶ τῇ ἡλικίῃ.

XVIII. Θέρεος καὶ φθινοπώρου<sup>7</sup> σιτία δυσ-  
φορώτατα φέρουσι, χειμῶνος ῥήιστα, ἥρος  
3 δεύτερον.

XIX. Τοῖσιν ἐν τῇσι<sup>8</sup> περιόδοις παροξυνο-  
μένοις μηδὲν διδόναι, μηδ' ἀναγκάζειν, ἀλλ' <sup>9</sup>  
3 ἀφαιρεῖν τῶν προσθεσίων<sup>10</sup> πρὸ τῶν κρισίων.<sup>11</sup>

XX. Τὰ κρινόμενα καὶ τὰ κεκριμένα ἀρτίως μὴ  
κινεῖν, μηδὲ νεωτεροποιεῖν, μήτε φαρμακεῖν,  
3 μήτ' ἄλλοις ἐρεθισμοῖς, ἀλλ' ἐάν.

XXI. Ἄ δεῖ ἄγειν, ὅκου ἂν μάλιστα ῥέπη,<sup>12</sup>  
2 ταύτη ἄγειν, διὰ τῶν συμφερόντων χωρίων.

<sup>1</sup> πλείον ἐστι Rein.

<sup>2</sup> δέονται C' Urb. M. δεῖται V.

<sup>3</sup> Erm omits καὶ γὰρ . . . ἀθληταί.

<sup>4</sup> M V omit αἱ

<sup>5</sup> All our good MSS have τοῖσιν or τοῖσι. Littre with slight authority reads οἷσιν. Littre would also read κατὰ μέρος δοτέον δέ τι καὶ κ.τ.ε. Erm. and Rein omit καὶ τοῖσιν.

<sup>6</sup> V omits καὶ τῇ χώρῃ

<sup>7</sup> Before σιτία C' has τὰ, and before ῥήιστα Urb. has δέ.

<sup>8</sup> τακτῇσι Rein

<sup>9</sup> C' omits ἀλλ'.

<sup>10</sup> προσθεσίων Urb. προθεσίων V. προθέσεων C'.

## APHORISMS, I. xv.-xxi.

innate heat being great, more food is required ; witness the young and athletes.

XVI. A sloppy diet is beneficial in all fevers, especially in the case of children and of those used to such a diet.

XVII. To some, food should be given once, to others, twice ; in greater quantity or in less quantity ; a little at a time.<sup>1</sup> Something too must be conceded to season, district, habit, and age.

XVIII. In summer and in autumn food is most difficult to assimilate, easiest in winter, next easiest in spring.

XIX. When the patient is suffering from a periodic exacerbation, offer nothing and force nothing, but lessen the nourishment before the crisis<sup>2</sup>

XX. Do not disturb a patient either during or just after a crisis, and try no experiments, neither with purges nor with other irritants, but leave him alone.

XXI What matters ought to be evacuated, evacuate in the direction to which they tend, through the appropriate passages.

<sup>1</sup> The reading in this aphorism is more than dubious. The strong evidence for *τοῖσιν*, which makes no possible grammar with the rest of the sentence, is almost proof positive that the true text has been lost. Fortunately the general sense is quite plain.

<sup>2</sup> As Galen says, "crisis" here may mean either the exacerbation, or the summit of the disease, or the crisis in the strict sense of the word. The aphorism is so like XI that some editors think it is an interpolation, though an early one.

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<sup>11</sup> τῶν κρίσεων M V Urb. . τῆς κρίσεως C' : τῶν παροξυσμῶν Erm.

<sup>12</sup> After ῥέπη C' has ἡ φύσις.

## ΑΦΟΡΙΣΜΟΙ

XXII. Πέποντα φαρμακεύειν καὶ κινεῖν, μὴ  
ὠμά, μηδὲ ἐν ἀρχῇσιν, ἣν μὴ ὀργᾶ· τὰ δὲ πλεῖστα<sup>1</sup>  
3 οὐκ ὀργᾶ.

XXIII. Τὰ χωρέοντα μὴ τῷ πλήθει τεκμαι-  
ρεσθαι, ἀλλ' ὡς ἂν χωρῇ οἷα δεῖ, καὶ φέρῃ<sup>2</sup>  
εὐφόρως· καὶ ὅκου δεῖ μέχρι<sup>3</sup> λειποθυμίας ἄγειν,  
4 καὶ τοῦτο ποιεῖν, ἣν ἐξαρκῇ ὁ νοσέων.

XXIV. Ἐν τοῖσιν ὀξέσι πάθεσιν ὀλιγάκις καὶ  
ἐν ἀρχῇσι τῇσι φαρμακείησι χρῆσθαι, καὶ τοῦτο  
3 προεξευκρινήσαντα ποιεῖν.

XXV. Ἦν οἷα δεῖ καθαίρεσθαι καθαίρωνται,  
συμφέρει τε καὶ εὐφόρως φέρουσιν· τὰ δ' ἐναντία,  
3 δυσχερῶς.

## ΤΜΗΜΑ ΔΕΥΤΕΡΟΝ

I. Ἐν ᾧ νοσήματι ὕπνος πόνον ποιεῖ, θανάσι-  
2 μον· ἣν δὲ ὕπνος ὠφέλῃ, οὐ θανάσιμον.

II. Ὁκου παραφροσύνην ὕπνος παύει, ἀγαθόν.

III. Ὑπνος, ἀγρυπνίῃ, ἀμφότερα μᾶλλον τοῦ  
2 μετρίου γινόμενα,<sup>4</sup> κακόν.

IV. Οὐ πλησμονή, οὐ λιμός, οὐδ' ἄλλο οὐδὲν  
2 ἀγαθόν, ὅ τι ἂν μᾶλλον τῆς φύσιος ᾗ.

V. Κόποι αὐτόματοι φράζουσι νούσους.

<sup>1</sup> πλεῖστα C' Urb. · πολλὰ M V

<sup>2</sup> Rein. reads ὄσα for ὡς, εἰ before οἷα, and φέρει.

<sup>3</sup> ἄχοι Urb. Q S.

<sup>4</sup> C' has γινόμενα before μᾶλλον.

<sup>1</sup> An orgasm is literally a state of excitement, and in this aphorism signifies that the humours are "struggling to get out," as Adams says

## APHORISMS, I. xxii.—II. v.

XXII. Purge or otherwise disturb concocted, not crude, humours, and avoid the onset of a disease, unless there be orgasm, which in most cases does not occur.<sup>1</sup>

XXIII. Judge evacuations, not by bulk, but by their conformity to what is proper, and by the ease with which the patient bears them. Where occasion calls for purging until the patient faints, do even this, if the patient's strength be sufficient.

XXIV. In acute diseases use purgatives sparingly and at the onset, and then only after a thorough examination.

XXV. If the matters purged be such as should be purged, the patient benefits and bears up well; otherwise, the patient is distressed.<sup>2</sup>

## SECOND SECTION

I. A disease in which sleep causes distress is a deadly one; but if sleep is beneficial, the disease is not deadly.<sup>3</sup>

II. When sleep puts an end to delirium it is a good sign.

III Sleep or sleeplessness, in undue measure, these are both bad symptoms.

IV. Neither repletion, nor fasting, nor anything else is good when it is more than natural.<sup>4</sup>

V. Spontaneous weariness indicates disease.

<sup>2</sup> Most of *Aphorisms* XIX.—XXIV. will be found in *Humours* VI. The order of the propositions is not quite the same, and there are several interesting variant readings, which, however, do not seriously affect the sense

<sup>3</sup> "Deadly" means here only "very dangerous"

<sup>4</sup> Perhaps, "too great for the constitution."

## ΑΦΟΡΙΣΜΟΙ

VI. Ὅκόσοι, πονέοντές τι τοῦ σώματος, τὰ πολλὰ<sup>1</sup> τῶν πόνων μὴ<sup>2</sup> αἰσθάνονται, τούτοιςιν ἡ  
3 γνῶμη νοσεῖ.

VII. Τὰ ἐν πολλῷ χρόνῳ λεπτυνόμενα σώματα  
2 νωθρῶς ἐπανατρέφειν, τὰ δὲ ἐν ὀλίγῳ, ὀλίγως.<sup>3</sup>

VIII. Ἄν ἐκ νούσου τροφήν λαμβάνων τις<sup>4</sup>  
μὴ ἰσχύη, σημαίνει τὸ σῶμα ὅτι πλείονι τροφῇ  
χρήται<sup>5</sup> ἢν δὲ τροφήν μὴ λαμβάνοντος τοῦτο  
4 γίνηται, σημαίνει<sup>6</sup> ὅτι κενώσιος δεῖται.

IX. Τὰ σώματα χρή,<sup>7</sup> ὅκου ἂν τις βούληται<sup>8</sup>  
2 καθαίρειν,<sup>9</sup> εὖροα ποιεῖν.

X. Τὰ μὴ καθαρὰ τῶν σωμάτων,<sup>10</sup> ὁκόσον<sup>11</sup> ἂν  
2 θρέψῃς μᾶλλον, βλάβῃς.

XI. Ῥᾶον πληροῦσθαι ποτοῦ ἢ σιτίου.

XII. Τὰ ἐγκαταλιμπανόμενα ἐν τῇσι<sup>12</sup> νούσοιςιν  
2 μετὰ κρίσιν ὑποστροφὰς ποιεῖν εἴωθεν.<sup>13</sup>

XIII. Ὅκόσοιςιν κρίσις γίνεται, τούτοιςιν ἡ νύξ  
δύσφορος ἢ πρὸ τοῦ παροξυσμοῦ, ἡ δὲ ἐπιούσα  
3 εὐφορωτέρη ὥς ἐπὶ τὸ πολὺ.

XIV. Ἐν τῇσι τῆς κοιλίης ῥύσειςιν αἱ μεταβολαὶ

<sup>1</sup> Erm. Rein. place τὰ πολλὰ after τούτοιςιν.

<sup>2</sup> μὴ C' Urb. M. οὐκ V. <sup>3</sup> ταχέως Erm.: ἀλέως Rein.

<sup>4</sup> τις omitted by M.

<sup>5</sup> ὅτι πλείονι τροφῇ τὸ σῶμα χρέεται M. ὅτι πλείονι τροφῇ  
χρήται V. τῷ σώματι ὅτι πλείονι τροφῇ χρέεται C': τὸ σῶμα  
ὅτι πλείονι τροφῇ γρέεται Urb.

<sup>6</sup> σημαίνει V C' Urb.: χρή εἰδέναι M.

<sup>7</sup> χρή omitted by V.

<sup>8</sup> ὅκου (ὅπου C') ἂν τις βούληται C' Urb.: ὅκου τις (τίς V)  
βούλεται M V.

<sup>9</sup> M has καθαίρεσθαι for καθαίρειν After this aphorism C'  
has καὶ ἦν μὲν ἂν βουλή εὖροα ποιεῖν στησαι τὴν κοιλίην· ἦν  
δε κάτω βουλή εὖροα ποιεῖν, ὑγραιναι τὴν κοιλίην·

<sup>10</sup> τῶν σωμάτων C' Urb. σώματα M V.

<sup>11</sup> ὁκόσον C' Urb.: ὁκόσω M: ὁκόσω V.

## APHORISMS, II. VI.-XIV.

VI. Those who, suffering from a painful affection of the body, for the most part are unconscious of the pains, are disordered in mind.

VII. Bodies that have wasted away slowly should be slowly restored; those that have wasted quickly should be quickly restored.

VIII. If a convalescent while taking nourishment<sup>1</sup> remains weak, it is a sign that the body is being over-nourished, if there be weakness while he takes none,<sup>1</sup> it is a sign that evacuation is required.

IX. Bodies that are to be purged must be rendered fluent.<sup>2</sup>

X. Bodies that are not clean,<sup>3</sup> the more you nourish the more you harm.

XI. It is easier to replenish with drink than with food.

XII. Matters left behind in diseases after the crisis are wont to cause relapses.

XIII. When a crisis occurs, the night before the exacerbation is generally<sup>4</sup> uncomfortable, the night after more comfortable.

XIV. In fluxes of the bowels, changes in the

<sup>1</sup> The commentators from Galen have been worried by this phrase and the apparent inconsequence of the second part of the proposition. It is plain that τροφήν λαμβάνειν means "to take nourishment readily and with appetite."

<sup>2</sup> That is, ready to evacuate. The ancients gave various prescriptions to make bodies εύροα See p 213.

<sup>3</sup> That is, free from impurities, disordered or redundant humours.

<sup>4</sup> ὥς ἐπὶ τὸ πολὺ goes with the whole sentence and not with εύφορωτέρῃ only

<sup>12</sup> ἐν omitted by C'

<sup>13</sup> Two late MSS. (and Galen) have ὑποστροφώδεα instead of ὑποστροφᾶς ποιεῖν εἰωθεν.



## ΑΦΟΡΙΣΜΟΙ

τῶν διαχωρημάτων ὠφελέουσιν, ἣν μὴ ἐς πονηρα  
3 μεταβάλλη.

XV. "Οκου φάρυγξ νοσεῖ, ἥ φύματα ἐν τῷ  
σώματι<sup>1</sup> ἐκφύεται,<sup>2</sup> σκέπτεσθαι τὰς ἐκκρίσιας·  
ἣν γὰρ χολώδεις ἔωσι, τὸ σῶμα συννοσεῖ· ἣν δὲ  
ὁμοιοι τοῖσιν ὑγιαίνουσι γίνωνται, ἀσφαλὲς τὸ  
5 σῶμα τρέφειν.

XVI. "Οκου λιμὸς οὐ δεῖ πονεῖν.

XVII. "Οκου ἂν τροφή πλείων παρὰ φύσιν  
2 ἐσέλθῃ, τοῦτο νοῦσον ποιεῖ,<sup>3</sup> δηλοῖ δὲ ἡ ἔησις.

XVIII. Τῶν τρεφόντων ἀθρόως καὶ ταχέως,  
2 ταχεῖαι καὶ αἱ διαχωρήσεις γίνονται.

XIX. Τῶν ὀξέων νοσημάτων οὐ πάμπαν ἀσφα-  
λές αἱ προαγορεύσεις, οὔτε τοῦ θανάτου, οὔτε τῆς  
3 ὑγείης.

XX. "Οκόσοισι νέοισιν ἐοῦσιν αἱ κοιλίαι ὑγραί  
εἰσι, τούτοιςιν ἀπογηράσκουσι ξηραίνονται· ὁκό-  
σοισι δὲ νέοισιν ἐοῦσι ξηραίνονται, τούτοιςιν  
4 ἀπογηράσκουσιν ὑγραίνονται.<sup>4</sup>

XXI. Λιμὸν θώρηξις λύει.

XXII. Ἀπὸ πλησμονῆς ὁκόσα ἂν νοσήματα  
γένηται, κένωσις ἰήται, καὶ ὁκόσα ἀπὸ κενώσεως,  
3 πλησμονή, καὶ τῶν ἄλλων ἡ ὑπεναντίωσις.

XXIII. Τὰ ὀξέα τῶν νοσημάτων κρίνεται ἐν  
2 τεσσαρεσκαίδεκα ἡμέρησιν.

<sup>1</sup> For σώματι C' has τραχηλῶ with σω after it, the MS. being possibly imperfect at this point.

<sup>2</sup> ἐκθύει Rein.

<sup>3</sup> For νοῦσον ποιεῖ M V have νοσοποιεῖ.

<sup>4</sup> The MSS show a great variety of readings in this

## APHORISMS, II. XIV.—XXIII.

excreta are beneficial unless they change to what is bad.

XV. When the throat is affected, or tumours rise on the body,<sup>1</sup> examine the evacuations. If they are bilious, the whole body is affected ; if they are such as they are in a state of health, it is safe to nourish the body.

XVI. When on a starvation diet a patient should not be fatigued.

XVII. When more nourishment is taken than the constitution can stand, disease is caused, as is shown by the treatment.

XVIII. Of foods that nourish all at once and quickly, the evacuations too come quickly.

XIX. In the case of acute diseases to predict either death or recovery is not quite safe.<sup>2</sup>

XX. Those whose bowels are loose in youth get constipated as they grow old ; those whose bowels are constipated in youth have them loose as they grow old.

XXI. Strong drink dispels hunger.

XXII. Diseases caused by repletion are cured by depletion ; those caused by depletion are cured by repletion, and in general contraries are cured by contraries.

XXIII. Acute diseases come to a crisis in fourteen days.

<sup>1</sup> The reading of C' seems to show that *σῶμα* means here "the part of the body about the throat," that is, the neck. Swellings here may denote either a local or a general disorder. Possibly *φύματα* here means "eruptions"

<sup>2</sup> Or, "not at all safe."

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aphorism, and it is by some regarded as an interpolation. It is here printed as given by C'.

## ΑΦΟΡΙΣΜΟΙ

XXIV. Τῶν ἐπτὰ ἢ τετάρτη ἐπίδηλος· ἐτέρης ἐβδομάδος ἢ ὀγδόη ἀρχή, θεωρητὴ δὲ ἢ ἐνδεκάτη· αὕτη γὰρ ἐστὶ τετάρτη τῆς δευτέρης<sup>1</sup> ἐβδομάδος· θεωρητὴ δὲ πάλιν ἢ ἐπτακαιδεκάτη, αὕτη γὰρ ἐστὶ τετάρτη μὲν ἀπὸ τῆς τεσσαρεσκαυδεκάτης, 6 ἐβδόμη δὲ ἀπὸ τῆς ἐνδεκάτης.

XXV. Οἱ θερινοὶ τεταρταῖοι τὰ<sup>2</sup> πολλὰ γίνονται βραχείες, οἱ δὲ φθινοπωρινοί, μακροί, 3 καὶ μᾶλλον<sup>3</sup> οἱ πρὸς τὸν χειμῶνα συνάπτοντες.

XXVI. Πυρετὸν ἐπὶ σπασμῷ βέλτιον γενέσθαι ἢ σπασμὸν ἐπὶ πυρετῷ.

XXVII. Τοῖσι μὴ κατὰ λόγον κουφίζουσιν οὐ δεῖ πιστεύειν, οὐδὲ φοβεῖσθαι λίην τὰ μοχθηρὰ γινόμενα παραλόγως· τὰ γὰρ πολλὰ τῶν τοιούτων ἐστὶν ἀβέβαια, καὶ οὐ πάνυ διαμένειν, οὐδὲ 5 χρονίζειν<sup>4</sup> εἴθεν.

XXVIII. Τῶν πυρεσσόντων μὴ παντάπασιν ἐπιπολαίως, τὸ διαμένειν καὶ μηδὲν ἐνδιδόναι τὸ σῶμα, ἢ καὶ συντήκεσθαι μᾶλλον τοῦ κατὰ λόγον, μοχθηρόν· τὸ μὲν γὰρ μῆκος νούσου σημαίνει, τὸ 5 δέ, ἀσθένειαν.

XXIX. Ἀρχομένων τῶν νούσων, ἣν τι δοκῇ κινεῖν, κίνει· ἀκμαζουσῶν δέ, ἡσυχίην ἔχειν βέλτιόν 3 ἐστίν.

XXX. Περὶ τὰς ἀρχὰς καὶ τὰ τέλη, πάντα 2 ἀσθενέστερα,<sup>5</sup> περὶ δὲ τὰς ἀκμάς, ἰσχυρότερα.<sup>6</sup>

<sup>1</sup> δευτέρης all important MSS ἐτέρης Litré.

<sup>2</sup> Urb and several Paris MSS. have ὡς before τὰ πολλά.

<sup>3</sup> μᾶλλον C' V: μάλιστα Urb. M.

<sup>4</sup> χρονίζειν C' Urb. M: ἐγchronίζειν V.

<sup>5</sup> ἀσθενέστερα C' V: ἀσθενέστατα Urb. M.

<sup>6</sup> ἰσχυρότερα C' V: ἰσχυρότατα Urb. M.

## APHORISMS, II. XXIV.—XXX.

XXIV. The fourth day is indicative<sup>1</sup> of the seven;<sup>2</sup> the eighth is the beginning of another week; the eleventh is to be watched, as being the fourth day of the second week; again the seventeenth is to be watched, being the fourth from the fourteenth and the seventh from the eleventh.

XXV. Summer quartans generally prove short, but those of autumn are long, especially those that are nigh to winter

XXVI. It is better for a fever to supervene on a convulsion than a convulsion on a fever.

XXVII. One must not trust improvements that are irregular, nor yet fear overmuch bad symptoms that occur irregularly; for such are generally uncertain and are not at all wont to last or grow chronic.

XXVIII. When fevers are not altogether slight, for the body to remain without any wasting, and also for it to become unduly emaciated, is a bad symptom; the former signifies a long disease, the latter signifies weakness.

XXIX. At the beginning of diseases, if strong medicines<sup>3</sup> seem called for, use them; when they are at their height it is better to let the patient rest.

XXX. At the beginning and at the end all symptoms are weaker, at the height they are stronger.

<sup>1</sup> ἐπίδηλος means much the same as θεωρητός, and signifies that a day indicates beforehand whether the usual critical days will be normal or abnormal. See Littré, iv. p. 479.

<sup>2</sup> The translators say "of the seventh day," though how they get this meaning from τῶν ἑπτα is difficult to say. Does the phrase mean "of the sevens," i.e. 7, 14, 21, etc.?

<sup>3</sup> κινεῖν often means to administer a purge, an enema, or an emetic.

## ΑΦΟΡΙΣΜΟΙ

XXXI. Τῷ ἐξ ἀρρωστίης εὐσιτέοντι, μηδὲν  
2 ἐπιδιδόναι τὸ σῶμα, μοχθηρόν.

XXXII. Ὡς τὰ πολλὰ πάντες οἱ φαύλως  
ἔχοντες, κατ' ἀρχὰς εὐσιτέοντες, καὶ μηδὲν  
ἐπιδιδόντες, πρὸς τῷ τέλει πάλιν ἀσιτέουσιν· οἱ  
δὲ κατ' ἀρχὰς μὲν ἀσιτέοντες ἰσχυρῶς, ὕστερον  
5 δὲ εὐσιτέοντες, βέλτιον ἀπαλλάσσουσιν.

XXXIII. Ἐν πάσῃ νούσῳ τὸ ἐρρῶσθαι τὴν  
διάνοιαν καὶ εὖ ἔχειν πρὸς τὰς προσφοράς, ἀγαθόν·  
3 τὸ δὲ ἐναντίον, κακόν.

XXXIV. Ἐν<sup>1</sup> τῇσι νούσοισιν ἡσσον κινδυνεύουσιν,<sup>2</sup> οἷς ἂν οἰκείῃ τῆς φύσιος, καὶ τῆς ἕξιος, καὶ τῆς ἡλικίης, καὶ τῆς ὥρης<sup>3</sup> ἢ νούσος ὑπάρχῃ<sup>4</sup> μᾶλλον, ἢ οἷσιν ἂν μὴ οἰκείῃ κατὰ τι τού-  
5 των ᾗ.

XXXV. Ἐν πάσῃσι τῇσι νούσοισι, τὰ περὶ τὸν ὀμφαλὸν καὶ τὸ ἥτρον πάχος ἔχειν βέλτιον ἔστι, τὸ δὲ σφόδρα λεπτὸν καὶ ἐκτετηκός, μοχθηρόν· ἐπισφαλές δὲ τὸ τοιοῦτο καὶ πρὸς τὰς κάτω  
5 καθάρσιας.

XXXVI. Οἱ ὑγιεινῶς ἔχοντες τὰ σώματα, ἐν τῇσι φαρμακείῃσι καθαιρόμενοι<sup>5</sup> ἐκλύονται  
3 ταχέως καὶ οἱ πονηρῇ τροφῇ χρεόμενοι.

XXXVII. Οἱ εὖ τὰ σώματα ἔχοντες φαρμα-  
2 κεύεσθαι ἐργώδεες.

XXXVIII. Τὸ σμικρῷ<sup>6</sup> χεῖρον καὶ πόμα καὶ

<sup>1</sup> After ἐν V has πάσῃσι.

<sup>2</sup> After κινδυνεύουσιν many MSS. (including C') have οἱ νοσέοντες

<sup>3</sup> The MSS differ considerably in the order of the genitives. I follow Littré

<sup>4</sup> ὑπάρχει C' Urb. V ὑπάρχη several Paris MSS.: ᾗ vulgate.

## APHORISMS, II. XXXI.-XXXVIII.

XXXI. When a convalescent has a good appetite without improving his bodily condition it is a bad sign.

XXXII. Generally all sickly persons with a good appetite at the beginning, who do not improve, have no appetite at the end. But those get off better who at the beginning have a very bad appetite but later on have a good one<sup>1</sup>

XXXIII. In every disease it is a good sign when the patient's intellect is sound and he enjoys his food<sup>2</sup>; the opposite is a bad sign

XXXIV. In diseases there is less danger when the disease is more nearly related to the patient in respect of constitution, habit, age and season, than when there is no such relationship.

XXXV. In all diseases it is better for the parts about the navel and the abdomen to keep their fullness, while excessive thinness and emaciation is a bad sign. The latter condition makes it risky to administer purgatives.

XXXVI. Those with healthy bodies quickly lose strength when they take purges, as do those who use a bad diet.

XXXVII. Those who are in a good physical condition are troublesome to purge.

XXXVIII. Food or drink which, though slightly

<sup>1</sup> This aphorism is said by the commentators to apply to convalescents. The explanation seems to do some violence to *οἱ φαύλως ἔχοντες*, however much it may suit the sense of the passage. Perhaps the phrase applies to all who, whether convalescent or not, are neither ill nor well. If so, *πάντες* has more point.

<sup>2</sup> Possibly *προσφορά* includes treatment of all kinds, and it certainly does not exclude drink.

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<sup>5</sup> *καθαίρμενοι* omitted by C'.

<sup>6</sup> *σ μικρὸν* Urb. V.

## ΑΦΟΡΙΣΜΟΙ

σιτίον, ἥδιον δέ, τῶν βελτιόνων μὲν, ἀηδεστέρων  
3 δέ, μᾶλλον αἰρετέον.

XXXIX. Οἱ πρεσβῦται τῶν νέων τὰ μὲν  
πολλὰ νοσέουσιν ἥσσουν· ὅσα δ' ἂν αὐτοῖσι  
χρόνια νοσήματα γένηται, τὰ πολλὰ συναπο-  
4 θνήσκει.

XL. Βράγχοι καὶ κόρυζαι τοῖσι σφόδρα πρεσ-  
2 βυτέροισι<sup>1</sup> οὐ πεπαίνονται.

XLI. Οἱ ἐκλυόμενοι πολλάκις καὶ ἰσχυρῶς,  
2 ἄνευ φανερῆς προφάσιος, ἐξαπίνης τελευτῶσιν.

XLII. Λύειν ἀποπληξίην ἰσχυρὴν μὲν ἀδύνα-  
2 τον, ἀσθενέα δέ, οὐ ῥήιδιον.<sup>2</sup>

XLIII. Τῶν ἀπαγχομένων καὶ καταλνομένων,  
μηδέπω δὲ τεθυηκότων, οὐκ ἀναφέρουσιν, οἷσιν  
3 ἂν ἀφρὸς ἤ περὶ τὸ στόμα.

XLIV. Οἱ παχέες σφόδρα κατὰ φύσιν,<sup>3</sup> ταχυ-  
2 θάνατοι γίνονται μᾶλλον τῶν ἰσχυῶν.

XLV. Τῶν ἐπιληπτικῶν τοῖσι νέοισιν ἀπαλ-  
λαγὴν αἱ μεταβολαὶ μάλιστα τῆς ἡλικίης, καὶ  
τῶν ὥρέων καὶ τῶν τόπων,<sup>4</sup> καὶ τῶν βίων  
4 ποιέουσιν.

XLVI. Δύο πόνων ἅμα γινόμενων μὴ κατὰ  
τὸν αὐτὸν τόπον, ὁ σφοδρότερος ἀμαυροῖ τὸν  
3 ἕτερον.

XLVII. Περὶ τὰς γενέσιαις τοῦ πύου οἱ πόνοι  
2 καὶ οἱ πυρετοὶ συμβαίνουσι μᾶλλον<sup>5</sup> ἢ γενομένου.

<sup>1</sup> πρεσβυτέροισι C' Urb.: πρεσβύτησι M V.

<sup>2</sup> For ῥήιδιον C' has ραδίως <sup>3</sup> κατὰ φύσιν omitted by V.

<sup>4</sup> So Urb (with ὥραιων): C' M V omit καὶ τῶν τόπων. Littré with one MS. reads χωρίων, omitting καὶ τῶν τόπων. The variants seem due to the unusual meaning of μεταβολαὶ τῶν ὥρέων, not "changes of the seasons" but "change of climate." χωρέων Rein. omitting καὶ τῶν τόπων.

APHORISMS, II. XXXVIII.—XLVII.

inferior, is more palatable, is preferable to that which is superior but less palatable.

XXXIX. Old men generally have less illness than young men, but such complaints as become chronic in old men generally last until death.

XL. Sore throats and colds of the very old are not concocted.

XLI. Those who suffer from a frequent and extreme prostration without any manifest cause die suddenly.

XLII. It is impossible to cure a violent attack of apoplexy, and not easy to cure a slight one.

XLIII. Those who are hanged and cut down<sup>1</sup> before death do not recover if they foam at the mouth.

XLIV. Those who are constitutionally very fat are more apt to die quickly<sup>2</sup> than those who are thin.

XLV. Epilepsy among the young is cured chiefly by change—change of age, of climate, of place, of mode of life.

XLVI. When two pains occur together, but not in the same place, the more violent obscures the other.

XLVII. Pains and fevers occur when pus is forming rather than when it has been formed.

<sup>1</sup> Or, "are in a fainting condition." A clever emendation is *καταδυμένων*, with which reading the aphorism would refer to persons immersed in water until nearly suffocated.

<sup>2</sup> That is, have less power successfully to resist a severe disease. Adams' translation, "are apt to die earlier," would (wrongly) make *ταχυθάνατοι* refer to the average length of life.



## ΑΦΟΡΙΣΜΟΙ

XLVIII. Ἐν πάσῃ κινήσει τοῦ σώματος, ὁκόταν ἄρχηται πονεῖν, τὸ διαναπαύειν εὐθύς,  
3 ἄκοπον.

XLIX. Οἱ εἰθισμένοι τοὺς συνήθεας πόνους φέρειν, κῆν ὧσιν ἀσθενέες ἢ γέροντες, τῶν ἀσυννηθέων ἰσχυρῶν τε καὶ νέων ῥᾶον φέρουσιν.  
4 σιν.

L. Τὰ ἐκ πολλοῦ χρόνου συνήθεα, καὶ ἡ χεῖρῳ τῶν ἀσυννηθέων,<sup>1</sup> ἦσσον ἐνοχλεῖν εἴωθεν.  
3 δεῖ δὲ καὶ ἐς τὰ ἀσυννήθεα μεταβάλλειν.

LI. Τὸ κατὰ πολὺ καὶ ἐξαπίνης κενοῦν, ἢ πληροῦν, ἢ θερμαίνειν, ἢ ψύχειν, ἢ ἄλλως ὁκωσοῦν τὸ σῶμα κινεῖν, σφαλερόν, καὶ πᾶν τὸ πολὺ τῇ φύσει πολέμιον· τὸ δὲ κατὰ μικρόν, ἀσφαλές, καὶ ἄλλως τὸ ἐξ ἑτέρου μεταβαίνειν  
6 ἐφ' ἕτερον.<sup>2</sup>

LII. Πάντα κατὰ λόγον ποιέοντι, μὴ γινόμενων τῶν κατὰ λόγον, μὴ μεταβαίνειν ἐφ' ἕτερον, μένοντος τοῦ δόξαντος ἐξ ἀρχῆς.  
3

LIII. Ὅκόσοι τὰς κοιλίας ὑγρὰς ἔχουσιν, νέοι μὲν εὐντες, βέλτιον ἀπαλλάσσουσι τῶν ξηρὰς ἐχόντων, ἐς δὲ τὸ γῆρας χεῖρον ἀπαλλάσσουσιν· ξηραίνονται γὰρ ὡς ἐπὶ τὸ πολὺ τοῖσιν  
5 ἀπογηράσκουσιν.

LIV. Μεγέθει δὲ σώματος, ἐννεάσαι μὲν, ἐλευθέριον καὶ οὐκ ἀηδές<sup>3</sup> ἐστίν· ἐγγηρᾶσαι δέ,  
3 δύσχρηστον καὶ χεῖρον τῶν ἐλασσόνων.

<sup>1</sup> Rein. puts the comma after χεῖρῳ.

<sup>2</sup> The text differs considerably from that of Littré. I have followed C' V Urb., except that the last has κατ' ὀλίγον and εἰς for ἐφ' before ἕτερον.

## APHORISMS, II. XLVIII.—LIV.

XLVIII. In every movement<sup>1</sup> of the body, to rest at once when pain begins relieves the suffering.

XLIX. Those who are wont to bear accustomed labours, even if they be weak or old, bear them better than strong and young people who are not used to them

L. Things to which one has been used a long time, even though they be more severe than unaccustomed things, usually cause less distress. Nevertheless, change to unaccustomed things may be necessary.

LI. Excess and suddenness in evacuating the body, or in replenishing, warming, cooling or in any other way disturbing it, is dangerous; in fact all excess is hostile to nature. But "little by little" is a safe rule, especially in cases of change from one thing to another.

LII. When acting in all things according to rule, do not, when results are not according to rule, change to another course of treatment if the original opinion remains.

LIII. Those who when young have relaxed bowels come off better than those who have hard; but in old age they come off worse, the bowels of the old being generally hard.

LIV. Size of body in youth is noble and not unpleasing; in old age it is inconvenient and less desirable than a smaller stature.

<sup>1</sup> See p. 115, Aph XXIX

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<sup>2</sup> καὶ οὐκ ἀηδές omitted by Urb. Erm reads ἀειδές after Galen.

## ΑΦΟΡΙΣΜΟΙ

### ΤΜΗΜΑ ΤΡΙΤΟΝ.

I. Αἱ μεταβολαὶ τῶν ὥρέων μάλιστα τίκτουσι νοσήματα, καὶ ἐν τῇσιν ὥρησιν αἱ μεγάλαι μεταλλαγαὶ ἢ ψύξιος ἢ θάλψιος, καὶ τᾶλλα κατὰ  
4 λόγον οὕτως.

II. Τῶν φυσίων αἱ μὲν πρὸς θέρος, αἱ δὲ πρὸς  
2 χειμῶνα εὖ ἢ κακῶς πεφύκασιν.

III. Τῶν νούσων ἅλλαι πρὸς ἅλλας εὖ ἢ κακῶς πεφύκασιν, καὶ ἡλικίαι τινὲς πρὸς ὥρας, καὶ χώρας,  
3 καὶ διαίτας.<sup>1</sup>

IV. Ἐν τῇσιν ὥρησιν, ὅταν<sup>2</sup> τῆς αὐτῆς ἡμέρης ποτὲ μὲν θάλπος, ποτὲ δὲ ψύχος γίνηται,<sup>3</sup>  
3 φθινοπωρινὰ τὰ νοσήματα προσδέχεσθαι χρή.<sup>4</sup>

V. Νότοι βαρυήκοι, ἀχλυνώδεις, κερηβαρικοί, νωθροί, διαλυτικοί· ὁκόταν οὗτος δυναστεύῃ, τοιαῦτα ἐν τῇσιν ἀρρωστήσιν πάσχουσιν. ἦν δὲ βόρειον ἢ,<sup>5</sup> βῆχες, φάρυγγες, κοιλίαι σκληραί, δυσουρίαι φρικώδεις, ὀδύναι πλευρέων, στηθέων· ὁκόταν οὗτος δυναστεύῃ, τοιαῦτα ἐν τῇσιν  
7 ἀρρωστήσιν προσδέχεσθαι χρή.<sup>6</sup>

VI. Ὅκόταν θέρος γένηται ἡρι ὅμοιον, ἰδρῶτας  
2 ἐν τοῖσι πυρετοῖσι πολλοὺς προσδέχεσθαι χρή.<sup>7</sup>

VII. Ἐν τοῖσιν αὐχμοῖσι πυρετοὶ ὀξέες γίνονται· καὶ ἦν μὲν ἐπὶ πλέον ἢ τὸ ἔτος τοιοῦτον,<sup>8</sup> ὁκοίην καὶ<sup>9</sup> τὴν κατάστασιν ἐποίησεν, ὥς ἐπὶ τὸ

<sup>1</sup> Rein. joins II and III, adding before III καὶ δὲ πρὸς χώρας καὶ διαίτας, καὶ τὰς ἅλλας καταστάσεις. After ὥρας he adds τινὰς and καὶ καταστάσεις νούσων after διαίτας.

<sup>2</sup> ἔταν M· ὁκόταν V: C' omits.

<sup>3</sup> γίγεται C': ποιεῖ M V.

<sup>4</sup> V omits χρή, but has δεῖ before προσδέχεσθαι.

## APHORISMS, III. I.-VII.

### THIRD SECTION

I. It is chiefly the changes of the seasons which produce diseases, and in the seasons the great changes from cold or heat, and so on according to the same rule.

II. Of constitutions some are well or ill adapted to summer, others are well or ill adapted to winter.

III. Certain diseases and certain ages are well or ill adapted to certain seasons, districts and kinds of regimen.

IV. During the seasons, when on the same day occurs now heat and now cold, you must expect diseases to be autumnal.

V. South winds cause deafness, dimness of vision, heaviness of the head, torpor, and are relaxing. When such winds prevail, their characteristics extend to sufferers from illnesses. A north wind causes coughs, sore throats, constipation, difficult micturition accompanied by shivering, pains in the sides and chest; such are the symptoms one must expect in illnesses when this wind prevails.

VI. When summer proves similar to spring you must expect copious sweats to occur in fevers.

VII. In drougths occur acute fevers; and if the year be particularly dry, according to the constitu-

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<sup>5</sup>  $\text{ἡ}$  is omitted by two inferior MSS. as it is in *Humours* XIV.

<sup>6</sup> *προσδέχεσθαι χρῆ* is omitted by V, which has *δεῖ προσδέχεσθαι* after *τοιαῦτα*.

<sup>7</sup> For *χρῆ* Urb. and several other MSS. have *δεῖ*.

<sup>8</sup> Lattre reads with many MSS. *τοιουτέον ἐδν*; neither C' nor Urb. has *ἐδν*, which appears to be a case of dittography.

<sup>9</sup> *δκοίην καὶ* C' Urb. V, Lattre with some authority *οἴην*.

## ΑΦΟΡΙΣΜΟΙ

πολὺ καὶ τὰ νοσήματα τοιαῦτα δεῖ προσδέ-  
5 χεσθαι.

VIII. Ἐν τοῖσι καθεστέωσι καιροῖσι, καὶ  
ὥραίως τὰ ὥραία ἀποδιδούσιν,<sup>1</sup> εὐσταθέες καὶ  
εὐκρινέες<sup>2</sup> αἱ νοῦσοι γίνονται, ἐν δὲ τοῖσιν  
4 ἀκαταστάτοισιν ἀκατάστατοι καὶ δύσκριτοι.<sup>3</sup>

IX. Ἐν φθινοπώρῳ ὀξύταται αἱ<sup>4</sup> νοῦσοι, καὶ  
θανατωδέσταται τοῦπίπαν, ἥρ δὲ ὑγιεινότατον,  
3 καὶ ἥκιστα θανατώδες.

X. Τὸ φθινόπωρον τοῖσι φθίνουσι κακόν.

XI. Περὶ δὲ τῶν ὥρέων, ἣν μὲν ὁ χειμὼν  
αὐχμηρὸς καὶ βόρειος γένηται, τὸ δὲ ἔαρ ἔπομ-  
βρον καὶ νότιον, ἀνάγκη τοῦ θέρεος πυρετοῦς  
ὀξέας, καὶ ὀφθαλμίας, καὶ δυσεντερίας γίνεσθαι,  
μάλιστα τῇσι γυναιξὶ καὶ τοῖς ὑγρὰς ἔχουσι τὰς  
6 φύσιας.<sup>5</sup>

XII. \*Ἦν δὲ νότιος ὁ χειμὼν καὶ ἔπομβρος  
καὶ εὐδιος<sup>6</sup> γένηται, τὸ δὲ ἔαρ αὐχμηρὸν καὶ  
βόρειον, αἱ μὲν γυναῖκες, ἥσιν οἱ τόκοι<sup>7</sup> πρὸς  
τὸ ἔαρ, ἐκ πάσης προφάσιος ἐκτιτρώσκουσιν· αἱ  
δ' ἂν τέκωσιν, ἀκρατέα καὶ νοσώδεα τὰ παιδιά  
τίκτουσιν, ὥστε ἢ παραντίκα ἀπόλλυσθαι, ἢ  
λεπτὰ καὶ νοσώδεα ζῆν ἐόντα· τοῖσι δὲ ἄλλοις  
δυσεντερίαι καὶ ὀφθαλμῖαι ξηραὶ γίνονται, τοῖσι  
δὲ πρεσβυτέροις κατάρροοι συντόμως ἀπολ-  
10 λύντες.

<sup>1</sup> The vulgate text (with M and Urb.) has ἣν ὥραίως . . . ἀποδιδῶσιν. Erm. omits καὶ . . . ἀποδιδῶσιν. Rein. has ἥνίκα ὥραίως αἱ ὥραι τὰ ὥραία ἀποδιδῶσιν.

<sup>2</sup> εὐκρινέστατοι C<sup>v</sup>; εὐκρινέσταται Urb.; εὐκρινέες Lattié.

<sup>3</sup> Urb. has ἀκατάστατα καὶ δύσκριτα καὶ τὰ νοσήματα γίνονται.

<sup>4</sup> MV omit αἱ.

### APHORISMS, III. VII.-XII.

tion it has produced, such for the most part will be the diseases that must be expected.

VIII. In seasons that are normal,<sup>1</sup> and bring seasonable things at seasonable times, diseases prove normal and have an easy crisis; in abnormal seasons diseases are abnormal and have a difficult crisis.

IX. It is in autumn that diseases are most acute and, in general, most deadly; spring is most healthy and least deadly.

X. Autumn is bad for consumptives.

XI. As for the seasons, if the winter be dry and northerly and the spring wet and southerly, of necessity occur in the summer acute fevers, eye diseases and dysentery, especially among women and those with moist constitutions.<sup>2</sup>

XII. But if the winter prove southerly, rainy and calm, and the spring dry and northerly, women whose confinement is due in the spring suffer abortion on the slightest provocation, or, if they do bear children, have weak and unhealthy offspring, so that they either die at once or live with puny and unhealthy bodies. Among the rest prevail dysentery and dry diseases of the eyes, and, in the case of the old, catarrhs that quickly prove fatal.<sup>3</sup>

<sup>1</sup> *καθεστῶσι* is difficult to translate. It means "having a regular *κατάστασις* (constitution)," just as *ἀκατάστατος* means "having no regular constitution." "Fixed," "established," "regular," are partial but imperfect equivalents.

<sup>2</sup> See *Airs, Waters, Places*, X. (I. p 98).

<sup>3</sup> See *Airs, Waters, Places*, X (I. p 100).

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<sup>5</sup> So practically all the good MSS. M, however, reads *καὶ τοῖσιν ὑγροῖσι τὰς φύσεις*.

<sup>6</sup> *εὐδιδος*. So C'V. *εὐδιδος* M; *εὐδιδενδος* Littré.

<sup>7</sup> *τόκοι* most MSS.; *τοκετοὶ* C'.

## ΑΦΟΡΙΣΜΟΙ

XIII. Ἦν δὲ τὸ θέρος αὐχμηρὸν καὶ βόρειον γένηται, τὸ δὲ φθινόπωρον ἔπομβρον καὶ νότιον, κεφαλαλγίαι ἐς τὸν χειμῶνα καὶ βῆχες, καὶ  
4 βράγχοι, καὶ κόρυζαι, ἐνίοισι δὲ καὶ φθίσιες.

XIV. Ἦν δὲ βόρειον ἡ<sup>1</sup> καὶ ἄνυδρον, τοῖσι μὲν ὑγροῖσι τὰς φύσις<sup>2</sup> καὶ τῇσι γυναιξὶ σύμφορον· τοῖσι δὲ λοιποῖσιν ὀφθαλμῖαι ἔσονται ξηραί, καὶ πυρετοὶ ὀξέες, καὶ κόρυζαι,<sup>3</sup> ἐνίοισι  
5 δὲ καὶ μελαγχολίαι.

XV. Τῶν δὲ καταστασίων τοῦ ἐνιαυτοῦ τὸ μὲν ὅλον οἱ αὐχοὶ τῶν ἐπομβριῶν εἰσιν ὑγιει-  
3 νότεροι, καὶ ἥσσουν<sup>4</sup> θανατώδεις.

XVI. Νοσήματα δὲ ἐν μὲν<sup>5</sup> τῇσιν ἐπομβρίῃσιν ὥς τὰ πολλὰ γίνεται, πυρετοὶ τε μακροί, καὶ κοιλίης ῥύσιες, καὶ σηπεδόνες, καὶ ἐπίληπτοι, καὶ ἀπόπληκτοι, καὶ κυνάγχαι· ἐν δὲ τοῖσιν αὐχοῖσι, φθινάδες, ὀφθαλμῖαι, ἀρθρίτιδες,  
6 στραγγουρίαι, καὶ<sup>6</sup> δυσεντερίαι.

XVII. Αἱ δὲ καθ' ἡμέρην καταστάσεις, αἱ μὲν βόρειοι τὰ τε σώματα συνιστᾶσι, καὶ εὖτονα καὶ εὐκίνητα καὶ εὐχροα<sup>7</sup> καὶ εὐηκοώτερα ποιέουσι, καὶ τὰς κοιλίας ξηραίνουσι, καὶ τὰ ὅμματα δάκνουσι,<sup>8</sup> καὶ περὶ τὸν θώρηκα ἄλγημα ἦν τι

<sup>1</sup> ἡ is omitted by C' Urb.

<sup>2</sup> Some good MSS., including C', have τὴν φύσιν.

<sup>3</sup> After κόρυζαι V Urb. and many other MSS. have χρόνιαι: some have πολυχρόνιοι. As the parallel passage in *Airs, Waters, Places* has πολυχρόνιοι instead of κόρυζαι, some editors would adopt that reading here. But, as Littré points out, the commentary of Theophilus implies κόρυζαι. Evidently there have been efforts to assimilate the text of *Aphorisms* to that of *Airs, Waters, Places*. Rein. has ὀξέες καὶ χρόνιοι, καὶ κόρυζαι χρόνιοι

<sup>4</sup> For ἥσσουν C' has ἥκιστα.

### APHORISMS, III. XIII.—XVII.

XIII. If the summer prove dry and northerly, and the autumn rainy and southerly, headaches are common in the winter, with coughs, sore throats, colds and, in some cases, consumption.<sup>1</sup>

XIV. But if <the autumn> be northerly and rainless it is beneficial to those with moist constitutions and to women. To the others will come dry eye diseases, acute fevers, colds and, in some cases, melancholia.<sup>2</sup>

XV. Of the constitutions<sup>3</sup> of the year droughts are, in general, more healthy and less deadly than wet weather.

XVI. The diseases which generally arise in rainy weather are protracted fevers, fluxes of the bowels, mortifications, epilepsy, apoplexy and angina. In dry weather occur consumption,<sup>4</sup> eye diseases, diseases of the joints, strangury and dysentery.

XVII. Of daily constitutions, such as are northerly brace the body, giving it tone and agility, and improving the complexion and the sense of hearing, dry up the bowels and make the eyes tingle, besides

<sup>1</sup> *Airs, Waters, Places*, I p. 102.

<sup>2</sup> *Airs, Waters, Places*, I p. 102. "Melancholia" includes all forms of depression, from true melancholia to mere nervousness.

<sup>3</sup> The *καταστάσεις* of a year are those periods which exhibit definite, well-marked characteristics.

<sup>4</sup> Galen and Theophilus tell us that many commentators took *φθινάδες* as an adjective qualifying *ὀφθαλμιαί*, "eye diseases resulting in destruction of the eyes." This is linguistically better than making *φθινάδες* equivalent to *φθίσεις*. M has *φθινάδες*.

<sup>5</sup> *μὲν* is omitted by many MSS., including Urb.

<sup>6</sup> *καὶ* is omitted by C'M.

<sup>7</sup> For *εὐχροα* V has *εὐχροώτερα*.

<sup>8</sup> For *δάκνουσι* C' has *δακρύουσι*.



## ΑΦΟΡΙΣΜΟΙ

προϋπάρχει, μᾶλλον πονέουσιν· αἱ δὲ νότιοι  
διαλύουσι τὰ σώματα καὶ ὑγραίνουσι, καὶ καρη-  
βαρίας καὶ βαρυηκοίας καὶ ἰλίγγους ἐμποιέουσιν,  
ἐν δὲ<sup>1</sup> τοῖσιν ὀφθαλμοῖσι καὶ τοῖσι σώμασι  
10 δυσκινήσῃν, καὶ τὰς κοιλίας ὑγραίνουσιν.

XVIII. Κατὰ δὲ τὰς ὥρας, τοῦ μὲν ἥρος  
καὶ ἄκρου τοῦ θέρεος, οἱ παῖδες καὶ οἱ τούτων  
ἐχόμενοι τῇσιν ἡλικίῃσιν ἄριστα τε διάγουσι  
καὶ ὑγιαίνουσι μάλιστα· τοῦ δὲ θέρεος καὶ τοῦ  
φθινοπώρου, μέχρι μὲν τινος οἱ γέροντες· τὸ  
δὲ λοιπόν,<sup>2</sup> καὶ τοῦ χειμῶνος, οἱ μέσοι τῇσιν  
7 ἡλικίῃσιν.

XIX. Νοσήματα δὲ πάντα μὲν ἐν πάσῃσι  
τῇσιν ὥρησι γίνεται, μᾶλλον δ' ἔνια κατ' ἐνίας  
3 αὐτέων καὶ γίνεται καὶ παροξύνεται.

XX. Τοῦ μὲν γὰρ ἥρος, τὰ μελαγχολικά, καὶ  
τὰ μανικά,<sup>3</sup> καὶ τὰ ἐπιληπτικά, καὶ αἵματος  
ῥύσιες, καὶ κυνάγχαι, καὶ κορύζαι, καὶ βράγχαι,  
καὶ βήχες, καὶ λέπραι, καὶ λειχήνες, καὶ ἀλφοί,  
καὶ ἐξανθήσιες ἐλκώδεις πλείσται, καὶ φύματα,  
6 καὶ ἀρθριτικά.

XXI. Τοῦ δὲ θέρεος, ἔνιά τε τούτων, καὶ  
πυρετοὶ συνεχέες, καὶ καῦσοι, καὶ τριταῖοι  
πυρετοί,<sup>4</sup> καὶ ἔμετοι, καὶ διάρροιαι, καὶ ὀφ-  
θαλμῖαι, καὶ ὧτων πόνοι, καὶ στομάτων ἐλκώσιες,  
5 καὶ σηπεδόνες αἰδοίων, καὶ ἰδρωα.<sup>5</sup>

<sup>1</sup> C' omits δὲ, and many MSS., including Urb. V, read τε. Rein has τε δὲ.

<sup>2</sup> Rein adds τοῦ φθινοπώρου.

<sup>3</sup> In M. μελαγχολικά and μανικά are transposed, and there are several minor variants in the less important MSS., the order of the diseases showing considerable confusion.

<sup>4</sup> This is the reading of C'. M adds καὶ τεταρταῖοι, which words, apparently, were not in the texts known to Galen.

### APHORISMS, III. XVII.—XXI.

aggravating any pre-existing pain in the chest; southerly constitutions relax and moisten the body, bring on heaviness of the head, hardness of hearing and giddiness, make the eyes and the whole body slow to move, and the bowels watery.

XVIII. As for the seasons, in spring and early summer children and young people enjoy the greatest well-being and good health; in summer and part of autumn, the aged; for the remainder of autumn and in winter, the middle-aged.

XIX All diseases occur at all seasons, but some diseases are more apt to occur and to be aggravated at certain seasons.

XX. In spring occur melancholia, madness, epilepsy, bloody flux, angina, colds, sore throats, coughs, skin eruptions and diseases,<sup>1</sup> eruptions turning generally to ulcers, tumours and affections of the joints.

XXI. In summer occur some of the diseases just mentioned, and also continued fevers, ardent fevers, tertians,<sup>2</sup> vomiting, diarrhoea, eye diseases, pains of the ears, ulcerations of the mouth, mortification of the genitals, sweats.

<sup>1</sup> It is not possible to translate the Greek terms for the various skin diseases, as the modern classification is so different from the ancient. We may be sure, however, that *λέπρα* included many diseases besides leprosy.

<sup>2</sup> With the reading of V, "very many tertians."

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See Littre's note. V and many other MSS. read *πλείστοι*, which Littre adopts.

<sup>5</sup> There are many interesting variants in the latter part of this aphorism. C' has *καὶ αἰδύων ἡδρώτες*, and Urb *καὶ αἰδοίων ἰδρωα*, with a colon at *σηπεδόνες*. It gives quite good sense to take these words together, but Galen took *αἰδοίων* with *σηπεδόνες*. V reads *ἰδρώτες* for *ἰδρωα*. M omits *καὶ* before both *σηπεδόνες* and *ἰδρωα*, and so supports the other strong testimony that *αἰδοίων* should go with *ἰδρωα*.

## ΑΦΟΡΙΣΜΟΙ

XXII. Τοῦ δὲ φθινοπώρου, καὶ τῶν θερινῶν τὰ<sup>1</sup> πολλά, καὶ πυρετοὶ τεταρταῖοι, καὶ πλανήτες, καὶ σπλῆνες, καὶ ὕδρωπες, καὶ φθίσιες, καὶ στραγγουρίαι, καὶ λειεντερίαι, καὶ δυσεντερίαι,<sup>2</sup> καὶ ἰσχιάδες, καὶ κυνάγχαι,<sup>3</sup> καὶ ἄσθματα, καὶ εἰλεοί, καὶ ἐπιληψίαι, καὶ τὰ μανικά,  
7 καὶ τὰ μελαγχολικά.

XXIII. Τοῦ δὲ χειμῶνος, πλευρίτιδες, περιπλευμονίαι, λήθαργοι,<sup>4</sup> κόρυζαι, βράγχαι, βήχες, πόνοι<sup>5</sup> πλευρέων, στηθέων, ὀσφύος, κεφαλαλγίαι,  
4 ἱλιγγοί, ἀποπληξίαι.

XXIV. Ἐν δὲ τῇσιν ἡλικίῃσι τοιάδε συμβαίνει<sup>6</sup> τοῖσι μὲν σμικροῖσι καὶ νεογνοῖσι παιδίοισιν, ἄφθαι, ἔμετοι, βήχες, ἀγρυπνίαι,  
4 φόβοι, ὀμφαλοῦ φλεγμοναί, ὥτων ὑγρότητες.

XXV. Πρὸς δὲ τὸ ὀδοντοφυεῖν προσάγουσιν, οὐλῶν ὀδαξήσμοι, πυρετοί, σπασμοί, διάρροιαι, μάλιστα ὅταν ἀνάγωσι τοὺς κυνόδοντας,<sup>7</sup> καὶ τοῖσι παχυτάτοις τῶν παίδων, καὶ<sup>8</sup> τοῖσι τὰς  
5 κοιλίας σκληρὰς ἔχουσιν.<sup>9</sup>

XXVI. Πρεσβυτέροις δὲ γενομένοις, παρίσθμια, σπονδύλου τοῦ κατὰ τὸ ἰνίον εἴσω ὥσιες,<sup>10</sup> ἄσθματα, λιθιάσιες, ἔλμινθες<sup>11</sup> στρογγύλαι, ἀσ-

<sup>1</sup> τὰ is omitted by V.

<sup>2</sup> Urb. omits καὶ λειεντερίαι καὶ δυσεντερίαι, and V omits καὶ δυσεντερίαι

<sup>3</sup> For κυνάγχαι C' has θράγχαι.

<sup>4</sup> Many MSS omit λήθαργοι, and it is not commented on by Galen. It is placed by some MSS. before κόρυζαι, by others after, while a few omit κόρυζαι.

<sup>5</sup> πόνοι πλευρέων στηθέων C' V: πόνοι στηθέων πλευρέων. Urb. and M. M has a colon at πόνων.

<sup>6</sup> For τοιάδε συμβαίνει V has συμβαίνει τὰ τοιαῦτα.

<sup>7</sup> For κυνόδοντας C' has καλουμένους κοινοδόντας.

### APHORISMS, III. XXII.-XXVI.

XXII. In autumn occur most<sup>1</sup> summer diseases, with quartans, irregular fevers, enlarged spleen, dropsy, consumption, strangury, lientery, dysentery, sciatica, angina, asthma, ileus, epilepsy, madness, melancholia.

XXIII. In winter occur pleurisy, pneumonia, lethargus, colds, sore throat, coughs, pains in the sides, chest and loins, headache, dizziness, apoplexy.

XXIV. In the different ages the following complaints occur: to little children and babies, aphthae, vomiting, coughs, sleeplessness, terrors, inflammation of the navel, watery discharges from the ears.

XXV. At the approach of dentition, irritation of the gums, fevers, convulsions, diarrhoea, especially when cutting the canine teeth, and in the case of very fat children, and if the bowels are hard.<sup>2</sup>

XXVI. Among those who are older occur affections of the tonsils, curvature at the vertebra by the neck, asthma, stone, round worms, ascarides, warts,

<sup>1</sup> With the reading of V, "many."

<sup>2</sup> That is, have a tendency to constipation. The reading of C' is very interesting. It obviously arose from the apparent inconsistency of saying that diarrhoea occurs in children naturally constipated. So some scribe or commentator changed σκληρὰς ("hard") to ὑγρὰς ("relaxed," "watery") But the point is that children usually constipated become very relaxed in certain circumstances.

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<sup>8</sup> καὶ is omitted by M. This reading would give the sense: "fat babies with a tendency to constipation."

<sup>9</sup> So V and many other MSS. M has σκληρὰς before τὰς. Littré says that C' has τὰς κοιλίας σκληρὰς ἔχουσιν; it actually has τὰς κοιλίας ὑγρὰς ἔχουσιν.

<sup>10</sup> For εἰσω ὥσιες M has ἰσώσιες and V ἰσώσῃες.

<sup>11</sup> For ἐλμινθες C' has ἔλμινθαι.

## ΑΦΟΡΙΣΜΟΙ

καρίδες, ἀκροχορδόνες, σατυριασμοί, χοιράδες,<sup>1</sup>  
 5 καὶ τᾶλλα φύματα.<sup>2</sup>

XXVII. Τοῖσι δὲ<sup>3</sup> πρεσβυτέροισι καὶ πρὸς  
τὴν ἡβην προσάγουσι,<sup>4</sup> τούτων τὰ πολλά, καὶ  
πυρετοὶ χρόνιοι μᾶλλον, καὶ ἐκ ῥινῶν αἵματος  
<sup>4</sup> ῥύσιες.

XXVIII. Τὰ δὲ πλεῖστα τοῖσι παιδίοισι  
πάθεα κρίνεται, τὰ μὲν ἐν τεσσαράκοντα ἡμέρῃσι,  
τὰ δὲ ἐν ἑπτὰ μηνί, τὰ δὲ ἐν ἑπτὰ ἔτεσι, τὰ δὲ<sup>5</sup>  
πρὸς τὴν ἡβην προσάγουσιν· ὁκόσα<sup>6</sup> δ' ἂν  
διαμείνῃ τοῖσι παιδίοισι,<sup>7</sup> καὶ μὴ ἀπολυθῇ περὶ  
τὸ ἡβάσκειν, ἡ τοῖσι θήλεσι<sup>8</sup> περὶ τὰς τῶν  
καταμνηνίων ῥήξιας, χρονίζειν εἴωθεν.

XXIX. Τοῖσι δὲ νεηνίσκοισιν, αἵματος πτύσεις, φθίσεις, πυρετοὶ ὀξέες, ἐπιληψίαι, καὶ τᾶλλα νοσήματα, μάλιστα δὲ τὰ προειρημένα.<sup>9</sup>

XXX. Τοῖσι δὲ ὑπὲρ τὴν ἡλικίην ταύτην,  
 ἄσθματα, πλευρίτιδες, περιπλευμονίαι, λήθαργοι,  
 φρενίτιδες, καῦσοι, διάρροιαι χρόνιαι, χολέραι,  
 δυσεντερίαι, λειεντερίαι, αἱμορροίδες.

XXXI. Τοῖσι δὲ πρεσβύτησι,<sup>10</sup> - δυσπνοιαί, κατάρροαι,<sup>11</sup> φηχιδόες, στραγγουρίαι, δυσουρίαι, ~~κατάρροαι~~ πόνοι, νεφρίτιδες, ἰλιγγοί, ἀποπληξίαι,

<sup>1</sup> Before χοιράδες M has στραγγουρίαι.

<sup>2</sup> After φύματα Littré has μάλιστα δὲ τὰ προειρημένα (from aphorism XXIX?)

<sup>3</sup> After δὲ M has ἔτι (and, after τούτων, τε).

<sup>4</sup> Erm omits καὶ . . . προσάγουσι.

<sup>5</sup> After δὲ C' Urb. add καὶ.

<sup>6</sup> For  $\delta\kappa\omicron\sigma\alpha$  M has  $\delta\sigma\alpha$ .

<sup>7</sup> After *παιδίοισι* V adds *πάθεα*.

<sup>8</sup> τοῖσι θήλεσι many MSS., including Urb. and V (with καὶ for ἦ): τῇσι θηλείησι Litré with two MSS.

<sup>9</sup> For προειρημένα V has εἰρημένα.

### APHORISMS, III. xxvi.—xxxi.

swellings by the ears,<sup>1</sup> scrofula and tumours generally.

XXVII. Older children and those approaching puberty suffer from most of the preceding maladies, from fevers of the more protracted type and from bleeding at the nose.

XXVIII. Most diseases of children reach a crisis in forty days, in seven months, in seven years, at the approach of puberty. But such as persist among boys without ceasing at puberty, or, in the case of girls, at the commencement of menstruation, are wont to become chronic.

XXIX. Young men suffer from spitting of blood, phthisis, acute fevers, epilepsy and the other diseases, especially those mentioned above.

XXX. Those who are beyond this age suffer from asthma, pleurisy, pneumonia, lethargus, phrenitis, ardent fevers, chronic diarrhoea, cholera, dysentery, hientery, hemorrhoids.

XXXI. Old men suffer from difficulty of breathing, catarrh accompanied by coughing, stranguy, difficult micturition, pains at the joints, kidney

<sup>1</sup> *σατυριασμός*, the word given by all our MSS., is very difficult. None of the ancient commentators, with the exception of one scholiast, refer to it. Littré thinks that it means the same as *σατυρισμοί*, a word explained in the Galenic *Glossary* as meaning tumours by the ears. I have adopted this explanation, but at the same time I am not at all sure that *satyriasis* is not referred to. So Lallemand and Pappas, who would transpose *σατυριασμοί* and place it next to *ἀσκαρίδες*, on the ground that the latter often cause the former.

<sup>10</sup> For *πρεσβύτησι* many MSS., including C', read *πρεσβυτέροισι*.

<sup>11</sup> *κατάρροιαι* C'V: *κατάρροι* or *κατάρροι* most MSS.

## ΑΦΟΡΙΣΜΟΙ

καχεξίαι,<sup>1</sup> ξυσμοὶ τοῦ σώματος ὅλου, ἀγρυπνίαι,  
κοιλίης καὶ ὀφθαλμῶν καὶ ῥινῶν ὑγρότητες,  
6 ἀμβλυωπίαι, γλαυκώσεις, βαρυηκοίαι.

## ΤΜΗΜΑ ΤΕΤΑΡΤΟΝ

I. Τὰς κυούσας φαρμακεύειν, ἣν ὀργᾶ, τετρά-  
μηνα καὶ ἄχρι ἑπτὰ μηνῶν, ἥσσουν δέ<sup>2</sup> ταύτας·  
τὰ δὲ νήπια καὶ τὰ<sup>3</sup> πρεσβύτερα εὐλαβεῖσθαι  
4 χρῆ.<sup>4</sup>

II. Ἐν τῇσι φαρμακείῃσι τοιαῦτα ἄγειν ἐκ τοῦ  
σώματος, οἷα<sup>5</sup> καὶ αὐτόματα ἰόντα χρήσιμα, τὰ  
3 δὲ ἐναντίως ἰόντα παύειν,

III. Ἦν μὲν<sup>6</sup> οἷα δεῖ καθαίρεσθαι καθαίρωνται,  
συμφέρει τε καὶ εὐφόρως φέρουσι, τὰ δὲ ἐναντία  
3 δυσχερῶς.

IV. Φαρμακεύειν θέρεος μὲν<sup>7</sup> μᾶλλον<sup>8</sup> τὰς  
2 ἄνω,<sup>9</sup> χειμῶνος δὲ τὰς κάτω.

V. Ἐπὶ κύνα καὶ πρὸ κυνὸς ἐργώδεις αἱ  
2 φαρμακεῖαι.

VI. Τοὺς ἰσχνοὺς καὶ<sup>10</sup> εὐημέας ἄνω φαρμα-  
2 κεύειν, ὑποστελλομένους χειμῶνα.<sup>11</sup>

VII. Τοὺς δὲ δυσημέας καὶ μέσως εὐσάρκους,  
2 κάτω, ὑποστελλομένους θέρος.

<sup>1</sup> Rein. places καχεξίαι after ὅλου.

<sup>2</sup> Rein has παρὰ before ταύτας.

<sup>3</sup> τὰ is omitted by C'M, but appears in several Paris MSS

<sup>4</sup> χρῆ is omitted by C'V and by many Paris MSS.

<sup>5</sup> οἷα C' and several MSS. : δκόσα or δκοῖα most MSS,

<sup>6</sup> μὲν is omitted by V and several other MSS

<sup>7</sup> μὲν is omitted by MV.

<sup>8</sup> μᾶλλον is omitted by C' and by several other MSS

### APHORISMS, III. xxxi.-IV. vii.

disease, dizziness, apoplexy, cachexia, pruritus of the whole body, sleeplessness, watery discharges from bowels, eyes and nostrils, dullness of sight, cataract, hardness of hearing.

#### FOURTH SECTION

I. Purge pregnant women, should there be orgasm,<sup>1</sup> from the fourth to the seventh month, but these last less freely; the unborn child, in the first and last stages of pregnancy, should be treated very cautiously.

II. In purging, bring away from the body such matters as would leave spontaneously with advantage; matters of an opposite character should be stopped.

III. If matters purged be such as should be purged, the patient benefits and bears up well; otherwise, the patient is distressed.<sup>2</sup>

IV. In summer purge by preference upwards, in winter downwards.

V. At and just before the dog-star, purging is troublesome<sup>3</sup>

VI. Purge upwards thin people who easily vomit, but be careful in winter.

VII. Purge downwards those who vomit with difficulty and are moderately stout, but be careful in summer.

<sup>1</sup> See note on *Aphorisms*, I. XXII

<sup>2</sup> See *Aphorisms*, I. XXV.

<sup>3</sup> Heat causes prostration, and ancient purges were violent in action.

<sup>9</sup> After *ἔνω Urb* and some Paris MSS add *κοιλίας*, a word which Galen says must certainly be understood.

<sup>10</sup> *καὶ C'V* and many other MSS *καὶ τοὺς M: τοὺς Lutrè.*

<sup>11</sup> *Erm. Rein.* read *χειμῶνος* and *θέρους* in the next aphorism



## ΑΦΟΡΙΣΜΟΙ

VIII. Τοὺς δὲ φθινώδεας ὑποστέλλεσθαι.<sup>1</sup>

IX. Τοὺς δὲ μελαγχολικοὺς ἀδροτέρως τὰς  
2 κάτω, τῷ αὐτῷ λογισμῷ τὰναντία προστιθείς.

X. Φαρμακεύειν ἐν τοῖσι λίην ὀξέσιν, ἣν ὀργᾶ,  
αὐθιμερόν· χρονίζειν γὰρ ἐν τοῖσι τοιούτοις  
3 κακόν.

XI. Ὀκόσοις<sup>2</sup> στρόφοι, καὶ πόνοι περὶ τὸν  
ὀμφαλόν,<sup>3</sup> καὶ ὀσφύος ἄλγημα μὴ λυόμενον μήτε  
ὑπὸ φαρμακείης, μήτ' ἄλλως,<sup>4</sup> εἰς ὕδρωπα ξηρὸν  
4 ἰδρύεται.

XII. Ὀκόσοις κοιλῆαι λειεντεριώδεις, χειμῶνος  
2 φαρμακεύειν ἄνω κακόν.

XIII. Πρὸς τοὺς ἐλλεβόρους<sup>5</sup> τοῖσι μὴ ῥηιδίως  
ἄνω καθαιρομένοις, πρὸ τῆς πόσιος προυγραίνειν  
3 τὰ σώματα πλείονι τροφῇ καὶ ἀναπαύσει.

XIV. Ἐπὴν πῆν τις ἐλλέβορον, πρὸς μὲν τὰς  
κινήσιας τῶν σωμάτων μᾶλλον ἄγειν, πρὸς δὲ  
τοὺς ὕπνους καὶ τὰς ἀκινήσιας,<sup>6</sup> ἥσσουν.<sup>7</sup> δημοῖ  
δὲ καὶ ἡ ναυτιλίη,<sup>8</sup> ὅτι κινήσεις τὰ σώματα  
5 ταρασσει.<sup>9</sup>

XV. Ἐπὴν βούλῃ μᾶλλον ἄγειν τὸν ἐλλέβορον,

<sup>1</sup> ὑποστέλλεσθαι is the reading of C'. Most MSS. have some form of the participle, and Litré follows slight MS. authority, supported, however, by Galen's comment, in adding τὰς ἄνω after ὑποστελλομένους. The authority against τὰς ἄνω is overwhelming; it is omitted by C'MV and most less important MSS. Urb has κάτω θέρεος τοὺς φθινώδεας ὑποστελλομένους. Rein. reads τὰς ἄνω with a comma at ὑποστελλομένους.

<sup>2</sup> For δόσοις V has οἷσι. This variation is very common in *Aphorisms* and need not be noticed again.

<sup>3</sup> V has καὶ οἱ περὶ ὀμφαλὸν πόνοι.

<sup>4</sup> V has πως after ἄλλως, and C' reads μήτε ὑπὸ ἄλλων.

<sup>5</sup> τοῖσι δι' ἐλλεβόρου Ern : πρὸς τοὺς δι' ἐλλεβόρου Rein

## APHORISMS, IV. VIII.-XV.

VIII. Be careful in purging those with a tendency to consumption.

IX. By the same method of reasoning apply the opposite procedure to those who are of a melancholic temperament, and purge downwards freely.

X. In very acute cases purge on the first day should there be orgasm, for in such cases delay causes harm.

XI. Those who suffer from colic, pains about the navel, and ache in the loins, removed neither by purging nor in any other way, finish with a dry dropsy.<sup>1</sup>

XII. It is bad to purge upwards in winter those whose bowels are in a state of lientery.

XIII. In giving the hellebores, those who are not easily purged upwards should, before the draught, have their bodies moistened by increased food and rest.

XIV. When one has taken hellebore, one should be made to increase the movements of the body, and to indulge less in sleep and rest. Sailing on the sea too proves that movement disturbs the body.

XV. When you wish hellebore to be more efficacious, move the body; when you wish the

<sup>1</sup> See *Coan Prenotions*, 298. A "dry dropsy" is, apparently, the dropsy called "tympanites," so named "because in it the belly, when struck, sounds like a drum (tympanum)" (Adams)

<sup>6</sup> τὰς ἀκινήσιας C'V and many other MSS. The accent is sometimes written -ίας. *υἱ κινήσιας* Littré and M.

<sup>7</sup> For πρὸς μὲν . ἤσσαν Rein. has ἦν μὲν βούλη μᾶλλον ἄγειν τὸν ἐλλέβορον, κινεῖ τὸ σῶμα

<sup>8</sup> Littré's L has ναυτίη (sea sickness), a reading noted by Galen

<sup>9</sup> C' has κίνησις πλείω τὸ σῶμα ταράσσει

## ΑΦΟΡΙΣΜΟΙ

κίνει τὸ σῶμα· ἐπὴν δὲ παῦσαι,<sup>1</sup> ὕπνον ποίει, καὶ  
3 μὴ κίνει.

XVI. Ἐλλέβορος ἐπικίνδυνος τοῖσι τὰς σάρκας  
2 ὑγίειας ἔχουσι, σπασμὸν γὰρ ἐμποιεῖ.

XVII. Ἀπυρέτω ἔοντι, ἀποσιτίη, καὶ καρδι-  
ωγμός, καὶ σκοτόδινος, καὶ στόμα ἐκπικρούμενον,  
3 ἄνω φαρμακείης δεῖσθαι σημαίνει.

XVIII. Τὰ ὑπὲρ τῶν φρενῶν ὀδυνήματα ἄνω  
φαρμακείης δεῖσθαι<sup>2</sup> σημαίνει· ὁκόσα δὲ κάτω,  
3 κάτω.

XIX. Ὅκόσοι ἐν τῇσι φαρμακοποσίησι μὴ δι-  
ψῶσι,<sup>3</sup> καθαιρόμενοι οὐ παύονται πρὶν ἢ διψή-  
3 σωσιν.<sup>4</sup>

XX. Ἀπυρέτοισιν ἐοῦσιν, ἣν γένηται<sup>5</sup> στρόφος,  
καὶ γονάτων βάρος, καὶ ὁσφύος ἄλγημα, κάτω  
3 φαρμακείης δεῖσθαι σημαίνει.

XXI. Ὑποχωρήματα μέλανα, ὁκοῖον αἷμα,<sup>6</sup>  
ἀπὸ ταυτομάτου ἰόντα, καὶ σὺν πυρετῷ, καὶ ἄνευ  
πυρετοῦ, κάκιστα.<sup>7</sup> καὶ ὁκόσῳ ἂν χρώματα<sup>8</sup>  
πλείω καὶ<sup>9</sup> πονηρότερα ᾤ,<sup>10</sup> μᾶλλον κάκιον· σὺν  
φαρμάκῳ δὲ ἄμεινον, καὶ ὁκόσῳ ἂν πλείω<sup>11</sup> χρώ-  
6 ματα ᾤ, οὐ πονηρόν.<sup>12</sup>

<sup>1</sup> For παῦσαι C' has παύειν Rein has ἣν δὲ παύεσθαι βούλη  
for ἐπὴν . . . παῦσαι.

<sup>2</sup> φαρμακείης (or φαρμακίης) δέεσθαι (or δεῖσθαι) C' V and  
many other MSS. φαρμακίην (without δεῖσθαι) M.

<sup>3</sup> διψῶσι MV· διψήσωσι C'

<sup>4</sup> For διψήσωσιν V has διψήσουσιν

<sup>5</sup> γένηται most MSS., including C' and Urb. . γίγνηται V.  
γίνηται M.

<sup>6</sup> After αἷμα some MSS., with Urb., add μέλαν.

<sup>7</sup> Erm Rein mark a hiatus at κάκιστα.

<sup>8</sup> After χρώματα some MSS. add τῶν υποχωρημάτων.

<sup>9</sup> πλείω καὶ V. C' Urb M omit.

#### APHORISMS, IV. xv.-xxi.

effects to stop, make the patient sleep and do not move him.

XVI. Hellebore is dangerous to those who have healthy flesh, as it produces convulsions.

XVII. When there is no fever, loss of appetite, heartburn, vertigo, and a bitter taste in the mouth indicate that there should be upward purging.

XVIII. Pains above the diaphragm indicate a need for upward purging; pains below indicate a need for downward purging.

XIX. Those who suffer no thirst while under the action of a purgative, do not cease from being purged until they have become thirsty.

XX. In cases where there is no fever, should colic come on, with heaviness of the knees and pains in the loins, need is indicated of purging downwards.

XXI. Stools that are black like (black) blood,<sup>1</sup> coming spontaneously, either with or without fever, are a very bad sign, and the more numerous and the more evil the colours, the worse the sign. When caused by a purge the sign is better, and it is not a bad one when the colours are numerous<sup>2</sup>

<sup>1</sup> Even though μέλαν is omitted from the text, it is clear that it must be understood

<sup>2</sup> Littré suggests that in this aphorism χρώματα does not mean "colours," but "shades of black." Such an interpretation makes the aphorism more homogeneous, but no ancient commentator mentions it.

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<sup>10</sup> § omitted by C' For κάκιον Rein has καὶ κανόν

<sup>11</sup> πλείω omitted by C' (χρώματα πλείονα V)

<sup>12</sup> For πονηρόν M has πονηρί. Littré thinks that οὐ πονηρόν is a gloss.

## ΑΦΟΡΙΣΜΟΙ

XXII. Νοσημάτων ὁκόσων ἀρχομένων, ἣν<sup>1</sup>  
 2 χολὴ μέλαινα ἢ ἄνω ἢ κάτω<sup>2</sup> ὑπέλθῃ, θανάσιμον.

XXIII. Ὅκοσοισιν ἐκ νοσημάτων ὀξέων ἢ<sup>4</sup>  
 πολυχρονίων, ἢ ἐκ τραυμάτων, ἢ ἄλλως<sup>5</sup> λε-  
 λεπτυσμένοισι<sup>6</sup> χολὴ μέλαινα ἢ<sup>7</sup> ὁκοῖον αἷμα  
 4 μέλαν<sup>8</sup> ὑπέλθῃ, τῇ ὑστεραίῃ ἀποθνήσκουσιν.

XXIV. Δυσεντερίῃ ἣν ἀπὸ χολῆς μελαίνης<sup>9</sup>  
 2 ἄρξεται, θανάσιμον.

XXV. Αἷμα ἄνω μὲν ὁκοῖον ἂν ᾖ,<sup>10</sup> κακόν, κάτω  
 2 δέ, ἀγαθόν, καὶ<sup>11</sup> τὰ μέλανα ὑποχωρέοντα.<sup>12</sup>

XXVI. Ἡν ὑπὸ δυσεντερίης ἐχομένῳ ὁκοῖον<sup>13</sup>  
 2 σάρκες ὑποχωρήσωσι,<sup>14</sup> θανάσιμον.<sup>15</sup>

XXVII. Ὅκοσοισιν ἐν τοῖσι πυρετοῖσιν αἱμορ-  
 ραγίᾳ πλήθος<sup>16</sup> ὁκοθενοῦν, ἐν τῇσιν ἀναλήψεσι  
 3 τούτοισιν αἱ κοιλίαι καθυγραίνονται.

XXVIII. Ὅκοσοισι<sup>17</sup> χολώδεα τὰ<sup>18</sup> διαχωρή-  
 ματα, κωφώσιος ἐπιγενομένης<sup>19</sup> παύεται,<sup>20</sup> καὶ

<sup>1</sup> ἣν omitted by MV

<sup>2</sup> C' has ἢ κάτω ἢ ἄνω

<sup>3</sup> V has καὶ before ὁκοσοισιν

<sup>4</sup> Rein omits ὀξέων ἢ.

<sup>5</sup> C' has πονηρῶν for ἢ ἄλλως.

<sup>6</sup> λελεπτυσμένοισι Littré and Dietz, with many MSS. and Galen. λελεπτυσμένοισι C': λελεπτυσμένων V.

<sup>7</sup> ἢ omitted by M

<sup>8</sup> M has μέλαν αἷμα Rein. reads μέλαν ἂν.

<sup>9</sup> μελαίνης χολῆς V Urb S.

<sup>10</sup> εἴη C' V and many other MSS.

<sup>11</sup> καὶ is omitted by M and many other MSS. C' has τὰ δὲ μέλαινα. Rein. has ἣν ἢ μέλανα τὰ.

<sup>12</sup> For ὑποχωρέοντα C' has ὑποχωρήματα.

<sup>13</sup> Dietz (from the reading ὁκοῖαι, which Littré has) suggests ὁκοῖον αἱ C' with many other MSS., including S and Q, have ὁκοῖον

<sup>14</sup> C' has ὑποχωρέουσι Other readings are ὑποχωρῶσι and ὑποχωρέωσι.

<sup>15</sup> After θανάσιμον C' adds οἱ ὑπὸ τεταρταίων ἐχόμενοι ὑπὸ

## APHORISMS, IV. XXII.-XXVIII.

XXII. Should black bile be evacuated at the beginning of any disease, whether upwards or downwards, it is a mortal symptom.

XXIII. When patients have become reduced<sup>1</sup> through disease, acute or chronic, or through wounds, or through any other cause, a discharge of black bile, or as it were of black blood, means death on the following day.<sup>2</sup>

XXIV. A dysentery beginning with black bile is mortal.

XXV. Blood evacuated upwards, whatever be its nature, is a bad sign; but evacuated downwards it is a good sign, and so also black stools<sup>3</sup>

XXVI. If a patient suffering from dysentery discharge from the bowels as it were pieces of flesh, it is a mortal sign.

XXVII. When in fevers from whatsoever source there is copious hemorrhage, during convalescence the patients suffer from loose bowels.

XXVIII. When the stools are bilious, they cease

<sup>1</sup> "Attenuated" (Adams).

<sup>2</sup> There does not seem to be any reference, as Adams apparently thinks there is, to the "black vomit" of yellow fever, a disease unknown to Hippocrates.

<sup>3</sup> Galen, seeing the inconsistency of this aphorism with No. XXI, would interpret the latter half as referring to "bleeding piles." It is, however, quite possible that the two aphorisms come from different sources, and that the inconsistency is a real one

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*σπασμῶν οὐ πάνυ τι ἀλίσκονται εἰ δὲ καὶ ἀλίσκονται πρότερον καὶ ἐπιγένηται τεταρταῖος, παύονται.*

<sup>16</sup> After *πλήθος* C' adds *αἷματος*.

<sup>17</sup> For *δόξοισι* C' (and other MSS) have *οἷσι*.

<sup>18</sup> C' Q and many other MSS. omit τὰ.

<sup>19</sup> C' has *κωφῶς ἐπιχολωδίων ἐπιγινόμενης*

<sup>20</sup> V has *παύονται*.

## ΑΦΟΡΙΣΜΟΙ

ὁκόσοισι κώφωσις, χολωδέων ἐπιγενομένων  
4 παύεται.<sup>1</sup>

XXIX. Ὀκόσοισιν ἐν τοῖσι πυρετοῖσιν ἐκταίοι-  
2 σιν ἐοῦσι ῥίγεια γίνεται,<sup>2</sup> δύσκριτα.

XXX. Ὀκόσοισι παροξυσμοὶ γίνονται, ἣν ἂν<sup>3</sup>  
ῶρην ἀφῆ, ἐς τὴν αὔριον τὴν αὐτὴν ῶρην ἣν λάβη,  
3 δύσκριτα.

XXXI. Τοῖσι κοπιώδεσιν ἐν τοῖσι πυρετοῖσιν,  
ἐς ἄρθρα καὶ παρὰ τὰς γνάθους μάλιστα αἰ<sup>4</sup>  
3 ἀποστάσιες γίνονται.

XXXII. Ὀκόσοισι δὲ ἀνισταμένοισιν<sup>6</sup> ἐκ  
τῶν νούσων τι πονέσει,<sup>7</sup> ἐνταῦθα αἰ<sup>8</sup> ἀποστάσιες  
3 γίνονται.

XXXIII. Ἀτὰρ ἣν καὶ προπεπονηκός τι<sup>9</sup> ἦ  
2 πρὸ τοῦ νοσεῖν, ἐνταῦθα στηρίζει ἡ νοῦσος.<sup>10</sup>

XXXIV. Ἦν ὑπὸ πυρετοῦ ἐχομένῳ, οἰδήματος  
μὴ ἐόντος ἐν τῇ φάρυγγι, πνίξ ἐξαίφνης ἐπιγέ-  
3 νηται,<sup>11</sup> θανάσιμον.

XXXV. Ἦν ὑπὸ πυρετοῦ ἐχομένῳ ὁ τράχηλος  
ἐξαίφνης<sup>12</sup> ἐπιστραφῆ,<sup>13</sup> καὶ μόλις καταπίνειν  
3 δύνηται, οἰδήματος μὴ ἐόντος,<sup>14</sup> θανάσιμον.<sup>15</sup>

<sup>1</sup> C' omits καὶ το παύονται. V before παύεται has διαχωρημάτων

<sup>2</sup> For γίνεται Urb. has γίνεσθαι δείκνυται

<sup>3</sup> Urb. has (with Magnolus in *marginē*) ἣν ἦν ἂν.

<sup>4</sup> αἰ C' Urb Q Most MSS. omit

<sup>5</sup> Two MSS. at least omit this aphorism

<sup>6</sup> V has (for δὲ ἀνισταμένοισιν) διανισταμένοισιν.

<sup>7</sup> The MSS. show a great variety of readings. V has πονέει τι, M τί πονέσθι, C' ἦν τι πονήσθι, Q ἦν τι πονήσωσιν. †

<sup>8</sup> αἰ C' Q and many other MSS But many omit.

<sup>9</sup> προπεπονηκός τι Urb προπεπονηκώς τί MV The reading of C' and of several other MSS, προπεπονηκώς τις, is very attractive, and may be right.

APHORISMS, IV. XXVIII.—XXV.

if deafness supervenes; when there is deafness, it ceases when bilious stools supervene.

XXIX. When rigors occur in fevers on the sixth day the crisis is difficult

XXX. Diseases with paroxysms, if at the same time as the paroxysm ceases on one day it returns on the next, have a difficult crisis.<sup>1</sup>

XXXI. When in fevers the patient is prostrated with fatigue, the abscessions form at the joints, especially at those of the jaws.

XXXII. If convalescents from diseases have pain in any part, the abscessions form in that part.

XXXIII. But if previous to an illness a part be in a state of pain, the disease settles in that part

XXXIV. If a patient suffering from fever, with no swelling in the throat, be suddenly seized with suffocation, it is a deadly symptom.

XXXV. If the neck of a fever patient suddenly become distorted, and to swallow be a matter of difficulty, there being no swelling, it is a deadly symptom.

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<sup>1</sup> Galen adopts a different interpretation. He explains "the crisis is difficult if the paroxysm comes on regularly at the same hour, whatever be the hour at which it left off on the preceding day (*ἥν ἂν ὥρην ἀφῆ*)"

<sup>10</sup> V has *ἡ νόσος στηρίζει*.

<sup>11</sup> For *ἐπιγίνεται* M has *ἐπιστῇ*.

<sup>12</sup> *ἐξαίφνης* is omitted by V and many other MSS.

<sup>13</sup> *ἀποστραφῇ* Rein

<sup>14</sup> After *έόντος* most MSS. have *ἐν τῷ τραχήλῳ*; Galen's commentary implies that he did not know this reading.

<sup>15</sup> C' omits this aphorism.



## ΑΦΟΡΙΣΜΟΙ

XXXVI. Ἰδρῶτες πυρεταίνοντι ἢν ἄρξωνται, ἀγαθοὶ τριταῖοι, καὶ πεμπταῖοι, καὶ ἑβδομαῖοι, καὶ ἑναταῖοι, καὶ ἑνδεκαταῖοι, καὶ τεσσαρεσκαίδεκαταῖοι, καὶ ἑπτακαίδεκαταῖοι, καὶ μῆ καὶ εἰκοστῇ, καὶ ἑβδόμῃ καὶ εἰκοστῇ, καὶ τριηκοστῇ πρώτῃ, καὶ τριηκοστῇ τετάρτῃ<sup>1</sup> οὗτοι γὰρ οἱ ἰδρῶτες νούσους κρίνουσιν· οἱ δὲ μὴ οὕτως γινόμενοι πόνον σημαίνουσι καὶ μῆκος νούσου  
9 καὶ ὑποτροπιασμούς.<sup>2</sup>

XXXVII. Οἱ ψυχροὶ ἰδρῶτες, σὺν μὲν ὀξεῖ πυρετῷ γινόμενοι, θάνατον, σὺν πρηυτέρῳ δέ,<sup>3</sup>  
3 μῆκος νούσου σημαίνουσιν.

XXXVIII. Καὶ ὅκου ἓνι τοῦ σώματος ἰδρώς,  
2 ἑνταῦθα φράζει τὴν νοῦσον.

XXXIX. Καὶ ὅκου<sup>4</sup> ἓνι τοῦ σώματος θερμὸν  
2 ἢ ψυχρόν, ἑνταῦθα ἢ νοῦσος.

XL. Καὶ ὅκου ἐν ὅλῳ τῷ σώματι μεταβολαί,<sup>5</sup>  
καὶ ἢν τὸ σῶμα ψύχεται, ἢ<sup>6</sup> αὐθις θερμαίνεται,  
ἢ χρώμα ἕτερον ἐξ ἑτέρου γίνηται,<sup>7</sup> μῆκος νούσου  
4 σημαίνει.

XLI. Ἰδρὼς πολὺς ἐξ ὕπνου ἄνευ τινὸς αἰτίας φανερῆς γινόμενος,<sup>8</sup> τὸ σῶμα σημαίνει ὅτι πλείονι τροφῇ χρῆται· ἢν δὲ τροφὴν μὴ λαμβάνοντι  
4 τοῦτο γίνηται, σημαίνει ὅτι κενώσιος δέεται.

<sup>1</sup> The MSS show several slight variations in the numbers, but no MS. mentions the fourth day, an important omission, as Galen notices. Q has καὶ εἰκοστοὶ ἑβδομοὶ καὶ τριακοστοὶ πρῶτοι καὶ τριακοστοὶ ἑβδομοὶ καὶ τεσσαρακοστοὶ

<sup>2</sup> ὑποτροπιασμόν Urb. and many other MSS. ὑποστροφὴν τοῦ νοσήματος καὶ ἀνατροπιασμόν C'

<sup>3</sup> Urb. and many other MSS place δὲ after σὺν

<sup>4</sup> For ὅκου V has ὅπη.

<sup>5</sup> For μεταβολαί C' has διαφοραί and omits καί.

<sup>6</sup> For ἢ VQ have καί C' reads εἰ.

# APHORISMS, IV. XXXVI.—XLI.

XXXVI. Sweats in a fever case are beneficial if they begin on the third day, the fifth, the seventh, the ninth, the eleventh, the fourteenth, the seventeenth, the twenty-first, the twenty-seventh, the thirty-first and the thirty-fourth, for these sweats bring diseases to a crisis. Sweats occurring on other days indicate pain, a long disease and relapses.

XXXVII. Cold sweats, occurring with high fever, indicate death; with a milder fever they indicate a protracted disease.

XXXVIII. And on whatever part of the body there is sweat, it means that the disease has settled there.

XXXIX. And in whatever part of the body there is heat or cold, in that part is the disease.

XL. And where there are changes in the whole body, for instance, if the body grow cold, or, again, grow hot, or if one colour follow on another, it signifies a protracted disease.<sup>1</sup>

XLI. Copious sweat, occurring after sleep without any obvious cause, indicates that the body has a surfeit of food. But should it occur to one who is not taking food, it indicates need of evacuation.

<sup>1</sup> The sense is a little clearer if, with C', we omit *καί*, and with VQ read *καὶ* for *ἢ* before *αἰθίς*. "if the body grow cold and hot by turns."

<sup>2</sup> *γέννηται* Urb. · *γίγνηται* V. Other MSS. have *γίγνεται* or *γίνοιτο*

<sup>3</sup> The MSS show many slight variations, some reading *φανερῆς*: others, among them M, *ἐτερῆς*: while V has *ἀνευ τινὸς αἰτίας γινόμενος*. Galen notes the variants *φανερῆς*, *ἐτερῆς*. Urb. has *ἀνευ φανερῆς αἰτίας ἐτέρης γινόμενος*—*τινὸς* *φανερῆς* (in another hand) over *τινὸς*. Rein has *τροφὴν λαμβάνοντι* after *γινόμενος*.

## ΑΦΟΡΙΣΜΟΙ

XLII. Ἰδρῶς πολὺς θερμὸς ἢ ψυχρὸς αἰεὶ  
 ῥέων, ὁ μὲν<sup>1</sup> ψυχρὸς, μέζω,<sup>2</sup> ὁ δὲ<sup>3</sup> θερμὸς,  
 3 ἐλάσσω<sup>4</sup> νοῦσον σημαίνει.

XLIII. Οἱ πυρετοὶ ὀκόσοι, μὴ διαλείποντες,  
 διὰ τρίτης ἰσχυρότεροι γίνονται,<sup>5</sup> ἐπικίνδυνοι·  
 ὅτῳ δ' ἂν τρόπῳ διαλείπωσι, σημαίνει ὅτι  
 4 ἀκίνδυνοι.

XLIV. Ὀκόσοισι<sup>6</sup> πυρετοὶ μακροί, τούτοις  
 2 φύματα ἢ ἐς τὰ ἄρθρα πόνοι ἐγγίνονται.

XLV. Ὀκόσοισι ἢ φύματα ἐς τὰ ἄρθρα ἢ  
 πόνοι ἐγγίνονται ἐκ πυρετῶν,<sup>7</sup> οὗτοι σιτίοισι  
 3 πλείοσι χρέονται.

XLVI. Ἦν ῥίγος ἐμπίπτῃ<sup>8</sup> πυρετῷ μὴ δια-  
 2 λείποντι,<sup>9</sup> ἤδη ἀσθενεῖ ἔόντι,<sup>10</sup> θανάσιμον.

XLVII. Αἱ ἀποχρέμψεις ἐν τοῖσι πυρετοῖσι  
 τοῖσι μὴ διαλείπουσιν, αἱ πελιδναί, καὶ αἵμα-  
 τώδεις, καὶ δυσώδεις, καὶ χολώδεις,<sup>11</sup> πᾶσαι<sup>12</sup>  
 κακαί· ἀποχωρέουσai δὲ καλῶς, ἀγαθαί· καὶ  
 κατὰ τὴν διαχώρησιν,<sup>13</sup> καὶ κατὰ τὰ οὖρα· ἦν

<sup>1</sup> MV omit μὲν.

<sup>2</sup> For μέζω the MSS have μείζων, μείζω, πλείω, πλέον, πλείων.

<sup>3</sup> δὲ is omitted by V.

<sup>4</sup> For ἐλάσσω a very great number of MSS., including MVQ, read ἐλάσσων, the -ν coming from νοῦσον which follows. C' has ἐλασσον.

<sup>5</sup> Before ἐπικίνδυνοι C'Q have καί.

<sup>6</sup> For ὀκόσοισι Urb. Q have ὀκόσοι

<sup>7</sup> So C'. V has ἢ φύματα ἢ εἰς τὰ ἄρθρα πόνοι, Urb. φύματα ἢ πόνοι . . . γίνονται, M φύματα ἐς τὰ ἄρθρα ἢ πόνοι γίνονται. After πυρετῶν a few MSS. add μακρῶν (from Galen's commentary).

<sup>8</sup> ἐμπίπτῃ Littré's A<sup>1</sup>L<sup>1</sup> ἐμπίπτει C'V: ἐπιπίπτῃ M· ἐπιπίπτῃ Urb.

<sup>9</sup> C' has ἐν πυρετῷ μὴ διαλείποντι.

## APHORISMS, IV. XLII.—XLVII.

XLII. Copious sweat, hot or cold, continually running, indicates, when cold, a more serious disease, and when hot, a less serious one.

XLIII. Such fevers as, without intermitting, grow worse every other day,<sup>1</sup> are dangerous; intermit-  
tence of any kind<sup>2</sup> indicates that there is no danger.

XLIV. Sufferers from protracted fevers are attacked by tumours or by pains at the joints.

XLV. Those who, after fevers, are attacked either by tumours or pains at the joints, are taking too much food.

XLVI. If rigor attack<sup>3</sup> a sufferer from a continued fever, while the body is already weak,<sup>4</sup> it is a fatal sign.

XLVII. In continued fevers, expectorations that are livid, bloody, fetid, or bilious are all bad, but if properly evacuated they are favourable. It is the same with stools and urine; for if some suitable

<sup>1</sup> These are malignant tertians, "semitertians," as they were called in ancient times.

<sup>2</sup> That is, malaria of the mild, intermittent type

<sup>3</sup> Littre's view, that Galen's distinction between ἐπιέση and ἐμπύση refers to the tenses rather than to the prefixes ἐπι- and ἐμ-, is probably right.

<sup>4</sup> I have printed the harder reading, though the more regular reading of C' may be correct. The sense is the same in either case.

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<sup>10</sup> ἀσθενέως ἔδντος τοῦ σώματος C': ἀσθενεῖ ἔδντι τῷ σώματι Urb.: ἀσθενεῖ ἔδντι M

<sup>11</sup> C' inverts the order of δυσώδεις and χολώδεις. M omits καὶ δυσώδεις

<sup>12</sup> ἐπιστᾶσαι μὲν Erm. · στασαι Rein.

<sup>13</sup> τὴν διαχώρησιν C'V: τὰς διαχωρήσεις M.

## ΑΦΟΡΙΣΜΟΙ

δὲ<sup>1</sup> μὴ<sup>2</sup> τι τῶν συμφερόντων ἐκκρίνεται δια  
7 τῶν τόπων τούτων, κακόν.

XLVIII. Ἐν τοῖσι μὴ διαλείπουσι πυρετοῖσιν,  
ἦν τὰ μὲν ἔξω ψυχρὰ ἦ,<sup>3</sup> τὰ δὲ ἔνδον καίηται,  
3 καὶ δίψαν ἔχῃ, θανάσιμον.

XLIX. Ἐν μὴ διαλείποντι πυρετῷ,<sup>4</sup> ἦν χεῖλος,  
ἦ ὀφθαλμός, ἦ ὀφρύς,<sup>5</sup> ἦ ῥίς διαστραφῇ, ἦν μὴ  
βλέπῃ, ἦν μὴ ἀκούῃ,<sup>6</sup> ἤδη<sup>7</sup> ἀσθενέος ἐόντος τοῦ  
σώματος,<sup>8</sup> ὃ τι ἂν τούτων γένηται, ἐγγὺς ὁ  
5 θάνατος.

L. Ὁκου ἐν πυρετῷ μὴ διαλείποντι δύσπνοια  
2 γίνεται<sup>9</sup> καὶ παραφροσύνη, θανάσιμον.

LI. Ἐν τοῖσι πυρετοῖσιν ἀποστήματα μὴ  
λυόμενα πρὸς τὰς πρῶτας κρίσιαι, μῆκος νούσου  
3 σημαίνει.<sup>10</sup>

LII. Ὁκόσοισιν ἐν τοῖσι πυρετοῖσιν, ἦ ἐν  
τῇσιν ἄλλησιν ἀρρωστίησι κατὰ προαίρεσιν οἱ  
ὀφθαλμοὶ δακρύουσιν, οὐδὲν ἄτοπον· ὁκόσοισι  
4 δὲ μὴ κατὰ προαίρεσιν, ἀτοπώτερον.<sup>11</sup>

LIII. Ὁκόσοισιν<sup>12</sup> ἐπὶ τῶν ὀδόντων ἐν τοῖσι  
πυρετοῖσι<sup>13</sup> περίγλισχρα<sup>14</sup> γίνεται, ἰσχυρότεροι  
3 γίνονται οἱ πυρετοί.

<sup>1</sup> δὲ is omitted by M.

<sup>2</sup> μὴ Galen says that there were in his days some MSS. omitting the negative It is in all our MSS

<sup>3</sup> ἦ omitted by C' Urb.

<sup>4</sup> Urb has ἐν τοῖσι μὴ διαλείπουσι πυρετοῖσιν.

<sup>5</sup> M transposes ὀφθαλμοὺς and ὀφρύς.

<sup>6</sup> C' has ἦ μὴ βλέπει ἢ μὴ ἀκούει

<sup>7</sup> MV omit ἤδη. Many MSS, including C', have it.

<sup>8</sup> τοῦ σώματος C'V τοῦ κάμνοντος Littre, with slight authority. Most MSS., including M, omit.

<sup>9</sup> γίνεται a few Paris MSS.: γίνηται C'MV. Rein. reads ὅκου δ' ἂν τῷ

# APHORISMS, IV. XLVII.—LIII.

excretion does not take place through these channels it is a bad sign.<sup>1</sup>

XLVIII. In continued fevers, if the external parts be cold but the internal parts burning hot, while the patient suffers from thirst, it is a fatal sign.<sup>2</sup>

XLIX. In a continued fever, if the patient's lip, eye, eye-brow or nose be distorted, if sight or hearing fail, while the body is already in a weak state—whatever of these symptoms show themselves, death is near.

L. When in a continued fever occur difficulty of breathing and delirium, it is a fatal sign.

LI. In fevers, abscesses that are not resolved at the first crisis indicate a protracted disease.

LII. When in fevers or in other diseases patients weep of their own will, it is nothing out of the common; but it is rather so when they weep involuntarily.

LIII. When in fevers very viscous matter forms on the teeth, the fevers become more severe.

<sup>1</sup> The reading noticed by Galen, which omits μή, would mean that if the secretions be substances that the body requires for health (τῶν συμφερόντων) evacuation will only do harm. The emendations of Ermerins and Reinhold remove the difficulties of meaning from this aphorism, and one or other is probably right. See VII lxx. The meaning would be. "are bad if suppressed, but if properly evacuated, etc."

<sup>2</sup> See *Coan Pronotions*, 115.

<sup>10</sup> Urb V have σημαίνουσι (V -ν).

<sup>11</sup> M differs from the other good MSS. in omitting of ὀφθαλμοὶ and reading ὀκόςοι (twice).

<sup>12</sup> ὀκόςοι M

<sup>13</sup> V transposes ἐπὶ τῶν ὀδόντων and ἐν τοῖσι πυρετοῖσι περὶ τοὺς ὀδόντας C'.

<sup>14</sup> γλισχράσματα V.

## ΑΦΟΡΙΣΜΟΙ

LIV. 'Οκόσοισιν ἐπὶ πολὺ βήχες ξηραί, βραχέα<sup>1</sup> ἐρεθίζουσαι, ἐν πυρετοῖσι καυσώδεσιν, οὐ  
3 πάντι διψώδεές εἰσιν.

LV. Οἱ ἐπὶ βουβῶσι πυρετοί, πάντες<sup>2</sup> κακοί,  
2 πλὴν τῶν ἐφημέρων.<sup>3</sup>

LVI. Πυρέσσοντι ἰδρὼς ἐπιγενόμενος, μὴ ἐκ-  
λείποντος<sup>4</sup> τοῦ πυρετοῦ, κακόν· μακύνει γὰρ ἡ  
3 νοῦσος, καὶ ὑγρασίην πλείω σημαίνει.

LVII. Ὑπὸ σπασμοῦ ἢ τετάνου ἐχομένῳ<sup>5</sup>  
2 πυρετὸς ἐπιγενόμενος λύει τὸ νόσημα.

LVIII. Ὑπὸ καύσου ἐχομένῳ, ῥίγος ἐπιγε-  
2 νομένου, λύσις.

LIX. Τριταῖος ἀκριβῆς κρίνεται ἐν ἑπτὰ περιό-  
2 δοισι τὸ μακρότατον.

LX. 'Οκόσοισιν ἂν<sup>6</sup> ἐν τοῖσι<sup>7</sup> πυρετοῖσι τὰ  
ὄτα κωφωθῇ, αἷμα ἐκ τῶν ῥινῶν ῥυέν, ἢ κοιλίῃ  
3 ἐκταραχθεῖσα, λύει τὸ νόσημα.<sup>8</sup>

LXI. Πυρέσσοντι<sup>9</sup> ἢν μὴ ἐν περισσῇσιν<sup>10</sup>  
ἡμέρησιν ἀφῇ ὁ πυρετός, ὑποτροπιάζειν<sup>11</sup>  
3 εἴωθεν.

LXII. 'Οκόσοισιν ἐν τοῖσι πυρετοῖσιν ἵκτεροι  
ἐπιγίνονται πρὸ τῶν ἑπτὰ ἡμερῶν, κακόν, ἢν<sup>12</sup>  
μὴ συνδόσιες ὑγρῶν κατὰ τὴν κοιλίην γένων-  
4 ται.<sup>13</sup>

<sup>1</sup> βραχεῖαι C' : βραχεῖα Urb. : βραχεῖαι S.

<sup>2</sup> πάντες omitted by Urb.

<sup>3</sup> ἐφ' ἡμερῶν M.

<sup>4</sup> ἐκλείποντος Galen.

<sup>5</sup> ἐνοχλουμένῳ MV. M places this aphorism after LVIII.

<sup>6</sup> V omits ἂν. C' has ἢν.

<sup>7</sup> τοῖσι omitted by C'Q.

<sup>8</sup> After νόσημα V has τὰ ἐν ἀρτίησιν ἡμέραις κρινόμεναι  
δύσκριτα καὶ φιλυπόστροφα. M τὰ ἐναρτίησι κρινόμενα.

# APHORISMS, IV. LIV.-LXII.

LIV. Whenever in ardent<sup>1</sup> fevers dry coughs persist, causing slight irritation,<sup>2</sup> there is not much thirst.

LV. Fevers following buboes are all bad except ephemerals.<sup>3</sup>

LVI. Sweat supervening on fever, without the fever's intermitting, is a bad sign; for the disease is protracted, and it is a sign of excessive moisture.

LVII. Fever supervening on a patient's suffering from convulsion or tetanus, removes the disease.

LVIII. A sufferer from ardent fever is cured by the supervening of a rigor.

LIX. An exact tertian reaches a crisis in seven periods at most.<sup>4</sup>

LX. When in fevers there is deafness, if there be a flow of blood from the nose, or the bowels become disordered, it cures the disease.

LXI. If a fever does not leave the patient on the odd days it is usual for it to relapse.

LXII. When jaundice supervenes in fevers before seven days it is a bad sign, unless there be watery discharges by the bowels

<sup>1</sup> "Ardent" fevers were a kind of remittent malaria

<sup>2</sup> Adams translates - "with a tickling nature with slight expectoration."

<sup>3</sup> "Ephemerals" are fevers lasting only about a day.

<sup>4</sup> The "exact" tertian is malaria with an access every other day. So the aphorism means that the tertian does not last more than a fortnight.

δύσκριτα καὶ φιλυπόστροφα. These words C' and some other MSS place after the next aphorism.

<sup>9</sup> πυρέσσοντι C' Urb. πυρέσσοντα MV.

<sup>10</sup> περισσῆσιν Urb. MV. κρισήμησι (sic) C'.

<sup>11</sup> ἐπιτροπιάζειν Urb.

<sup>12</sup> ei Urb.

<sup>13</sup> C'V omit ἤν . . γίνωνται.



## ΑΦΟΡΙΣΜΟΙ

LXIII. Ὁκόσοισιν ἂν ἐν τοῖσι πυρετοῖσι καθ' ἡμέρην ῥίγαι<sup>1</sup> γίνηται, καθ' ἡμέρην οἱ πυρετοὶ  
3 λύονται.

LXIV. Ὁκόσοισιν ἐν τοῖσι<sup>2</sup> πυρετοῖσι τῇ ἐβδόμῃ ἢ τῇ ἐνάτῃ ἢ τῇ ἐνδεκάτῃ<sup>3</sup> ἢ τῇ τεσσαρεσκαideκάτῃ ἕκτεροι ἐπιγίνονται, ἀγαθόν, ἢν μὴ τὸ ὑποχόνδριον τὸ δεξιὸν<sup>4</sup> σκληρὸν γένηται.<sup>5</sup>  
5 ἢν δὲ μή, οὐκ ἀγαθόν.<sup>6</sup>

LXV. Ἐν τοῖσι πυρετοῖσι περὶ τὴν κοιλίην  
2 καῦμα ἰσχυρὸν καὶ καρδιωγμός, κακόν.<sup>7</sup>

LXVI. Ἐν τοῖσι πυρετοῖσι τοῖσιν ὀξέσιν οἱ σπασμοὶ καὶ οἱ περὶ τὰ σπλάγχχνα πόνοι ἰσχυροί,  
3 κακόν.<sup>8</sup>

LXVII. Ἐν τοῖσι πυρετοῖσιν<sup>9</sup> οἱ ἐκ τῶν  
2 ὑπνῶν φόβοι,<sup>10</sup> ἢ σπασμοί, κακόν.<sup>11</sup>

LXVIII. Ἐν τοῖσι πυρετοῖσι τὸ πνεῦμα  
2 προσκόπτον, κακόν· σπασμὸν γὰρ σημαίνει.

LXIX. Ὁκόσοισιν οὖρα παχέα,<sup>12</sup> θρομβώδεα, ὀλίγα, οὐκ ἀπυρέτοισι, πλῆθος ἐλθὼν ἐκ τούτων λεπτόν<sup>13</sup> ὠφελεῖ· μάλιστα δὲ τὰ τοιαῦτα ἔρχεται οἷσιν<sup>14</sup> ἐξ ἀρχῆς ἢ διὰ ταχέων<sup>15</sup> ὑπόστασιν<sup>16</sup>  
5 ἴσχει.

LXX. Ὁκόσοισι δὲ<sup>17</sup> ἐν<sup>18</sup> πυρετοῖσι τὰ οὖρα ἀνατεταραγμένα<sup>19</sup> οἷον ὑποζυγίου, τούτοις κε-  
3 φαλαλγαίαι ἢ<sup>20</sup> πάρεισιν ἢ<sup>\*</sup> παρέσονται.

<sup>1</sup> ῥίγος C'.

<sup>2</sup> τοῖσι omitted by C'.

<sup>3</sup> ἢ τῇ ἐνδεκάτῃ omitted by M.

<sup>4</sup> τὸ δεξιὸν ὑποχόνδριον M.

<sup>5</sup> γένηται C' Urb V.: ἦι M.

<sup>6</sup> For οὐκ ἀγαθόν M has κακόν.

<sup>7</sup> This aphorism is omitted by C'.

<sup>8</sup> This aphorism in Urb. and several other MSS. comes after LXVII.

# APHORISMS, IV. LXIII.—LXX.

LXIII. Fevers in which a rigor occurs each day are resolved each day.

LXIV. In fevers, when jaundice supervenes on the seventh day, on the ninth, on the eleventh, or on the fourteenth, it is a good sign, unless the right hypochondrium become hard. Otherwise it is not a good sign.

LXV. In fevers, great heat about the bowels and heartburn are a bad sign

LXVI. In acute fevers, convulsions and violent pains in the bowels are a bad sign

LXVII. In fevers, terrors after sleep, or convulsions, are a bad sign.

LXVIII. In fevers, stoppage of the breath is a bad sign, as it indicates a convulsion.

LXIX. When the urine is thick, full of clots, and scanty, fever being present, a copious discharge of <comparatively> thin urine coming afterwards gives relief. This usually happens in the case of those whose urine contains a sediment from the onset or shortly after it

LXX. In cases of fever, when the urine is turbid, like that of cattle, headaches either are, or will be, present

<sup>9</sup> After πυρετοῖσιν C' adds τοῖς δέξιν.

<sup>10</sup> For φόβοι ἢ C' has πόνοι καὶ σπασμοί. Galen mentions πόνοι as a variant of φόβοι, adding that either reading makes good sense

<sup>11</sup> This aphorism in M comes after LXV.

<sup>12</sup> παχέα omitted by Urb

<sup>13</sup> ἐκ τούτου λεπτῶν Rein.

<sup>14</sup> παχέων M

<sup>15</sup> δὲ omitted by Urb.

<sup>16</sup> τεταραγμένα V.

<sup>17</sup> οἷς ἐν C'.

<sup>18</sup> ὑπόστασις V.

<sup>19</sup> After ἐν C' has τοῖσι.

<sup>20</sup> ἢ omitted by M.

## ΑΦΟΡΙΣΜΟΙ

LXXI. Ὀκόσοισιν ἐβδομαῖα κρίνεται, τού-  
 τρισιν ἐπινέφελον ἴσχει τὸ οὖρον τῇ τετάρτῃ  
 3 ἐρυθρόν, καὶ τὰ ἄλλα<sup>1</sup> κατὰ λόγον.

LXXII. Ὀκόσοισιν οὖρα<sup>2</sup> διαφανέα<sup>3</sup> λευκά,  
 πονηρά· μάλιστα δὲ ἐν τοῖσι φρενιτικοῖσιν  
 3 ἐπιφαίνεται.<sup>4</sup>

LXXIII. Ὀκόσοισιν ὑποχόνδρια μετέωρα,  
 διαβορβορύζοντα, ὀσφύος ἀλγήματος ἐπιγε-  
 νομένου, αἱ<sup>5</sup> κοιλίαι τούτοις<sup>6</sup> καθυγραίνονται,  
 ἣν μὴ φύσαι καταρραγέωσιν, ἢ οὔρου πλήθος  
 5 ὑπέλθῃ.<sup>7</sup> ἐν πυρετοῖσι δὲ ταῦτα<sup>8</sup>

LXXIV. Ὀκόσοισιν ἐλπίς ἐς<sup>9</sup> ἄρθρα ἀφί-  
 στασθαι, ῥύεται τῆς ἀποστάσιος οὖρον πολὺ  
 καὶ παχὺ<sup>10</sup> καὶ λευκὸν γινόμενον, οἷον ἐν τοῖσι  
 κοπιώδεσι πυρετοῖσι τεταρταίοισιν ἐνίοισιν  
 ἄρχεται γίνεσθαι· ἣν δὲ καὶ ἐκ τῶν ῥινῶν αἱ-  
 6 μορραγήσῃ, καὶ πάνυ ταχὺ λύεται.

LXXV. Ἦν αἷμα ἢ<sup>11</sup> πῦον οὖρῃ, τῶν νεφρῶν  
 2 ἢ τῆς κύστιος ἔλκωσιν σημαίνει.

LXXVI. Ὀκόσοισιν ἐν τῷ οὖρῳ παχεῖ ἐόντι  
 σαρκία σμικρὰ ὥσπερ τρίχες συνεξέρχονται,  
 3 τούτοις ἀπὸ τῶν νεφρῶν ἐκκρίνεται.

LXXVII. Ὀκόσοισιν ἐν τῷ οὖρῳ παχεῖ ἐόντι

<sup>1</sup> V reads τῇ τετάρτῃ ἴσχει ἐπινέφελον καὶ ἐρυθρὸν τὸ οὖρον καὶ τὰ ἄλλα Urb puts τῇ τετάρτῃ before ἐπινέφελον, and instead of τῇ τετάρτῃ C' has ἢ.

<sup>2</sup> Before οὖρα Urb has τὰ.

<sup>3</sup> After διαφανέα Urb has ἢ

<sup>4</sup> ἐπιγίγνεται, M: ἣν ἐπιφαίνεται Urb. Galen notices a reading ἐπιφαίνεται τὰ τοιαῦτα.

<sup>5</sup> αἱ omitted by Urb.

<sup>6</sup> τοῖσι τουτέοις Urb.

<sup>7</sup> ἐπέλθῃ. M (and Littré) C' has οὔρων and Urb πλήθος οὔρων

<sup>8</sup> C' has γίνεσθαι after ταῦτα. See Introduction, p xxxi

# APHORISMS, IV. LXXI.—LXXVII.

LXXI. In cases that come to a crisis on the seventh day, the patient's urine on the fourth day has a red cloud in it, and other symptoms accordingly.

LXXII Transparent, colourless<sup>1</sup> urine is bad. It appears mostly in cases of phrenitis.<sup>2</sup>

LXXIII. When there are swelling and rumbling in the hypochondria, should pain in the loins supervene, the bowels become watery, unless there be breaking of wind or a copious discharge of urine. These symptoms occur in fevers.

LXXIV. When an abscession to the joints is to be expected, the abscession may be averted by an abundant flow of thick, white urine, like that which in certain prostrating fevers begins on the fourth day.<sup>3</sup> And if there is also nasal hemorrhage the disease is very quickly resolved.

LXXV Blood or pus in the urine indicates ulceration of the kidneys or bladder

LXXVI. When the urine is thick, and small pieces of flesh-like hairs pass with it, it means a secretion from the kidneys<sup>4</sup>

LXXVII. When the urine is thick, and with it is

<sup>1</sup> So Littre from the commentary of Galen. Perhaps, however, λευκά does mean "white."

<sup>2</sup> The reading ἤν ἐπιφαίνεται would mean "bad, especially when it appears in cases of phrenitis."

<sup>3</sup> Adams translates τετραταΐουσιν "quartans." The other meaning seems more probable here. Adams takes γινόμενον with λευκόν, "becoming white."

<sup>4</sup> Similar propositions occur in *Nature of Man*, XIV.

<sup>9</sup> V has τὰ ἄρθρα and C' τὰ ῥθρα

<sup>10</sup> V has πολὺ παχὺ and M πολὺ κάρτα παχὺ Urb. has παχὺ καὶ πολὺ

<sup>11</sup> καὶ C' Urb.

## ΑΦΟΡΙΣΜΟΙ

πιτυρώδεα συνεξουρεύεται, τούτοισιν ἡ κύστις  
3 ψωριᾷ.

LXXVIII. Ὁκόσοι ἀπὸ ταῦτομάτου αἷμα  
οὐρέουσι, τούτοισιν ἀπὸ τῶν νεφρῶν φλεβίου  
3 ῥῆξιν σημαίνει.

LXXIX. Ὁκόσοισιν ἐν τῷ οὖρῳ<sup>1</sup> ψαμμώδεα  
2 ὑφίσταται, τούτοισιν ἡ κύστις λιθιᾷ.<sup>2</sup>

LXXX. Ἦν αἷμα οὐρῇ καὶ θρόμβους, καὶ  
στραγγουρίην ἔχῃ, καὶ ὀδύνη ἐμπίπτῃ ἐς<sup>3</sup> τὸ  
ὑπογάστριον καὶ ἐς τὸν περίνεον, τὰ περὶ τὴν  
4 κύστιν πονεῖ.

LXXXI. Ἦν αἷμα καὶ πῦον οὐρῇ καὶ λεπίδας,  
καὶ ὁσμὴ βαρέη<sup>4</sup> ἤ, τῆς κύστιος ἔλκωσιν  
3 σημαίνει.

LXXXII. Ὁκόσοισιν ἐν τῇ οὐρήθρῃ φύματα  
φύεται,<sup>5</sup> τούτοισι, διαπυήσαντος καὶ ἐκραγέντος,  
3 λύσις.

LXXXIII. Οὕρησις νύκτωρ<sup>6</sup> πολλὴ γινομένη,  
2 σμικρὴν τὴν ὑποχώρησιν<sup>7</sup> σημαίνει.

<sup>1</sup> τοῖσιν οὖροισι Urb.

<sup>2</sup> After λιθιᾷ C' Urb. add καὶ οἱ νεφροί.

<sup>3</sup> Before τὸ Urb has τὸν κτένα καί. C' has καὶ τὸν κτενα  
καὶ τὸν after ὑπογάστριον.

<sup>4</sup> All our good MSS, including C' Urb. MV, have  
βαρεῖα

<sup>5</sup> ἐκφύεται C'

# APHORISMS, IV. LXXVII.—LXXXIII.

passed as it were bran, this means psoriasis of the bladder.<sup>1</sup>

LXXVIII. When a patient has a spontaneous discharge of blood and urine, it indicates the breaking of a small vein in the kidneys.

LXXIX. When the urine contains a sandy sediment there is stone in the bladder.

LXXX. If there be blood and clots in the urine, and strangury be present, should pain attack the hypogastrium and the perineum, the parts about the bladder are affected.<sup>2</sup>

LXXXI. If the urine contain blood, pus and scales, and its odour be strong, it means ulceration of the bladder.

LXXXII. When tumours form in the urethra, should these suppurate and burst, there is relief.<sup>3</sup>

LXXXIII. When much urine is passed in the night, it means that the bowel-discharges are scanty.

<sup>1</sup> Similar propositions occur in *Nature of Man*, XIV.

<sup>2</sup> See *Aphorisms*, VII. xxxix.

<sup>3</sup> Or, "it means a cure."

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<sup>6</sup> C' has ἐκ νύκτωρ (perhaps as one word), Urb. ἐκ νύκτωρ, a few MSS ἐκ νυκτός.

<sup>7</sup> Before σημαίνει Urb. has εἶσθαι

## ΑΦΟΡΙΣΜΟΙ

### ΤΜΗΜΑ ΠΕΜΠΤΟΝ

- I. Σπασμὸς ἐξ ἐλλεβόρου, θανάσιμον.  
II. Ἐπὶ τρώματι σπασμὸς<sup>1</sup> ἐπιγενόμενος,  
2 θανάσιμον.<sup>2</sup>  
III. Αἷματος πολλοῦ ῥύεντος σπασμὸς ἢ  
2 λυγμὸς ἐπιγενόμενος, κακόν.  
IV. Ἐπὶ ὑπερκαθάρσει σπασμὸς ἢ λυγμὸς  
2 ἐπιγενόμενος, κακόν.  
V. Ἦν μεθύων ἐξαίφνης ἄφωνός τις<sup>3</sup> γένηται,  
σπασθεὶς ἀποθνήσκει, ἢν μὴ πυρετὸς ἐπιλάβῃ,  
ἢ ἐς τὴν ὥρην ἔλθων, καθ' ἣν αἱ κραιπάλαι  
4 λύονται, φθέγγεται.  
VI. Ὀκόσοι ὑπὸ τετάνου ἀλίσκονται, ἐν τέσ-  
σαρσιν<sup>4</sup> ἡμέρησιν ἀπόλλυνται· ἢν δὲ ταύτας  
3 διαφύγωσιν, ὑγιέες γίνονται.  
VII. Τὰ ἐπιληπτικὰ ὀκόσοισι πρὸ τῆς ἡβῆς  
γίνεται, μετὰστασιν ἴσχει· ὀκόσοισι δὲ πέντε  
καὶ εἴκοσιν ἐτέων γίνεται, τὰ πολλὰ<sup>5</sup> συναπο-  
4 θνήσκει.  
VIII. Ὀκόσοι πλευριτικοὶ γενόμενοι οὐκ ἀνα-  
καθαίρονται ἐν τεσσαρεσκαίδεκα ἡμέρησι, τού-  
3 τοισιν ἐς ἐμπύημα μεθίσταται.<sup>6</sup>  
IX. Φθίσιες γίνονται<sup>7</sup> μάλιστα ἡλικίῃσι  
τῆσιν ἀπὸ ὀκτωκαίδεκα ἐτέων μέχρι τριήκοντα  
3 πέντε.  
X. Ὀκόσοι κυνάγχην διαφεύγουσι, καὶ ἐς τὸν

<sup>1</sup> After σπασμὸς C' adds ἢ λυγμὸς.

<sup>2</sup> For θανάσιμον C' has κακόν.

<sup>3</sup> τις is placed here by Urb. M, but after μεθύων by C'V.

<sup>4</sup> τέτρασιν C' Urb.

<sup>5</sup> Several inferior MSS. omit τὰ πολλὰ, an omission noticed by Galen.

## APHORISMS, V. 1.-X.

### FIFTH SECTION

I. Convulsion after hellebore is deadly.<sup>1</sup>

II. A convulsion supervening upon a wound is deadly<sup>1</sup>

III. Convulsion or hiccough, supervening on a copious flux of blood, is a bad sign.

IV Convulsion or hiccough supervening on excessive purging, is a bad sign

V. If a drunken man suddenly become dumb, he dies after convulsions, unless he falls into a fever, or unless he lives to the time when the effects of intoxication disappear, and recovers his voice

VI. Those who are attacked by tetanus either die in four days or, if they survive these, recover.

VII. Fits that occur before puberty admit of cure,<sup>2</sup> but if they occur after the age of twenty-five they usually last until death.

VIII. Pleurisy that does not clear up in fourteen days results in empyema.

IX. Consumption<sup>3</sup> occurs chiefly between the ages of eighteen and thirty-five

X. Those who survive angina, should the disease

<sup>1</sup> The word *θανάσιμον* is said by the commentators to mean here "dangerous" In the next aphorism tetanus is obviously referred to, and *θανάσιμον* must mean at least "very often fatal."

<sup>2</sup> Or "change," "modification"

<sup>3</sup> Aphorisms IX.-XV. have close parallels in *Coan Pro-notions*.

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<sup>6</sup> Our MSS show various readings—*μεθίσταται, μεθίστανται, περίσταται, περίστανται*. Littré reads *καθίσταται*.

<sup>7</sup> *φθίσις γίνεται* M: *φθίσις μάλιστα γίνεται* V.



## ΑΦΟΡΙΣΜΟΙ

πλεύμονα αὐτοῖσι τρέπεται,<sup>1</sup> ἐν ἐπτὰ ἡμέρησιν  
ἀποθνήσκουσιν· ἣν δὲ ταύτας διαφύγωσιν, ἔμπυοι  
4 γίνονται.

XI. Τοῖσιν ὑπὸ τῶν φθισίων ἐνοχλουμένοισιν,  
ἦν τὸ πτύσμα, ὃ τι ἂν ἀποβήσσωσι, βαρὺ ὄζη  
ἐπὶ τοὺς ἀνθρακας ἐπιχεόμενον, καὶ αἱ τρίχες  
4 ἀπὸ<sup>2</sup> τῆς κεφαλῆς ῥέωσι, θανατῶδες.<sup>3</sup>

XII. Ὁκόσοισι φθισιῶσιν αἱ τρίχες ἀπὸ τῆς  
κεφαλῆς ῥέουσιν, οὗτοι, διαρροίης ἐπιγενομένης,  
3 ἀποθνήσκουσιν.

XIII. Ὁκόσοι αἷμα ἀφρῶδες ἀναπτύουσιν,<sup>4</sup>  
2 τούτοισιν ἐκ τοῦ πλεύμονος ἡ ἀναγωγὴ γίνεται.<sup>5</sup>

XIV. Ὑπὸ φθίσιος ἐχομένῳ διάρροια ἐπιγενο-  
2 μένη, θανατῶδες.

XV. Ὁκόσοι ἐκ πλευρίτιδος ἔμπυοι γίνονται,  
ἦν ἀνακαθαρθῶσιν ἐν τεσσαράκοντα ἡμέρησιν,  
ἀφ' ἧς ἂν ἡ ῥήξις γένηται, παύονται· ἦν<sup>6</sup> δὲ  
4 μὴ, ἐς φθίσιν μεθίστανται.

XVI. Τὸ θερμὸν βλάπτει ταῦτα<sup>7</sup> πλεονάκεις  
χρεομένοισι, σαρκῶν ἐκθήλυνσιν, νεύρων ἀκρά-  
τειαν, γνώμης νάρκωσιν, αἰμορραγίας, λειπο-  
4 θυμίας, ταῦτα οἷσι θάνατος.<sup>8</sup>

XVII. Τὸ δὲ ψυχρόν, σπασμούς, τετάνους,  
2 μελασμούς, ῥίγεια πυρετώδεα.

<sup>1</sup> ἐς τὸν πνεύμονα τρέπεται αὐτέοισι καὶ C'. εἰς τὸν πνεύμονα  
τουτέοισι τρέπεται καὶ Urb : εἰς τὸν πλεύμονα αὐτέων τρέπεται  
καὶ V. ἐς τὸν πλεύμονα αὐτέοισι τρέπεται καὶ M. Lattié with  
two inferior MSS transposes καὶ to before ἐς. Theophilus  
says that this alteration is necessary to the sense, and it  
seems to be the reading of Galeu

<sup>2</sup> C' has ἐκ.

<sup>3</sup> C' has θανάσιμον

<sup>4</sup> For ἀναπτύουσιν V has ἀνεμέουσιν and M ἀνεμέωσι

<sup>5</sup> V reads τουτέοισιν ἡ ἀναγωγὴ γίνεται ἐκ τοῦ πλεύμονος.

<sup>6</sup> For ἦν V has εἰ.

## APHORISMS, V. x.-xvii.

turn to the lungs, die within seven days, or, should they survive these, develop empyema.<sup>1</sup>

XI. In patients troubled with consumption, should the sputa they cough up have a strong<sup>2</sup> smell when poured over hot coals, and should the hair fall off from the head, it is a fatal symptom.

XII. Consumptive patients whose hair falls off from the head are attacked by diarrhoea and die.<sup>3</sup>

XIII. When patients spit up frothy blood, the discharge comes from the lungs.

XIV. If diarrhoea attack a consumptive patient it is a fatal symptom.

XV. When empyema follows on pleurisy, should the lungs clear up within forty days from the breaking, the illness ends; otherwise the disease passes into consumption.

XVI. Heat produces the following harmful results in those who use it too frequently: softening of the flesh, impotence of the muscles, dullness of the intelligence, hemorrhages and fainting, death ensuing in certain of these cases.

XVII. Cold produces convulsions, tetanus, blackening, feverish rigors.<sup>4</sup>

<sup>1</sup> Or "become purulent." So Adams (in notes)

<sup>2</sup> Or "offensive," "fetid."

<sup>3</sup> So Littré, who says that to translate "if diarrhoea supervenes" is inconsistent with XIV.

<sup>4</sup> "Blackening" will include "mortification," but is not to be limited to it.

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<sup>7</sup> After ταῦτα C' has τοῖσι, which Urb. places over πολλὰς, read by it for πλεονάκεις. Rein. has a colon at ταῦτα.

<sup>8</sup> Urb has γνώμης νάρκωσιν and ταῦτα οἷσι θάνατος in the margin. Galen notices four variants for the end of this aphorism: τοῦτοις θάνατος, ταῦτα, ἐφ' οἷς ὁ θάνατος, ταῦτα οἷσι θάνατος, ταῦτα εἰς θάνατον. Rein. εἰς θάνατον. Query: ἔστιν οἷσι

## ΑΦΟΡΙΣΜΟΙ

XVIII. Τὸ ψυχρὸν πολέμιον ὁστέοισιν, ὁδοῦσι, νεύροισιν, ἐγκεφάλῳ, νωτιαίῳ μυελῷ· τὸ δὲ  
3 θερμὸν ὠφέλιμον.

XIX. Ὅκόσα κατέψυκται, ἐκθερμαίνειν,<sup>1</sup> πλὴν  
2 ὅσα αἰμορραγεῖν μέλλει.<sup>2</sup>

XX. Ἐλκεσι τὸ μὲν ψυχρὸν δακνῶδες, δέρμα  
περισκληρύνει, ὀδύνην ἀνεκπύητον ποιεῖ, με-  
3 λαίνει,<sup>3</sup> ῥίγεια πυρετώδεα,<sup>4</sup> σπασμούς, τετάνους.

XXI. Ἔστι δὲ ὅκου ἐπὶ τετάνου ἄνευ ἔλκεος  
νέφ εὐσάρκῳ, θέρεος μέσου, ψυχροῦ πολλοῦ  
κατάχυσις ἐπανάκλησιν θερμῆς ποιεῖται· θερμῇ  
4 δὲ ταῦτα<sup>5</sup> ῥύεται.

XXII. Τὸ θερμὸν ἐκπυητικόν, οὐκ ἐπὶ παντὶ  
ἔλκεϊ, μέγιστον σημεῖον ἐς ἀσφαλεῖν, δέρμα  
μαλάσσει, ἰσχυαίνει, ἀνώδυνον, ῥιγέων, σπασμῶν,  
τετάνων παρηγορικόν· τῶν δὲ ἐν κεφαλῇ καρη-  
βαρίην λύει<sup>6</sup> πλείστον δὲ διαφέρει ὁστέων  
κατήγμασι, μᾶλλον δὲ<sup>7</sup> τοῖσιν ἐφίλωμένοισι,  
τούτων δὲ μάλιστα, τοῖσιν ἐν κεφαλῇ ἔλκεα  
ἔχουσι· καὶ ὁκόσα ὑπὸ ψύξις θνήσκει, ἢ  
ἐλκοῦται, καὶ ἔρπησιν ἐσθιομένοισιν, ἔδρη, αἰ-  
δοῖφ, ὑστέρη, κύστει, τούτοις τὸ θερμὸν φίλιον  
11 καὶ κρίνον, τὸ δὲ ψυχρὸν πολέμιον καὶ κτεῖνον.

<sup>1</sup> ἐκθερμαίνει M.

<sup>2</sup> αἰμορραγεῖ ἢ μέλλει Littré and several Paris MSS — perhaps rightly, as this is probably the correct reading in aphorism XXIII.

<sup>3</sup> μελασμούς has been suggested for μελαίνει.

<sup>4</sup> Littré reads ποιεῖ here, without quoting any authority for it, and I have not seen the word in any MS. I have collated. Dietz would place it after τετάνους. Though the meaning is clear, the exact reading has apparently been lost. The text, though ungrammatical, is the reading of all our good MSS.

<sup>5</sup> Two MSS. read τοῦτον. Rein τετάνων. See *Int.* p. xxxi

# APHORISMS, V. XVIII.—XXII.

XVIII. Cold is harmful to bones, teeth, sinews, brain, and spinal marrow, but heat is beneficial

XIX. Heat parts that are chilled, except where hemorrhage threatens.<sup>1</sup>

XX Cold makes sores to smart, hardens the skin, causes pain unattended with suppuration; it blackens, and causes feverish rigors, convulsions, tetanus.

XXI. Sometimes in a case of tetanus without a wound, the patient being a muscular young man, and the time the middle of summer, a copious affusion of cold water brings a recovery of heat. Heat relieves these symptoms.<sup>2</sup>

XXII When heat causes suppuration, which it does not do in the case of every sore, it is the surest sign of recovery; it softens the skin, makes it<sup>3</sup> thin, removes pain and soothes rigors, convulsions and tetanus. It relieves heaviness of the head. It is particularly useful in fractures of the bones, especially when they are exposed, and most especially in cases of wounds in the head. Also in cases of mortification and sores from cold, of corroding herpes, for the seat, the privy parts, the womb, the bladder—for all these heat is beneficial and conduces to a crisis, while cold is harmful and tends to a fatal issue.

<sup>1</sup> With Littre's reading "Where there is, or threatens to be, hemorrhage."

<sup>2</sup> The emendation *τοῦτον* is an attempt to get rid of the awkward plural. Perhaps the sentence is a misplaced "title" of the next aphorism.

<sup>3</sup> Perhaps, "the body generally."

<sup>6</sup> τὸ δὲ, ἐν κεφαλῇ καὶ καρδιαρίην λύει, Urb. The MSS. vary very much here, and Littre (combining the readings of several) has τὰ δὲ ἐν τῇ κεφαλῇ, καὶ καρδιαρίην λύει. The text represents C'MV.

<sup>7</sup> μάλλον δὲ V. μάλλον C'. μάλιστα εἰς M.

## ΑΦΟΡΙΣΜΟΙ

XXIII. Ἐν τούτοισι δεῖ τῷ ψυχρῷ χρῆσθαι, ὁκόθεν αἰμορραγεῖ, ἢ μέλλει,<sup>1</sup> μὴ ἐπ' αὐτά, ἀλλὰ περὶ αὐτά, ὁκόθεν ἐπιρρεῖ· καὶ ὁκόσαι φλεγμοναὶ ἢ ἐπιφλογίσματα ἐς τὸ ἐρυθρὸν καὶ ὕφαιμον ῥέποντα νεαρῷ αἵματι, ἐπὶ ταῦτα,<sup>2</sup> ἐπεὶ τὰ γε παλαιὰ μελαίνει· καὶ ἐρυσίπελας τὸ μὴ ἐλκού-  
7 μεν, ἐπεὶ τό γε ἐλκούμενον βλάπτει.

XXIV. Τὰ ψυχρά, οἷον χιῶν κρύσταλλος,<sup>3</sup> στήθει<sup>4</sup> πολέμια, βηχέων κινητικά, αἰμορροϊκά,  
3 καταρροϊκά.

XXV. Τὰ ἐν ἄρθροισιν οἰδήματα καὶ ἀλγή-  
ματα, ἄτερ ἔλκεος, καὶ ποδαγρικά, καὶ σπάσ-  
ματα, τούτων τὰ πλείστα ψυχρὸν καταχεόμενον  
πολὺν<sup>5</sup> ῥήζει τε καὶ ἰσχυαίνει, καὶ ὀδύνην λύει·<sup>6</sup>  
5 νάρκη δέ<sup>7</sup> μετρίῃ ὀδύνης λυτική.

XXVI. Ὅτῳ τὸ ταχέως θερμαινόμενον καὶ  
2 ταχέως ψυχόμενον, κουφότατον.

XXVII. Ὅκόσοισι πιεῖν ὀρέξεις νύκτωρ τοῖσι  
2 πᾶν διψῶσιν,<sup>8</sup> ἣν ἐπικοιμηθῶσιν, ἀγαθόν.

XXVIII. Γυναικείων ἀγωγόν, ἢ ἐν ἀρώμασι  
πυρίη, πολλαχῇ<sup>9</sup> δὲ καὶ ἐς ἄλλα χρησίμη ἂν<sup>10</sup>  
3 ἦν, εἰ μὴ καρηβαρίας ἐνεποιεῖ.

XXIX. Τὰς κυούσας φαρμακεύειν, ἣν ὀργᾶ,

<sup>1</sup> MV have αἰμορραγεῖν μέλλει. So C', with μὴ before μέλλει. Galen apparently had ἢ μέλλει with the indicative before it. So Littré, following several MSS. Compare aphorism XIX.

<sup>2</sup> ἐπὶ ταῦτα omitted by Urb. V.

<sup>3</sup> κρύσταλλος χιῶν V.

<sup>4</sup> στήθεων C'.

<sup>5</sup> καταχεόμενον πολὺν C' · πολλὰν καταχεόμενον MV.

<sup>6</sup> νάρκην γὰρ ποιεῖ Rein. for καὶ . . . λύει.

<sup>7</sup> δὲ MV : γὰρ C' and many other MSS. But δὲ often has the force of γάρ.

## APHORISMS, V. XXIII.—XXIX.

XXIII. Cold should be used in the following cases: when there is, or is likely to be, hemorrhage, but it should be applied, not to the parts whence blood flows, but around them; in inflammations, and in inflamed pustules inclining to a red and blood-shot colour that is due to fresh blood; in these cases apply cold (but it blackens old inflammations), and when there is erysipelas without sores (but it does harm when there are sores)

XXIV. Cold things, such as snow or ice, are harmful to the chest, and provoke coughing, discharges of blood and catarrhs.

XXV. Swellings and pains in the joints, without sores, whether from gout or from sprains, in most cases are relieved by a copious affusion of cold water, which reduces the swelling and removes the pain. For numbness in moderation removes pain.

XXVI. That water is highest which quickly gets hot and quickly gets cold.

XXVII. When there is a desire, caused by intense thirst, to drink during the night, should sleep follow, it is a good sign.

XXVIII. Aromatic vapour baths promote menstruation, and in many ways would be useful for other purposes if they did not cause heaviness of the head.

XXIX. Purge pregnant women, if there be orgasm, from the fourth month to the seventh, but

<sup>8</sup> *ὁκόσοισι πιεῖν ὄρεξις ὕδωρ ἐκ νυκτῶν τούτοις διψῶδουσιν V.*  
*Urb. has ὁκόσοισιν ὕδωρ πιεῖν ὄρεξις νύκτωρ τουτέοισι πάνυ διψῶδουσιν.*

<sup>9</sup> *C' Urb. have πολλαχοῦ, perhaps rightly.*

<sup>10</sup> *C' omits ἀν, and Urb. ἀν ἤν.*

## ΑΦΟΡΙΣΜΟΙ

τετράμηνα, καὶ ἄχρι ἐπτὰ μηνῶν ἤσσουν· τὰ δὲ  
3 νήπια καὶ πρεσβύτερα εὐλαβεῖσθαι.

XXX. Γυναικὶ ἐν γαστρὶ ἐχούσῃ ὑπὸ τινος  
2 τῶν ὀξέων νοσημάτων ληφθῆναι,<sup>1</sup> θανατώδες.

XXXI. Γυνὴ ἐν γαστρὶ ἔχουσα, φλεβοτομη-  
θεῖσα, ἐκτιτρώσκει καὶ μᾶλλον ἢσι μεῖζον τὸ  
3 ἔμβρυον.

XXXII. Γυναικὶ αἷμα ἐμεούσῃ, τῶν κατα-  
2 μηνίων ραγέντων, λύσις.<sup>2</sup>

XXXIII. Τῶν καταμηνίων ἐκλειπόντων, αἷμα  
2 ἐκ τῶν ῥινῶν ῥυέν,<sup>3</sup> ἀγαθόν.

XXXIV. Γυναικὶ ἐν γαστρὶ ἐχούσῃ, ἣν ἡ  
2 κοιλίῃ ῥυῇ πολλάκις,<sup>4</sup> κίνδυνος ἐκτρώσαι.

XXXV. Γυναικὶ ὑπὸ ὕστερικῶν ἐνοχλουμένη,  
2 ἢ δυστοκούσῃ, πταρμὸς ἐπιγινόμενος,<sup>5</sup> ἀγαθόν.

XXXVI. Γυναικὶ τὰ<sup>6</sup> καταμήνια ἄχροα, καὶ  
μὴ κατὰ τὰ αὐτὰ αἰεὶ<sup>7</sup> γινόμενα, καθάρσιος  
3 δεῖσθαι σημαίνει

XXXVII. Γυναικὶ ἐν γαστρὶ ἐχούσῃ, ἣν  
2 ἐξαίφνης<sup>8</sup> μασθοὶ ἰσχυροὶ γένωνται, ἐκτιτρώσκει.

XXXVIII. Γυναικὶ ἐν γαστρὶ ἐχούσῃ<sup>9</sup> ἣν  
ὁ ἕτερος μασθὸς ἰσχυρὸς γένηται, δίδυμα ἐχούσῃ,  
θάτερον ἐκτιτρώσκει· καὶ ἣν μὲν ὁ δεξιὸς ἰσχυρὸς  
4 γένηται,<sup>10</sup> τὸ ἄρσεν· ἣν δὲ ὁ ἀριστερός, τὸ θῆλυ.

<sup>1</sup> C' has συλληθῆναι

<sup>2</sup> Urb. joins together this aphorism and the next, thus:  
λύσις γίνεται τῶν δὲ καταμηνίων ἐκλειπόντων· αἷμα ἐκ τῶν  
ῥινῶν ῥυέν ἀγαθόν. This reading explains the insertion of  
γυναικὶ in C' (which omits γίνεται) before τῶν.

<sup>3</sup> ῥυέν C' Urb : ῥυῆναι MV

<sup>4</sup> κοιλίῃ ῥυῇ πολλά V κοιλίῃ πολλά ῥυῇ M : κοιλίῃ ῥυεῖ  
πολλάκις C' : κοιλίῃ πολλά ῥυῇ Urb. C' has τοῦ ἐκτρώσαι

<sup>5</sup> ἐπιγινόμενος C' . ἐπιγενόμενος Urb. MV.

<sup>6</sup> τὰ omitted by Urb V

## APHORISMS, V. XXIX.-XXXVIII.

less in the latter case; care is needed when the unborn child is of less than four months or of more than seven.<sup>1</sup>

XXX. If a woman with child is attacked by one of the acute diseases, it is fatal.<sup>2</sup>

XXXI. A woman with child, if bled, miscarries, the larger the embryo the greater the risk.

XXXII. When a woman vomits blood, menstruation is a cure

XXXIII. When menstruation is suppressed, a flow of blood from the nose is a good sign.

XXXIV. When a woman with child has frequent diarrhoea there is a danger of a miscarriage.

XXXV. When a woman suffers from hysteria<sup>3</sup> or difficult labour an attack of sneezing is beneficial.

XXXVI. If menstrual discharge is not of the proper colour, and irregular, it indicates that purging<sup>4</sup> is called for.

XXXVII. Should the breasts of a woman with child suddenly become thin, she miscarries.

XXXVIII. When a woman is pregnant with twins, should either breast become thin, she loses one child. If the right breast become thin, she loses the male child; if the left, the female.

<sup>1</sup> This aphorism is omitted by C'V. See *Aphorisms* IV <sup>1</sup>

<sup>2</sup> This aphorism C'V place after XXXI

<sup>3</sup> Said by some commentators to refer to retention of the placenta. Galen rejects this interpretation, but Littré seems inclined to accept it.

<sup>4</sup> Or, "an emmenagogue"

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<sup>7</sup> C' omits *ἀεὶ* and reads, I think, *κατὰ τὸ αὐτὸ*.

<sup>8</sup> M puts *ἐξαίφνης* after *μασθῶ*

<sup>9</sup> C' has *ἐχούση δίδυμα*, omitting these words below.

<sup>10</sup> *ἰσχυρὸς γέννεται* omitted by Urh (perhaps rightly)



## ΑΦΟΡΙΣΜΟΙ

XXXIX. Ἦν γυνὴ μὴ κύουσα, μηδὲ τετοκυῖα,  
2 γάλα ἔχῃ, ταύτης<sup>1</sup> τὰ καταμήνια ἐκλέλοιπεν.

XL. Γυναιξὶν ὁκόσησιν ἐς τοὺς τιτθοὺς<sup>2</sup> αἷμα  
2 συστρέφεται, μανίην σημαίνει.

XLI. Γυναῖκα ἣν θέλῃς εἰδέναι εἰ κύει, ἐπὶ ἡν  
μέλλῃ<sup>3</sup> καθεύδειν, ἀδείπνω ἐούσῃ,<sup>4</sup> μελίκρητον  
δίδου<sup>5</sup> πιεῖν· κῆν μὲν στρόφος ἔχῃ περὶ τὴν  
4 γαστέρα,<sup>6</sup> κύει· ἣν<sup>7</sup> δὲ μή, οὐ κύει.

XLII. Γυνὴ ἣν<sup>8</sup> μὲν ἄρρεν κύη, εὐχρὸός ἐστιν·  
2 ἣν δὲ θήλυ, δύσχροος.

XLIII. Γυναικὶ κυοῦσῃ ἐρυσίπελας ἐν τῇ  
2 ὑστέρῃ γενόμενον,<sup>9</sup> θανατῶδες.

XLIV. Ὀκόσαι παρὰ φύσιν λεπταὶ ἐοῦσαι  
ἐν γαστρὶ ἔχουσιν,<sup>10</sup> ἐκτιτρώσκουσι,<sup>11</sup> πρὶν ἢ  
3 παχυνθῆναι.

XLV. Ὀκόσαι τὸ σῶμα μετρίως ἔχουσιν  
ἐκτιτρώσκουσι δίμηνα καὶ τρίμηνα ἄτερ προ-

<sup>1</sup> ταύτης Urb : ταύτη M· V has τὰ καταμήνια αὐτῇ and C' τὰ καταμήνια αὐτῆς (followed by ἐξέλειπεν)

<sup>2</sup> Urb. has μασθοὺς τιτθοὺς.

<sup>3</sup> C' has ἣν μέλλῃς εἰδέναι ἢ κύει ἢ οὐ, ὅταν μέλλει καθεύδειν.

<sup>4</sup> ἀδείπνῳ ἐούσῃ M: omitted by C' Urb. V.

<sup>5</sup> δίδου C' Urb. V : δοῦναι M δίδοναι Littré (who does not give the authority).

<sup>6</sup> καὶ ἣν μὲν στρόφος ἔχει περὶ τὴν κοιλίην C' : καὶ εἰ μὲν στρόφος ἔχει περὶ τὴν κοιλίην Urb ; καὶ ἣν μὲν στρόφος ἔχει περὶ τὴν γαστέρα αὐτῆς V : κῆν μὲν στρόφος ἔχει περὶ τὴν γαστέρα M.

<sup>7</sup> ἣν Urb. V : εἰ C' M

<sup>8</sup> Urb. has εἰ μὲν followed by εἰ δὲ.

<sup>9</sup> So C' : ἣν γυναικὶ . . . γένηται Urb. M : γυναικὶ . . . ἣν ἐρυσίπελας . . . γένηται V.

<sup>10</sup> λεπταὶ ἐοῦσιν ἐν γαστρὶ ἔχουσιν C' λεπταὶ ἐοῦσαι Urb.· λεπταὶ ἐοῦσιν ἐν γαστρὶ ἔχουσιν M : λεπταὶ ἐοῦσαι κύουσιν V.

<sup>11</sup> After ἐκτιτρώσκουσι Urb. has οὐ κύουσι, and M δῆμινα (i.e. δίμηνα).

APHORISMS, V. XXVIX.-XLV.

XXXIX. If a woman have milk when she neither is with child nor has had a child, her menstruation is suppressed.

XL. When blood collects at the breasts of a woman, it indicates madness.<sup>1</sup>

XLI. If you wish to know whether a woman is with child, give her hydromel to drink [without supper]<sup>2</sup> when she is going to sleep. If she has colic in the stomach she is with child, otherwise she is not

XLII. If a woman be going to have a male child she is of a good complexion; if a female, of a bad complexion.

XLIII. If a pregnant woman be attacked by erysipelas in the womb, it is fatal.

XLIV. Women with child who are unnaturally thin miscarry until they have grown stouter.<sup>3</sup>

XLV. If moderately well-nourished women miscarry without any obvious cause two or three months

<sup>1</sup> Galen says he had never seen such a case, but Adams thinks that the aphorism may refer to rare cases of puerperal mania.

<sup>2</sup> These words are omitted by our best MSS. Littré keeps them, but points out that they are inconsistent with the commentary of Galen, who says that the woman must be well fed (*καὶ πεπληρωσθαι σιτίων*). He suggests, therefore, that we should either read *οὐκ ἀδείπνη* in the text or *μὴ πεπληρωσθαι* in Galen.

<sup>3</sup> The meaning of this aphorism seems plain enough, though Adams says it is not altogether confirmed by experience. The ancient commentators gave three explanations of the aphorism, and two of *παρὰ φύσιν*. Perhaps the meaning is "Women, who in pregnancy are unnaturally thin, miscarry before they can recover a better condition."

## ΑΦΟΡΙΣΜΟΙ

φάσιος φανερῆς, ταύτησιν αἱ κοτυληδόνες<sup>1</sup> μύξης  
μεσταί εἰσι, καὶ οὐ δύνανται κρατεῖν ὑπὸ τοῦ  
5 βάρους τὸ ἔμβρυον, ἀλλ' ἀπορρήγνυνται.<sup>2</sup>

XLVI. Ὀκόσαι παρὰ φύσιν παχεῖαι ἐοῦσαι  
μὴ συλλαμβάνουσιν ἐν γαστρὶ, ταύτησι τὸ ἐπί-  
πλοον τὸ στόμα τῶν ὑστερέων ἀποπιέζει,<sup>3</sup> καὶ  
4 πρὶν ἢ λεπτυνθῆναι<sup>4</sup> οὐ κύουσιν.

XLVII. Ἦν ὑστέρα ἐν τῷ ἰσχύῳ ἐγκειμένη<sup>5</sup>  
2 διαπνύσῃ, ἀνάγκη ἔμμοτον γενέσθαι.

XLVIII. Ἐμβρυα τὰ μὲν ἄρρενα ἐν τοῖσι  
δεξιοῖσι, τὰ δὲ θήλεα ἐν τοῖσιν ἀριστεροῖσι  
3 μάλλον.<sup>6</sup>

XLIX. Ὑστέρων<sup>7</sup> ἐκπτώσεις, πταρμικὸν  
προσθεῖς ἐπιλάμβανε τοὺς μυκτῆρας καὶ τὸ  
3 στόμα.<sup>8</sup>

L. Γυναικὶ<sup>9</sup> καταμήνια ἦν βούλη ἐπι-  
σχεῖν, σικύην ὡς μεγίστην πρὸς τοὺς τιτθοὺς<sup>10</sup>  
3 πρόσβαλλε.<sup>11</sup>

LI. Ὀκόσαι ἐν γαστρὶ ἔχουσι, τούτων<sup>12</sup> τὸ  
2 στόμα τῶν ὑστερέων συμμύει.<sup>13</sup>

LII. Ἦν γυναικὶ ἐν γαστρὶ ἐχούσῃ γάλα  
πολὺ ἐκ τῶν μαζῶν ῥυῇ, ἀσθενὲς<sup>14</sup> τὸ ἔμβρυον

<sup>1</sup> C' has ταύτης αἱ κοτυληδόνες τῆς τῶν ὑστερῶν After κοτυληδόνες three MSS. add τῆς μήτρας. Urb. omits ταύτησιν and adds αὐτῶν after κοτυληδόνες.

<sup>2</sup> ἀπορρήγνυνται M.

<sup>3</sup> ὑποπιέζει C'.

<sup>4</sup> After λεπτυνθῆναι C' Urb. add τοῦτο

<sup>5</sup> After ἐγκειμένη some MSS. have ἢ (or ῥ) καὶ.

<sup>6</sup> C' omits μάλλον, and begins the aphorism with ὀκόσα

<sup>7</sup> ὑστερέων V.

<sup>8</sup> C' places πταρμικὸν προσθεῖς after στόμα.

<sup>9</sup> C' reads γυναικὶς and M. has τὰ before καταμήνια.

## APHORISMS, V. XLV.—LII.

after conception, the cotyledons of the womb are full of mucus, and break, being unable to retain the unborn child because of its weight

XLVI. When unnaturally fat women cannot conceive, it is because the fat<sup>1</sup> presses the mouth of the womb, and conception is impossible until they grow thinner.

XLVII. If the part of the womb near the hip-joint suppurates, tents<sup>2</sup> must be employed

XLVIII. The male embryo is usually on the right, the female on the left.

XLIX. To expel the after-birth: apply something to cause sneezing and compress the nostrils and the mouth.

L. If you wish to check menstruation, apply to<sup>3</sup> the breasts a cupping-glass of the largest size.

LI. When women are with child the mouth of the womb is closed.

LII When milk flows copiously from the breasts of a woman with child, it shows that the unborn

<sup>1</sup> So the commentator Theophilus. *ἐπίπλοον* means literally the fold of the peritoneum

<sup>2</sup> Plugs of lint to keep the suppurating place open until it is well on the way to heal from the bottom

<sup>3</sup> Galen would prefer "undeī," as given by some MSS. in his day

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<sup>10</sup> C' has *ἐν τῷ στήθει* for *πρὸς τοὺς τιτθοὺς*, and Galen says that in his time some MSS read *ὑπὸ τοὺς τιτθοὺς*.

<sup>11</sup> C' has *πρόσβαλε*

<sup>12</sup> C' has *τουτέοισι* for *τούτων*

<sup>13</sup> *συμμύει* C'V · *ξημύει* Urb. · *συμμέμυκεν* M.

<sup>14</sup> *ἀσθενεῖν* V The aphorism is omitted by C'.

## ΑΦΟΡΙΣΜΟΙ

σημαίνει· ἦν δὲ στερεοὶ οἱ μαστοὶ ἔωσιν, ὑγιει-  
 4 νότερον τὸ ἔμβρυον σημαίνει.

LIII. <sup>1</sup>Οκόσαι διαφθείρειν μέλλουσι τὰ ἔμ-  
 βρυα,<sup>2</sup> ταύτησιν οἱ τιτθοὶ ἰσχυροὶ γίνονται· ἦν  
 δὲ πάλιν σκληροὶ γένωνται, ὀδύνη ἔσται<sup>3</sup> ἢ ἐν  
 τοῖσι τιτθοῖσιν, ἢ ἐν τοῖσιν ἰσχύοισιν, ἢ ἐν  
 τοῖσιν ὀφθαλμοῖσιν, ἢ ἐν τοῖσι γούνασι, καὶ οὐ  
 6 διαφθείρουσιν.<sup>4</sup>

LIV. <sup>5</sup>Οκόσησι τὸ στόμα τῶν ὑστερέων σκλη-  
 ρόν ἐστι, ταύτησιν ἀνάγκη τὸ στόμα τῶν  
 3 ὑστερέων συμμύειν.

LV. <sup>6</sup>Οκόσαι ἐν γαστρὶ ἔχουσαι ὑπὸ πυρετῶν  
 λαμβάνονται, καὶ ἰσχυρῶς ἰσχυαίνονται,<sup>6</sup> ἄνευ<sup>7</sup>  
 προφάσιος φανερῆς,<sup>8</sup> τίκτουσι χαλεπῶς καὶ  
 4 ἐπικινδύνως, ἢ ἐκτιτρώκουσαι κινδυνεύουσιν.

LVI. <sup>9</sup>Ἐπὶ<sup>9</sup> ῥόφῳ γυναικείῳ σπασμὸς καὶ  
 2 λειποθυμία ἦν ἐπιγένηται,<sup>10</sup> κακόν.

LVII. Καταμηνίων γενομένων πλειόνων,<sup>11</sup> νοῦ-  
 σοι συμβαίνουσι, καὶ μὴ γενομένων ἀπὸ τῆς  
 3 ὑστέρης γίνονται νοῦσοι.

LVIII. Ἐπὶ ἀρχῇ φλεγμαίνονται, καὶ ὑστέρῃ  
 φλεγμαινούσῃ, στραγγουρίῃ ἐπιγίνεται, καὶ<sup>12</sup> ἐπὶ  
 νεφροῖσιν ἐμπύοισι στραγγουρίῃ ἐπιγίνεται, ἐπὶ  
 4 δὲ ἥπατι φλεγμαίνονται λυγξὶ ἐπιγίνεται.

<sup>1</sup> This aphorism is omitted by C'.

<sup>2</sup> Urb. omits τὰ ἔμβρυα.

<sup>3</sup> Urb. has γίνεται for ἔσται.

<sup>4</sup> MV have διαφθείρει.

<sup>5</sup> This aphorism is omitted by C'.

<sup>6</sup> For ἰσχυαίνονται C' and several other MSS. have θερμαίνονται.

<sup>7</sup> C' has καὶ before ἄνευ, for which V reads ἄτερ.

<sup>8</sup> φανερῆς προφάσιος C'.

<sup>9</sup> C' adds ὁκόσαι before ἐπὶ.

<sup>10</sup> ἦν ἐπιγένηται omitted by M.

## APHORISMS, V. LII.-LVIII.

child is sickly; but if the breasts be hard, it shows that the child is more healthy.<sup>1</sup>

LIII When women are threatened with miscarriage the breasts become thin. If they become hard again<sup>2</sup> there will be pain, either in the breasts or in the hip joints, eyes, or knees, and there is no miscarriage.

LIV. When the mouth of the womb is hard it must of necessity be closed

LV When women with child catch a fever and become exceedingly thin,<sup>3</sup> without<sup>4</sup> (other) obvious cause, they suffer difficult and dangerous labour, or a dangerous miscarriage

LVI. If convulsions and fainting supervene upon menstrual flow, it is a bad sign.

LVII. When menstruation is too copious, diseases ensue; when it is suppressed, diseases of the womb occur.

LVIII. On inflammation of the rectum and on that of the womb strangury supervenes; on suppuration of the kidneys strangury supervenes; on inflammation of the liver hiccough supervenes.

<sup>1</sup> Galen takes the sense to be that hard (and not milky) breasts indicate a healthy child. Littré, thinking that this interpretation neglects the comparative *ὑγιεινότερον*, understands the sense to be that while soft milky breasts indicate a sickly child, hard milky breasts indicate a more healthy one.

<sup>2</sup> Galen says that *πάλιν* can mean either (1) "again" or (2) "on the other hand." He prefers the second meaning.

<sup>3</sup> Or (with the reading of C') "feverish."

<sup>4</sup> The phrase "without obvious cause" may also be taken with the preceding clause.

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<sup>11</sup> *πλειόνων γενομένων* C'. Some MSS. have *γινομένων* or *γιγνομένων*

<sup>12</sup> *καὶ* is omitted by C', and Urb. omits from *καὶ* to *ἐπιγίνεται*.

## ΑΦΟΡΙΣΜΟΙ

LIX. Γυνή ἥν μὴ λαμβάνῃ ἐν γαστρὶ, βούλῃ δὲ εἰδέναι εἰ λήψεται, περικαλύψας ἱματίοισι, θυμία κάτω.<sup>1</sup> κῆν μὲν πορεύεσθαι<sup>2</sup> δοκῇ ἢ ὁδμῇ διὰ τοῦ σώματος ἐς τὸ στόμα καὶ ἐς τὰς ῥίνας,<sup>3</sup>  
 5 γίνωσκε ὅτι αὐτὴ οὐ δι' ἐωυτὴν ἄγονός ἐστιν.<sup>4</sup>

LX. Γυναικὶ ἐν γαστρὶ ἐχούσῃ ἥν αἱ<sup>5</sup> καθάρσιες πορεύονται, ἀδύνατον τὸ ἔμβρυον ὑγιαίνειν.

LXI. Ἦν γυναικὶ<sup>6</sup> αἱ καθάρσιες μὴ<sup>7</sup> πορεύονται, μήτε φρίκης, μήτε πυρετοῦ ἐπιγινόμενου, αἶσαι δὲ<sup>8</sup> αὐτῇ προσπίπτωσι, λογίζου ταύτην ἐν  
 4 γαστρὶ ἔχειν.<sup>9</sup>

LXII. Ὀκόσαι πυκνὰς<sup>10</sup> καὶ ψυχρὰς τὰς μήτρας ἔχουσιν, οὐ κυσκούσιν καὶ ὀκόσαι καθύγρους ἔχουσι τὰς μήτρας, οὐ κυσκούσιν,<sup>11</sup> ἀποσβέννυται γὰρ ὁ γόνος· καὶ ὀκόσαι ξηρὰς μᾶλλον καὶ περικαέας,<sup>12</sup> ἐνδείη γὰρ τῆς τροφῆς φθείρεται τὸ σπέρμα· ὀκόσαι δὲ ἐξ ἀμφοτέρων τὴν κρᾶσιν σύμμετρον<sup>13</sup> ἔχουσιν, αἱ τοιαῦται ἐπὶ  
 8 τεκνοὶ γίνονται.

LXIII. Παραπλησίως δὲ καὶ ἐπὶ τῶν ἀρρένων<sup>14</sup> ἢ γὰρ διὰ τὴν ἀραιότητα τοῦ σώματος<sup>15</sup>

<sup>1</sup> κάτωθεν V (Urb. has θ above the line)

<sup>2</sup> After πορεύεσθαι MV have σοι, Q and one other MS. oi Urb. C' omit.

<sup>3</sup> MV transpose τὸ στόμα and τὰς ῥίνας

<sup>4</sup> Urb. adds (after ἐστιν) ἀλλὰ διὰ τὸν ἄνδρα

<sup>5</sup> MV omit αἱ and transpose ἥν to the beginning of the aphorism. Urb. has ἥν at the beginning and retains αἱ.

<sup>6</sup> After γυναικὶ Urb. adds ἐν γαστρὶ ἐχούσῃ.

<sup>7</sup> μὴ is omitted by C' and three MSS. have παύονται for μὴ πορεύονται

<sup>8</sup> After δὲ three MSS. add ἀλλόκοτοι καὶ ποιίλαι ὀρέξεις.

<sup>9</sup> For ἔχειν C' has ἴσχειν.

<sup>10</sup> Urb. M. transpose πυκνὰς and ψυχρὰς.

## APHORISMS, V. LIX.—LXIII.

LIX. If a woman does not conceive, and you wish to know if she will conceive, cover her round with wraps and burn perfumes underneath. If the smell seems to pass through the body to the mouth and nostrils, be assured that the woman is not barren through her own physical fault.

LX. If a woman with child have menstruation, it is impossible for the embryo to be healthy.

LXI. If menstruation be suppressed, and neither shivering nor fever supervenes, but attacks of nausea occur, you may assume the woman to be with child.

LXII. Women do not conceive who have the womb dense and cold; those who have the womb watery do not conceive, for the seed is drowned; those who have the womb over-dry and very hot do not conceive, for the seed perishes through lack of nourishment. But those whose temperament<sup>1</sup> is a just blend of the two<sup>2</sup> extremes prove able to conceive.

LXIII. Similarly with males. Either because of the rarity of the body the breath<sup>3</sup> is borne outwards

<sup>1</sup> Used in the old sense of the word. *κρᾶσις* really means "blending," "compounding."

<sup>2</sup> As Galen says, four (not two) dispositions have been mentioned; but these can be taken in pairs, and so we get the healthy mean with respect to (1) heat and (2) dryness.

<sup>3</sup> Moving air in the body was called *πνεῦμα*, which was not confined, as our word "breath" is, to air moving to and from the lungs. The writer of this aphorism was evidently a supporter of the Pneumatists, who tried to explain health and disease by the action of air.

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<sup>11</sup> καὶ . . . κυττακουσιν omitted by C'.

<sup>12</sup> After *περικατέας* V has *ἐχουσιν*.

<sup>13</sup> *συμμέτρως* Urb

<sup>14</sup> *ἀνδρῶν* V.

<sup>15</sup> *τοῦ σώματος* omitted by C'.



## ΑΦΟΡΙΣΜΟΙ

τὸ πνεῦμα ἔξω φέρεται πρὸς τὸ μὴ παραπέμπειν<sup>1</sup>  
τὸ σπέρμα· ἢ διὰ τὴν πυκνύτητα τὸ ὑγρὸν οὐ  
διαχωρεῖ ἔξω· ἢ διὰ τὴν ψυχρότητα οὐκ ἐκπυ-  
ροῦται, ὥστε ἀθροίζεσθαι πρὸς τὸν τόπον τοῦτον·  
7 ἢ διὰ τὴν θερμασίην τὸ αὐτὸ τοῦτο γίνεται.

LXIV. Γάλα διδόναι κεφαλαλγέουσι κακὸν·  
κακὸν δὲ καὶ τοῖς πυρεταίνουσι, καὶ οἷσιν  
ὑποχόνδρια μετέωρα καὶ<sup>2</sup> διαβορβορῦζοντα, καὶ  
τοῖσι διψώδεσι· κακὸν δὲ καὶ οἷσι χολώδεις αἱ  
ὑποχωρήσεις<sup>3</sup> ἐν τοῖσιν ὀξέσι πυρετοῖσιν,<sup>4</sup> καὶ  
οἷσιν αἵματος διαχώρησις πολλοῦ γέγονεν· ἄρ-  
μόζει δὲ φθινώδεσι μὴ λίην πολλῶ πυρέσσουσιν·<sup>5</sup>  
διδόναι δὲ καὶ ἐν πυρετοῖσι<sup>6</sup> μακροῖσι βληχροῖσι,  
μηδενὸς τῶν προειρημένων σημείων παρεόντος,<sup>7</sup>  
10 παρὰ λόγον<sup>8</sup> δὲ ἐκτετηκόντων.

LXV. Ὁκόσοισιν οἰδήματα ἐφ' ἑλκεσι φαίνεται,  
οὐ μάλα σπῶνται, οὐδὲ μαίνονται· τούτων δὲ  
ἀφανισθέντων<sup>9</sup> ἐξαίφνης, τοῖσι μὲν ὀπισθεν  
σπασμοί, τέτανοι, τοῖσι δὲ ἔμπροσθεν<sup>10</sup> μανίαι,  
ὀδύναι πλευροῦ ὀξεῖαι,<sup>11</sup> ἢ ἐμπύσεις, ἢ δυσεν-  
6 τερή, ἣν ἐρυθρὰ μᾶλλον ἢ τὰ οἰδήματα

<sup>1</sup> Before τὸ Urb. adds τῷ στόματι reading also παρεμπίπτειν: other MSS. εἰς τὸ στόμα.

<sup>2</sup> Only three (inferior) MSS. have καὶ. Littré inserts it following the commentary of Galen, which implies it.

<sup>3</sup> After ὑποχωρήσεις Galen thought that a καὶ should be added for the sake of the sense. One of our MSS (probably through the influence of Galen) reads καὶ.

<sup>4</sup> ἐν τοῖσιν ὀξέσι πυρετοῖσιν C' Urb.· ἐν ὀξέσι πυρετοῖσι(ι) ἐοῦσι MV.

<sup>5</sup> ἣν μὴ λίην πολλῶ πυρέσσουσιν C'. Urb. and some other MSS. omit πολλῶ, which word, as Galen says, seems otiose.

<sup>6</sup> For μακροῖσι C' has ἢ.

<sup>7</sup> παρεόντων C' V.

<sup>8</sup> παραλόγως Urb.

<sup>9</sup> ἀφανιζομένων C'.

## APHORISMS, V. LXIII.—LXV.

so as not to force along the seed ; or because of the density of the body the liquid<sup>1</sup> does not pass out ; or through the coldness it is not heated so as to collect at this place ;<sup>2</sup> or through the heat this same thing happens.<sup>3</sup>

LXIV. To give milk to sufferers from headache is bad ; it is also bad for fever patients, and for those whose hypochondria are swollen and full of rumbling, and for those who are thirsty. Milk is also bad for those whose stools in acute fevers are bilious, and for those who pass much blood. It is beneficial in cases of consumption when there is no very high fever. Give it also in protracted, low fevers, when none of the aforesaid symptoms is present, but when there is excessive emaciation.

LXV. When swellings appear on wounds, there are seldom convulsions or delirium ; but when the swellings suddenly disappear, wounds behind are followed by convulsions and tetanus, wounds in front by delirium, severe pains in the side, or suppuration, or dysentery, if the swellings are inclined to be red.<sup>4</sup>

<sup>1</sup> τὸ ὑγρὸν here means τὸ σπέρμα.

<sup>2</sup> Galen notes that the writer leaves the "place" to be understood by the reader, but τοῦτον seems to refer to something already mentioned.

<sup>3</sup> Galen objects to the last clause as inconsistent with the one preceding, and to the whole aphorism as an interpellation.

<sup>4</sup> There are many difficulties of meaning in this aphorism, the chief being that wounds in front do not differ from wounds behind in their probable or possible after-effects, at any rate not to the extent mentioned in the text. See Littré's note.

<sup>10</sup> εἰς τοῦμπροσθεν C'. Rein. has ὅτοισι for τοῖσι (twice).

<sup>11</sup> μανίη ἢ ὀδύνη πλευρῶν ὀξείη Urb : μανίη καὶ ὀδύνη πλευρου ὀξία C'

## ΑΦΟΡΙΣΜΟΙ

LXVI. Ἦν τραυμάτων πονηρῶν ἐόντων<sup>1</sup>  
 2 οἰδήματα<sup>2</sup> μὴ φαίνεται, μέγα κακόν.

LXVII. Τὰ χαῦνα, χρηστά, τὰ ἔνωμα,<sup>3</sup>  
 2 κακά.

LXVIII. Τὰ ὀπισθεν τῆς κεφαλῆς ὀδυνωμέα<sup>4</sup>  
 2 ἢ ἐν μετώπῳ ὀρθίῃ φλέψι τμηθεῖσα ὠφελεῖ.

LXIX. Ῥίγεα ἄρχεται, γυναιξὶ μὲν ἐξ ὀσφύος  
 μᾶλλον καὶ διὰ νώτου ἐς τὴν κεφαλὴν· ἀτὰρ  
 καὶ ἀνδράσι ὀπισθεν μᾶλλον ἢ ἔμπροσθεν τοῦ  
 σώματος, οἷον πῆχεων, μηρῶν· ἀτὰρ καὶ τὸ  
 5 δέρμα ἀραιόν, δηλοῖ δὲ ἡ θρίξ.<sup>5</sup>

LXX. Οἱ ὑπὸ τεταρταίων ἀλίσκόμενοι<sup>6</sup> ὑπὸ  
 σπασμοῦ οὐ πάνυ τι<sup>7</sup> ἀλίσκονται· ἦν δὲ  
 ἀλίσκωνται πρότερον, καὶ ἐπιγένηται τεταρ-  
 4 ταῖος, παύονται.

LXXI. Ὀκόσοισι δέρματα περιτείνεται  
 σκληρὰ<sup>8</sup> καὶ καρφαλέα, ἀνευ ἰδρώτος τελευ-  
 τῶσιν· ὀκόσοισι δὲ χαλαρὰ καὶ ἀραιά, σὺν  
 4 ἰδρώτι τελευτῶσιν.<sup>9</sup>

LXXII. Οἱ ἰκτεριώδεις οὐ πάνυ τι πνευμα-  
 2 τώδεις εἰσιν.

<sup>1</sup> ἰσχυρῶν καὶ πονηρῶν ἐόντων M.

<sup>2</sup> οἰδήμα M.

<sup>3</sup> ἔνωμα C'. δὲ ἔνωμα Urb.

<sup>4</sup> ὀδυνωμένωι M.

<sup>5</sup> ἔχουσι, δηλοῖ δὲ τοῦτο ἡ θρίξ Littre without stating his authority. C' omits all from οἷον to θρίξ, and there are many slight variants in all parts of the aphorism.

<sup>6</sup> ἐχόμενοι Urb.

<sup>7</sup> οὐ πάνυ τι ὑπὸ σπασμῶν C' οὐ πάνυ τι ὑπὸ σπασμοῦ Urb. ὑπὸ σπασμῶν οὐ πάνυ τι M. ὑπὸ σπασμῶν οὐ πάνυ τι V.

APHORISMS, V. LXVI.-LXXII.

LXVI. If swellings do not appear on severe wounds it is a very bad thing.

LXVII Softness<sup>1</sup> is good, hardness<sup>2</sup> is bad.

LXVIII. Pains at the back of the head are relieved by opening the upright vein in the forehead.

LXIX. Rigors in women tend to begin in the loins and pass through the back to the head. In men too they begin more often in the back of the body than in the front; for example, in the fore-arms or thighs. The skin too is rare, as is shown by the hair.<sup>3</sup>

LXX. Those who are attacked by quartans are not very liable to be attacked by convulsions. But if they are first attacked by convulsions and a quartan supervenes, the convulsions cease.

LXXI. Those whose skin is stretched, hard and parched, die<sup>4</sup> without sweat. Those whose skin is loose and rare die<sup>4</sup> with sweat.

LXXII. Those subject to jaundice are not very subject to flatulence.

<sup>1</sup> That is, in swellings, etc.

<sup>2</sup> On "crudity."

<sup>3</sup> Littré thinks that the last sentence is a separate aphorism, contrasting the bodies of women and of men. Commentators mostly think that there is a reference to the fact that the front parts are more hairy than the back, this shows the less rarity of the latter, i.e. their greater coldness and liability to rigors.

<sup>4</sup> Perhaps τελευτᾶσιν refers to the termination of any disease, not of fatal diseases only. So Theophilus

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<sup>8</sup> For σκληρὰ Urb. has ξηρὰ

<sup>9</sup> ὁκόσοισι δὲ . . . τελευτᾶσιν omitted by C'.

## ΑΦΟΡΙΣΜΟΙ

### ΤΜΗΜΑ ΕΚΤΟΝ

I. Ἐν τῇσι χρονίησι λειεντερίησιν ὀξυρεγμίη ἐπιγενομένη, μὴ γενομένη<sup>1</sup> πρότερον, σημείον  
3 ἀγαθόν.

II. Οἷσι ῥίνες ὑγραὶ φύσει, καὶ ἡ γονὴ ὑγρὴ,<sup>2</sup> ὑγιαίνουσι νοσηρότερον·<sup>3</sup> οἷσι δὲ τὰν-  
3 ἀντία, ὑγιεινότερον.<sup>4</sup>

III. Ἐν τῇσι μακρῇσι δυσεντερίησιν αἱ  
2 ἀποσιτίαι, κακόν· καὶ σύν πυρετῷ, κάκιον.

IV. Τὰ περιμάδαρα ἔλκεα, κακοήθεια.

V. Τῶν ὀδυνέων, καὶ ἐν πλευρῇσι, καὶ ἐν  
στήθεσι, καὶ ἐν τοῖσιν ἄλλοισι μέρεσιν,<sup>5</sup> εἰ μέγα  
3 διαφέρουσι, καταμαθητέον.

VI. Τὰ νεφριτικά, καὶ τὰ κατὰ τὴν κύστιν,<sup>6</sup>  
2 ἐργαδῶς<sup>7</sup> ὑγιάζεται τοῖσι πρεσβυτέροισι.

VII. Ἀλγήματα καὶ οἰδήματα<sup>8</sup> κατὰ τὴν  
κοιλίην γινόμενα, τὰ μὲν μετέωρα κουφότερα,<sup>9</sup>  
3 τὰ δὲ μὴ μετέωρα, ἰσχυρότερα.

VIII. Τοῖσιν ὕδρωπικοῖσι τὰ γινόμενα<sup>10</sup> ἔλκεα  
2 ἐν τῷ σώματι, οὐ ῥηιδίως ὑγιάζεται.

<sup>1</sup> πρότερον μὴ ἐοῦσα, μὴ γινομένη πρότερον, πρόσθεν μὴ γιγνομένη are other readings.

<sup>2</sup> V has ὑγρὴ (with ὑγρότεραι) and M has ὑγροτέρη with ὑγρότεραι.

<sup>3</sup> νοσηρότερον Urb., perhaps rightly, as C' has νοσιλώτερον.

<sup>4</sup> ὑγιεινότεροι M

<sup>5</sup> For μέρεσιν Rein. has τὰς διαφοράς

<sup>6</sup> After κύστιν Urb. and many other MSS. add ἀλγήματα.

<sup>7</sup> For ἐργαδῶς C' Urb. read δυσχερῶς

<sup>8</sup> οἰδήματα is strongly supported by the MSS. (including C' and Urb.), and is mentioned by Theophilus. It is not mentioned by Galen, and Littre omits it from his text. τὰ μετὰ ἀλγυμάτων ὀδυνήματα, Rein. Perhaps a case of hendiadys

## APHORISMS, VI I.-VIII.

### SIXTH SECTION

I. In cases of chronic hentery, acid eructations supervening which did not occur before are a good sign.

II. Those whose nostrils are naturally watery, and whose seed is watery, are below the average when in health; those of an opposite character are above the average when in health.<sup>1</sup>

III. In cases of prolonged dysentery, loathing for food is bad; if fever be present, it is worse.

IV. Sores, when the hair about them falls off, are malignant.

V. One should observe about pains, in the sides, in the breast and in the other parts, whether they show great differences.<sup>2</sup>

VI. Kidney troubles, and affections of the bladder, are cured with difficulty when the patient is aged.

VII. Pains and swellings<sup>3</sup> of the belly are less serious when superficial, more severe when deep-seated.

VIII. Sores on the body of dropsical persons are not easily healed.

<sup>1</sup> With the reading of M, "are (generally) more healthy."

<sup>2</sup> Littré, relying on *Epidemics*, II, § 7 (end), where this aphorism occurs in an expanded form, would understand τὰς ὥρας after μέρεσιν, making the genitive τῶν ὀδυνέων depend upon it, and would make "the patients" (understood) the subject of διαφέρουσι. He reads ἦν . . . διαφέρωσι.

<sup>3</sup> This word is doubtful, as it does not suit very well the predicates κουφότερα and ισχυρότερα

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<sup>9</sup> For κουφότερα MV have καῦφα

<sup>10</sup> For γινόμενα V has ἐπιγινόμενα.

## ΑΦΟΡΙΣΜΟΙ

IX. Τὰ πλατέα ἐξανθήματα, οὐ πάνυ τι  
2 κνησμώνδεα.

X. Κεφαλὴν πονέοντι καὶ περιωδυνέοντι, πῦον,  
ἢ ὕδωρ, ἢ αἷμα<sup>1</sup> ῥυέν κατὰ τὰς ῥίνας, ἢ κατὰ  
3 τὰ ὦτα,<sup>2</sup> ἢ κατὰ τὸ στόμα, λύει τὸ νόσημα.

XI. Τοῖσι μελαγχολικοῖσι καὶ τοῖσι νεφρι-  
2 τικοῖσιν αἰμορροῖδες ἐπιγινόμεναι, ἀγαθόν.

XII. Τῷ ἰηθέντι χρονίας αἰμορροΐδας, ἣν μὴ  
μία φυλαχθῇ, κίνδυνος ὕδρωπα ἐπιγενέσθαι ἢ  
3 φθίσιν.

XIII. Ὑπὸ λυγμοῦ ἐχομένῳ πταρμός ἐπι-  
2 γενόμενος λύει τὸν λυγμόν.

XIV. Ὑπὸ ὕδρωπος ἐχομένῳ,<sup>3</sup> κατὰ τὰς φλέβας  
2 ἐξ τὴν κοιλίην ὕδατος ῥυέντος, λύσις.

XV. Ὑπὸ διαρροΐης ἐχομένῳ μακρῆς ἀπὸ  
ταῦτομάτου ἔμετος ἐπιγενόμενος λύει τὴν διάρ-  
3 ροιαν.

XVI. Ὑπὸ πλευρίτιδος, ἢ περιπλευμονίης  
2 ἐχομένῳ<sup>4</sup> διάρροια ἐπιγενομένη, κακόν.

XVII. Ὁφθαλμιῶντι<sup>5</sup> ὑπὸ διαρροΐης ληφ-  
2 θῆναι ἀγαθόν.

XVIII. Κυστιν διακοπέντι, ἢ ἐγκέφαλον, ἢ  
καρδίην, ἢ φρένας, ἢ τῶν ἐντέρων τι<sup>6</sup> τῶν  
3 λεπτῶν, ἢ κοιλίην, ἢ ἥπαρ, θανατῶδες.

XIX. Ἐπὴν διακοπῇ ὁστέον, ἢ χονδρός, ἢ

<sup>1</sup> ἢ αἷμα omitted by MV.

<sup>2</sup> τὰ ὦτα ἢ τὸ στόμα C'V· κατὰ τὰ ὦτα ἢ κατὰ τὸ στόμα U1b  
κατὰ τὸ στόμα ἢ κατὰ τὰ ὦτα M.

<sup>3</sup> Rein. adds αὐτομάτου before κατὰ.

<sup>4</sup> ἐχομένῳ in V appears before ἢ.

<sup>5</sup> ὀφθαλμιῶντα Urb and several other MSS. One has  
ὀφθαλμιῶντας.

## APHORISMS, VI. IX.—XIX.

IX Broad exanthemata<sup>1</sup> are not very irritating.

X. When the head aches and the pain is very severe, a flow of pus, water or blood, by the nostrils, ears or mouth, cures the trouble.

XI. Hemorrhoids supervening on melancholic or kidney affections are a good sign.<sup>2</sup>

XII When a patient has been cured of chronic hemorrhoids, unless one be kept,<sup>3</sup> there is a danger lest dropsy or consumption supervene.

XIII. In the case of a person afflicted with hiccough, sneezing coming on removes the hiccough.

XIV. In the case of a patient suffering from dropsy, a flow of water by the veins into the belly removes the dropsy.

XV. In the case of a patient suffering from prolonged diarrhoea, involuntary vomiting supervening removes the diarrhoea.

XVI. In the case of a patient suffering from pleurisy or pneumonia, diarrhoea supervening is a bad sign.

XVII. It is a good thing when an ophthalmic<sup>4</sup> patient is attacked by diarrhoea.

XVIII. A severe wound of the bladder, brain, heart, midriff, one of the smaller intestines, belly or liver, is deadly.

XIX. When a bone, cartilage, sinew, the slender

<sup>1</sup> It is not known what exanthemata are meant, probably the pustules of scabies

<sup>2</sup> Hemorrhoids were supposed to be one of Nature's ways of removing impurities.

<sup>3</sup> That is "left" Some MSS have καταλειφθῇ

<sup>4</sup> Ancient "ophthalmia" included many eye diseases besides the one now known by this name

<sup>6</sup> τι is placed by C' before τῶν ἐντέρων and Urb. omits τῶν.



## ΑΦΟΡΙΣΜΟΙ

νεῦρον, ἥ γνάθου τὸ λεπτόν, ἥ ἀκροποσθή, οὔτε  
3 αὖξεται, οὔτε συμφύεται.

XX. Ἦν ἐς τὴν<sup>1</sup> κοιλίην αἷμα ἐκχυθῇ παρὰ  
2 φύσιν, ἀνάγκη ἐκπυηθῆναι.<sup>2</sup>

XXI. Τοῖσι μαινομένοισι κισσῶν ἢ αἰμορ-  
2 ροΐδων ἐπιγινομένων, μανίης<sup>3</sup> λύσις.

XXII. Ὅκόσα ῥήγματα<sup>4</sup> ἐκ τοῦ νώτου ἐς  
2 τοὺς ἀγκῶνας καταβαίνει, φλεβοτομή λύει.

XXIII. Ἦν φόβος ἢ δυσθυμία πολλὸν χρόνον  
2 διατελῇ, μελαγχολικὸν τὸ τοιοῦτον.

XXIV. Ἐντέρων ἦν διακοπῇ τῶν λεπτῶν τι,  
2 οὐ συμφύεται.

XXV. Ἐρυσίπελας ἔξωθεν καταχεόμενον<sup>5</sup>  
ἔσω τρέπεσθαι οὐκ ἀγαθόν· ἔσωθεν δὲ ἔξω,  
3 ἀγαθόν.

XXVI. Ὅκόσοισιν ἂν ἐν τοῖσι καύσοισι  
2 τρόμοι γένωνται,<sup>6</sup> παρακοπῇ λύει.

XXVII. Ὅκόσοι ἔμπυοι ἢ ὑδρωπικοὶ τέμνονται  
ἢ καίονται,<sup>7</sup> ἐκρύντος τοῦ πύου ἢ τοῦ ὕδατος  
3 ἀθρόου, πάντως<sup>8</sup> ἀπόλλυνται.

<sup>1</sup> τὴν omitted by C'.

<sup>2</sup> ἐκπυηθῆναι ἀνάγκη ἢ διασαπῆναι C'. The alternative is an attempt to express the criticism of Galen, who says that ἐκπυηθῆναι here means, according to several interpreters, not transformation into pus, but "corruption"

<sup>3</sup> Before μανίης Urb. V add τῆς

<sup>4</sup> For ῥήγματα three MSS have ἀλγήματα, a reading noticed by Galen. ἀλγήματα ἢ (καὶ) ῥήγματα C' Urb.

<sup>5</sup> καταχυθὲν V.

<sup>6</sup> γίνονται C' and V (which omits ἂν).

<sup>7</sup> καίονται ἢ τέμνονται Urb. Before ἐκρύντος C' Urb. add τοιούτοις

<sup>8</sup> πάντως ἀθρόως C'. For πάντως V has μέιναντος and καὶ for ἢ.

<sup>1</sup> This aphorism has been a puzzle to all commentators from Galen to Littre, as it is difficult to reconcile it with  
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## APHORISMS, VI. XIX.-XXVII.

part of the jaw, or the foreskin is severed, the part neither grows nor unites<sup>1</sup>

XX. If there be an unnatural flow of blood into the belly,<sup>2</sup> it must suppurate.

XXI. Varicose veins or hemorrhoids supervening on madness<sup>3</sup> remove it.

XXII. Ruptures<sup>4</sup> that descend from the back to the elbows are removed by bleeding.

XXIII. Fear or depression that is prolonged means melancholia.

XXIV. If one of the smaller intestines be severed it does not unite.

XXV. When erysipelas that spreads externally turns inwards it is not a good thing; but it is good when internal erysipelas turns outwards.

XXVI. Whenever tremors occur in ardent fevers, delirium removes these tremors.<sup>5</sup>

XXVII. Whenever cases of empyema or dropsy are treated by the knife or cautery, if the pus or water flow away all at once, a fatal result is certain.

experience Perhaps all that is meant is that a severe cut (διακοπή) is never completely restored, e g callus is not exactly bone.

<sup>2</sup> If the article τήν be omitted, "into a cavity."

<sup>3</sup> μανίη includes every state when a person is "out of his mind." It is uncertain to which of these many states reference here is made.

<sup>4</sup> Galen notices that some authorities read ἀλγήματα, "pains," a much more appropriate word in the context. Littre thinks that "referred" pains to the elbows are meant - "les brisements dans le dos font sentir dans les coudes." The reading of C' combines both readings.

<sup>5</sup> Galen thinks that this aphorism is an interpellation, but takes the meaning to be that delirium replaces the fever. It seems more natural to interpret it to mean that delirium replaces the tremors.

## ΑΦΟΡΙΣΜΟΙ

XXVIII. Εὐνοῦχοι οὐ ποδαγριῶσιν, οὐδὲ  
2 φαλακροὶ γίνονται.

XXIX. Γυνή οὐ ποδαγριᾷ, εἰ μὴ τὰ κατα-  
2 μήνια ἐκλέλοιπεν αὐτῇ.<sup>1</sup>

XXX. Παῖς οὐ ποδαγριᾷ πρὸ τοῦ ἀφροδι-  
2 σιασμοῦ.<sup>2</sup>

XXXI. Ὀδύνας ὀφθαλμῶν ἀκρητοποσίη, ἥ  
λουτρόν, ἥ πυρίη, ἥ φλεβοτομία, ἥ φαρμακοποσίη<sup>3</sup>  
3 λύει.

XXXII. Τραυλοὶ ὑπὸ διαρροΐης μάλιστα  
2 ἀλίσκονται μακρῆς.

XXXIII. Οἱ ὀξυρεγμώδεις οὐ πάνυ τι  
2 πλευριτικοὶ γίνονται.

XXXIV. Ὀκόσοι φαλακροὶ, τούτοισι κισσοὶ  
μεγάλοι οὐ γίνονται.<sup>4</sup> Ὀκόσοις ἂν φαλακροῖσι  
3 κισσοὶ γένωνται πάλιν γίνονται δασέες.<sup>5</sup>

XXXV. Τοῖσιν ὑδρωπικοῖσι βῆξ ἐπιγενομένη,  
2 κακόν· τὸ δὲ προγεγονέναι ἀγαθόν.<sup>6</sup>

XXXVI. Δυσουρίην φλεβοτομία λύει, τάμνειν  
2 δὲ τὴν εἴσω φλέβα.<sup>7</sup>

XXXVII. Ὑπὸ κυνάγχης ἐχομένῳ οἷδημα<sup>8</sup>  
2 γενέσθαι ἐν τῷ βρόγχῳ<sup>9</sup> ἔξω, ἀγαθόν.<sup>10</sup>

<sup>1</sup> The MSS. offer many readings (ἦν, εἰ, ἐκλίπη, ἐπιλέλοιπεν, λέλοιπεν, ἐκλέλοιπεν, ἐκλείπη, αὐτῆς, αὐτῇ, αὐτήν), all with approximately the same sense

<sup>2</sup> ἀφροδισιάζειν Urb V.

<sup>3</sup> ἥ φαρμακοποσίη omitted by C' φαρμακείη V

<sup>4</sup> The reading οὐ γίνονται has poor MS. support but is the one known to Galen. Otherwise one would adopt οὐκ ἐγγίνονται.

<sup>6</sup> In the second part of this aphorism I have adopted the text of V, which seems to be the simple original, altered by various hands to the fuller text found in our other MSS. The variants include δὲ or δ' before ἂν, the omission of ἂν,

APHORISMS, VI. XXVIII.—XXXVII.

XXVIII. Eunuchs neither get gout nor grow bald.

XXIX. A woman does not get gout unless menstruation is suppressed.

XXX. A youth does not get gout before sexual intercourse.

XXXI. Pains of the eyes are removed by drinking neat wine, by bathing, by vapour baths, by bleeding or by purging.

XXXII. Those with an impediment in their speech are very likely to be attacked by protracted diarrhoea.

XXXIII. Those suffering from acid eructations are not very likely to be attacked by pleurisy.

XXXIV. Bald people are not subject to large varicose veins; bald people who get varicose veins grow hair again.

XXXV. A cough supervening on dropsy is a bad sign. but if it precede it is a good sign.

XXXVI. Bleeding removes difficulty of micturition; open the internal vein.<sup>1</sup>

XXXVII. In a case of angina it is a good thing when a swelling appears on the outside of the trachea.

<sup>1</sup> Galen suspects that this aphorism is an interpellation. He says that to make good sense *καὶ* must be understood before *φλεβοτομίη* "bleeding, among other things."

*έουσι(ν)* after *φαλακροῖσι*, *μεγάλοι* as epithet of *κισσοί*, *ἐπιγιγνένωνται*, *οὔτοι* before or after *πάλιν*.

<sup>6</sup> Several MSS, and Littré, omit *τὸ δὲ . . . ἀγαθόν*.

<sup>7</sup> *τὰς* *ἔσω* Littré and Rem., and V adds *φλέβας*.

<sup>8</sup> *οἶδημα* C' *οἰδήματα* Urb. MV.

<sup>9</sup> *τραχήλῳ* Urb.

<sup>10</sup> C' adds *ἔξω γὰρ τρέπεται τὸ νόσημα*.

## ΑΦΟΡΙΣΜΟΙ

XXXVIII. Ὁκόσοισι κρυπτοὶ καρκίνοι γίνονται,<sup>1</sup> μὴ θεραπεύειν βέλτιον· θεραπευόμενοι γὰρ ἀπόλλυνται ταχέως, μὴ θεραπευόμενοι δὲ πολὺν  
4 χρόνον διατελέουσιν.

XXXIX. Σπασμοὶ γίνονται<sup>2</sup> ἢ ὑπὸ πληρώ-  
2 σιος ἢ κενώσιος.<sup>3</sup> οὕτω δὲ καὶ λυγμός.

XL. Ὁκόσοισι περὶ τὸ ὑποχόνδριον πόνος γίνεται<sup>4</sup> ἄτερ φλεγμονῆς, τούτοις πυρετὸς  
3 ἐπιγενόμενος λύει τὸν πόνον.<sup>5</sup>

XLI. Ὁκόσοισι διάπυόν τι ἐν τῷ σώματι ἐὼν μὴ ἀποσημαίνει, τούτοις διὰ παχύτητα τοῦ  
3 πύου ἢ<sup>6</sup> τοῦ τόπου οὐκ ἀποσημαίνει.

XLII. Ἐν τοῖσιν ἱκτερικοῖσι τὸ ἥπαρ σκληρὸν  
2 γενέσθαι,<sup>7</sup> πονηρόν.

XLIII. Ὁκόσοι σπληνώδεις ὑπὸ δυσεντερίης ἀλίσκονται, τούτοις, ἐπιγενομένης μακρῆς τῆς  
4 ἀπόλλυνται. δυσεντερίης, ὕδρῳ ἐπιγίνεται ἢ λειεντερίῃ, καὶ

XLIV. Ὁκόσοισιν ἐκ στραγγουρίης εἰλεοὶ γίνονται, ἐν ἑπτὰ ἡμέρησιν ἀπόλλυνται,<sup>8</sup> ἢ μὴ  
3 πυρετοῦ ἐπιγενομένου ἄλλως<sup>9</sup> τὸ οὔρον ῥυῆ.

XLV. Ἐλκεα ὁκόσα ἐνιαύσια γίνονται, ἢ μακρό-  
3 στασθαι, καὶ τὰς οὐλὰς κοίλας γίνεσθαι.

XLVI Ὁκόσοι ὕβοι ἐξ ἄσθματος ἢ βηχὸς  
2 γίνονται πρὸ τῆς ἥβης, ἀπόλλυνται.

<sup>1</sup> C' has κρυπτοὶ καρκίνοι γίνονται twice.

<sup>2</sup> σπασμὸς γίνεται C' Urb V.

<sup>3</sup> C' Urb. transpose πληρώσιος and κενώσιος.

<sup>4</sup> Some MSS have πόνοι γίνονται.

<sup>5</sup> For τὸν πόνον some MSS. have τὸ νόσημα.

<sup>6</sup> Littre omits τοῦ πύου ἢ on the ground that the commentary of Galen implies two readings, one with τοῦ πύου

## APHORISMS, VI. XXXVIII.-XLVI.

XXXVIII. It is better to give no treatment in cases of hidden cancer; treatment causes speedy death, but to omit treatment is to prolong life.

XXXIX. Convulsions occur either from repletion or from depletion. So too with hiccough.

XL. When pain in the region of the hypochondrium occurs without inflammation, the pain is removed if fever supervenes.

XLI. When suppurating matter exists in the body without showing itself, this is due to the thickness either of the pus or of the part.

XLII. In jaundice, sclerosis of the liver is bad.

XLIII. When persons with enlarged spleens are attacked by dysentery, if the dysentery that supervenes be prolonged, dropsy or lientery supervenes with fatal results.

XLIV. Those who, after strangury, are attacked by ileus, die in seven days, unless fever supervenes and there is an abundant flow of urine.

XLV. If sores last for a year or longer, it must be that the bone come away and the scars become hollow.

XLVI. Such as become hump-backed before puberty from asthma or cough, do not recover.

and the other with τοῦ τόπου. All our MSS give both phrases, a fact which Littré would explain as an attempt on the part of a scribe to include both of Galen's readings. Reinhold omits ἡ τοῦ τόπου

<sup>7</sup> For τὸ . . . γενέσθαι Urb. (with many other MSS) has ἦν τὸ ἥπαρ σκληρὸν γένηται.

<sup>8</sup> οἱ τοιοῦτοι is added after ἀπόλλυνται by V, before ἀπόλλυνται by C' Urb

<sup>9</sup> ἀλὲς Rein.

<sup>10</sup> ἰσχωε Littré with several MSS. ἰσχωσιν V.

## ΑΦΟΡΙΣΜΟΙ

XLVII. Ὅκόσοισι φλεβοτομήν ἢ φαρμακείην  
 συμφέρει, τούτους τοῦ ἥρος φαρμακεύειν ἢ φλεβο-  
 3 τομεῖν.<sup>1</sup>

XLVIII. Τοῖσι σπληνώδεσι δυσεντερίῃ ἐπιγε-  
 2 νομένη, ἀγαθόν.

XLIX. Ὅκόσα ποδαγρικὰ νοσήματα γίνεται,  
 ταῦτα ἀποφλεγμῆναι ἐν τεσσαράκοντα<sup>2</sup> ἡμέ-  
 3 ρησιν ἀποκαθίσταται.<sup>3</sup>

L. Ὅκόσοισιν ἂν ὁ ἐγκέφαλος διακοπῇ, τού-  
 τοισιν ἀνάγκη πυρετὸν καὶ χολῆς ἕμετον  
 3 ἐπιγίνεσθαι.

LI. Ὅκόσοισιν ὑγιαίνουσιν ἐξαίφνης ὀδύναι  
 γίνονται ἐν τῇ κεφαλῇ, καὶ παραχρήμα ἄφωνοι  
 γίνονται,<sup>4</sup> καὶ ῥέγκουσιν, ἀπόλλυνται ἐν ἑπτὰ  
 4 ἡμέρησιν,<sup>5</sup> ἢν μὴ πυρετὸς ἐπιλάβῃ.

LII. Σκοπεῖν δὲ χρὴ καὶ τὰς ὑποφάσιαις τῶν  
 ὀφθαλμῶν ἐν τοῖσιν ὕπνοισιν· ἢν γάρ τι  
 ὑποφαίνεται τοῦ λευκοῦ,<sup>6</sup> συμβαλλομένων τῶν  
 βλεφάρων, μὴ ἐκ διαρροίης εἶναι ἢ φαρμακο-  
 ποσίης, φλαῦρον τὸ σημεῖον καὶ θανατῶδες  
 6 σφόδρα

LIII. Αἱ παραφροσύναι αἱ μὲν μετὰ γέλωτος  
 γινόμεναι ἀσφαλέστεραι,<sup>7</sup> αἱ δὲ μετὰ σπουδῆς<sup>8</sup>  
 3 ἐπισφαλέστεραι.

LIV. Ἐν τοῖσιν ὀξέσι πάθεσι τοῖσι μετὰ  
 2 πυρετοῦ αἱ κλαυθμώδεις ἀναπνοαὶ κακόν.<sup>9</sup>

<sup>1</sup> After φλεβοτομεῖν C' has χρὴ.

<sup>2</sup> After τεσσαράκοντα V has ὀκτὼ

<sup>3</sup> ἀποκάθισται M Dietz, Littré: καθίσταται C'· καθίστανται several MSS.: ἀποκαθίστανται Urb V.

<sup>4</sup> For γίνονται Littré (without giving authority) has the attractive reading κείνται.

## APHORISMS, VI. XLVII.—LIV.

XLVII. Such as are benefited by bleeding or purging shall be purged or bled in spring.

XLVIII. In cases of enlarged spleen, dysentery supervening is a good thing.<sup>1</sup>

XLIX. In gouty affections inflammation subsides within forty days.

L. Severe wounds of the brain are necessarily followed by fever and vomiting of bile.

LI. Those who when in health are suddenly seized with pains in the head, becoming<sup>2</sup> forthwith dumb and breathing stertorously, die within seven days unless fever comes on.

LII. One should also consider what is seen of the eyes in sleep; for if, when the lids are closed, a part of the white is visible, it is, should diarrhoea or purging not be responsible, a bad, in fact an absolutely fatal, sign.<sup>3</sup>

LIII. Delirium with laughter is less dangerous, combined with seriousness it is more so.

LIV. In acute affections attended with fever, moaning respiration is a bad sign.

<sup>1</sup> Cf. the forty-third aphorism of this section, where it is said that in such cases a protracted dysentery is followed by fatal results.

<sup>2</sup> The reading *κείνται* would mean "lie prostrate" This word is very appropriate in its context, as apoplectic seizures are referred to.

<sup>3</sup> In Urb this aphorism is joined to the preceding It is taken from *Prognostic*.

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<sup>5</sup> *ἀπόλλυνται* after *ἡμέρησιν* C'.

<sup>6</sup> Some MSS place *τοῦ λευκοῦ* after *βλεφάρων*.

<sup>7</sup> *ἀσφαλέσταται* and *ἐπισφαλέσταται* Urb

<sup>8</sup> Some MSS. read *κλαυθμοῦ* (or *κλαθμοῦ*) for *σπυδιῆς*.

<sup>9</sup> *κακαὶ* M.



## ΑΦΟΡΙΣΜΟΙ

LV. Τὰ ποδαγρικὰ <sup>1</sup> τοῦ ἥρος καὶ τοῦ φθινο-  
2 πώρου κινεῖται.

LVI. Τοῖσι μελαγχολικοῖσι νοσήμασιν ἐς τὰδε <sup>2</sup>  
ἐπικίνδυνοι αἱ ἀποσκήψεις· ἀπόπληξιν τοῦ  
σώματος, ἢ σπασμόν, <sup>3</sup> ἢ μανίην, ἢ τύφλωσιν  
4 σημαίνει.<sup>4</sup>

LVII. Ἀπόπληκτοι <sup>5</sup> δὲ μάλιστα γίνονται οἱ <sup>6</sup>  
2 ἀπὸ τεσσαράκοντα ἐτέων μέχρις ἐξήκοντα.

LVIII. Ἦν ἐπίπλοον ἐκπέση, ἀνάγκη ἀπο-  
2 σαπῆναι.<sup>7</sup>

LIX. Ὀκόσοισιν ὑπὸ ἰσχιάδος ἐνοχλουμένοισιν <sup>8</sup>  
ἐξίσταται τὸ ἰσχίον, καὶ πάλιν ἐμπίπτει, τούτοις  
3 μύξαι ἐπιγίνονται.<sup>9</sup>

LX. Ὀκόσοισιν ὑπὸ ἰσχιάδος ἐχομένοιςιν <sup>10</sup>  
χρονίης τὸ ἰσχίον ἐξίσταται, τούτοιςιν τήκεται <sup>11</sup>  
3 τὸ σκέλος, καὶ χωλοῦνται, ἣν μὴ καυθέωσιν.

## ΤΜΗΜΑ ΕΒΔΟΜΟΝ

I. Ἐν τοῖσιν ὀξέσι νοσήμασι ψύξις ἀκρωτηρίων,  
2 κακόν.

<sup>1</sup> C' adds here μάλλον and some MSS. ὡς ἐπὶ τὸ πολὺ (πουλύ)  
A few MSS. add καὶ τὰ μανικὰ before τοῦ ἥρος.

<sup>2</sup> ἐς τὰν δὲ some good MSS.

<sup>3</sup> τοῦ σώματος after σπασμόν Urb

<sup>4</sup> σημαίνουσιν Littré One MS. has σημειώσιν. One MS.  
at least omits

<sup>5</sup> ἀπὸπληκτικοὶ C'

<sup>6</sup> οἱ C' - οἱ τῇ ἡλικίᾳ V ἡλικίᾳ τῇ Littré (ἡλικίᾳ τῇ M):  
τῇσιν ἡλικίᾳσιν or τοῖσιν ἡλικίᾳσιν many MSS.

<sup>7</sup> After ἀποσαπῆναι Urb. adds καὶ ἀποπεσεῖν.

<sup>8</sup> ὀχλουμένοις V: χρονίης is found after ἰσχιάδος in some old  
editions.

## APHORISMS, VI. LV-VII. 1.

LV. Gouty affections become active in spring and in autumn.

LVI. In melancholic affections the melancholy humour is likely to be determined in the following ways: apoplexy of the whole body, convulsions, madness<sup>1</sup> or blindness.

LVII. Apoplexy occurs chiefly between the ages of forty and sixty.

LVIII. If the epiploon protrude, it cannot fail to mortify.<sup>2</sup>

LIX. In cases of hip-joint disease, when the hip-joint protrudes and then slips in again, mucus forms.

LX. In cases of chronic disease of the hip-joint, when the hip-joint protrudes, the leg wastes and the patient becomes lame, unless the part be cauterised.

## SEVENTH SECTION.

I. In acute diseases chill of the extremities is a bad sign.

<sup>1</sup> See note on p 185. The word *σημαίνει* (if the reading be correct) will be almost impersonal, "it means."

<sup>2</sup> Galen and all commentators refer this aphorism to abdominal wounds through which the epiploon protrudes. The words added in Urb mean "and drop off." The epiploon is the membrane enclosing the intestines

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<sup>9</sup> *μύξα γίγνεται* V C' omits this aphorism M has *ἐγγίγνεται* for *ἐπιγίγνεται*.

<sup>10</sup> V omits. some MSS. (and Littré) *ἐνοχλουμένοισι*.

<sup>11</sup> *φθίνει* V and many other MSS.

## ΑΦΟΡΙΣΜΟΙ

II. Ἐπὶ ὁστέῳ νοσήσαντι σὰρξ πελιδνή,  
2 κακόν.

III. Ἐπὶ ἐμέτῳ λὺγξ καὶ ὀφθαλμοὶ ἐρυθροί,  
2 κακόν.

IV. Ἐπὶ ἰδρῶτι φρίκη, οὐ χρηστόν.

V. Ἐπὶ μανίῃ δυσεντερίῃ, ἥ ὕδρωψ, ἥ ἔκστασις,  
2 ἀγαθόν.

VI. Ἐν νούσῳ πολυχρονίῃ ἀσιτίῃ<sup>1</sup> καὶ ἄκρητοι  
2 ὑποχωρήσεις, κακόν.

VII. Ἐκ πολυποσίης ῥίγος καὶ παραφροσύνη,  
2 κακόν.

VIII. Ἐπὶ φύματος ἔσω ῥήξει ἐκλυσις, ἔμετος,<sup>2</sup>  
2 καὶ λειποψυχίη γίνεται.

IX. Ἐπὶ αἵματος ῥύσει παραφροσύνη ἥ<sup>3</sup>  
2 σπασμός, κακόν.

X. Ἐπὶ εἰλεῶ ἔμετος, ἥ λὺγξ, ἥ σπασμός, ἥ  
2 παραφροσύνη, κακόν.

XI. Ἐπὶ πλευρίτιδι περιπλευμονίῃ,<sup>4</sup> κακόν.<sup>5</sup>

XII. Ἐπὶ περιπλευμονίῃ φρενίτις, κακόν.

XIII. Ἐπὶ καύμασιν<sup>6</sup> ἰσχυροῖσι σπασμός ἥ  
2 τέτανος,<sup>7</sup> κακόν.

<sup>1</sup> ἀποσιτίῃ V. After ἀσιτίῃ M has καὶ ἄκρητοι ἔμετοι.

<sup>2</sup> For ἐκλυσις, ἔμετος M has ἔκκρισις αἵματος

<sup>3</sup> For ἥ some MSS. have καὶ and M has ἥ καὶ

<sup>4</sup> After περιπλευμονίῃ M has ἐπιγινόμενη

<sup>5</sup> κακόν according to Galen was omitted by certain ancient MSS.

<sup>6</sup> One MS has τραύμασιν for καύμασιν. Galen mentions both readings.

<sup>7</sup> σπασμοὶ τέτανοι V

## APHORISMS, VII. II.-XIII.

II. In a case of diseased bone, livid flesh on<sup>1</sup> it is a bad sign.

III. For hiccough and redness of the eyes to follow vomiting is a bad sign.

IV. For shivering to follow sweating is not a good sign.

V. For madness to be followed by dysentery, dropsy or raving,<sup>2</sup> is a good sign.

VI In a protracted disease loss of appetite and uncompounded<sup>3</sup> discharges are bad.

VII Rigor and delirium after excessive drinking are bad symptoms.

VIII. From the breaking internally of an abscess result prostration, vomiting and fainting.

IX. After a flow of blood delirium or convulsions are a bad sign.

X. In ileus, vomiting, hiccough, convulsions or delirium are a bad sign.

XI. Pneumonia supervening on pleurisy is bad.<sup>4</sup>

XII. Phrenitis<sup>5</sup> supervening on pneumonia is bad

XIII. Convulsions or tetanus supervening on severe burns are a bad symptom

<sup>1</sup> It is difficult to decide how far the preposition *ἐπὶ* in this and the following aphorisms means "after." The common use of *ἐπιτυγεσθαι* to signify one symptom supervening on another suggests that *ἐπὶ* has somewhat of this force in all cases.

<sup>2</sup> By *ἔκστασις* is meant an increase of the maniacal symptoms, helping to bring the disease to a crisis.

<sup>3</sup> Probably meaning "showing signs that *κρῆσις* is absent."

<sup>4</sup> If *καὶ* be omitted: "Pneumonia often supervenes on pleurisy"

<sup>5</sup> Phrenitis means here either (a) the form of malaria called by this name, or (b) some disease with similar symptoms

## ΑΦΟΡΙΣΜΟΙ

XIV. Ἐπὶ πληγῇ εἰς τὴν κεφαλὴν ἔκπληξις ἢ  
2 παραφροσύνη, κακόν.<sup>1</sup>

XV. Ἐπὶ αἵματος πτύσει, πύου πτύσεις.

XVI. Ἐπὶ πύου πτύσει, φθίσις καὶ ῥύσις.  
2 ἐπὴν δὲ<sup>2</sup> τὸ σίελον<sup>3</sup> ἴσχηται, ἀποθνήσκουσιν.

XVII. Ἐπὶ φλεγμονῇ τοῦ ἥπατος λύγξ  
2 κακόν.

XVIII. Ἐπὶ ἀγρυπνίᾳ σπασμὸς ἢ παραφρο-  
2 σύνη κακόν.

XVIII bis. Ἐπὶ ληθάργῳ τρόμος κακόν.

XIX. Ἐπὶ ὀστέου ψιλώσει ἐρυσίπελας κακόν

XX. Ἐπὶ ἐρυσιπέλατι σηπεδὼν ἢ ἐκπύσεις.<sup>4</sup>

XXI. Ἐπὶ ἰσχυρῷ σφυγμῷ ἐν τοῖσιν ἔλκεσιν,  
2 αἰμορραγία.

XXII. Ἐπὶ ὀδύνη πολυχρονίῳ τῶν περὶ τὴν  
2 κοιλίην, ἐκπύσεις.

XXIII. Ἐπὶ ἀκρήτῳ ὑποχωρήσει, δυσεν-  
2 τερία.

XXIV. Ἐπὶ ὀστέου διακοπῇ,<sup>5</sup> παραφροσύνη,  
2 ἢν κενεὸν λάβῃ.<sup>6</sup>

XXV. Ἐκ φαρμακοποσίης σπασμὸς, θανα-  
2 τῶδες.

XXVI. Ἐπὶ ὀδύνη ἰσχυρῇ τῶν περὶ τὴν  
2 κοιλίην, ἀκρωτηρίων ψύξις, κακόν.

<sup>1</sup> κακόν omitted (according to Galen) by certain MSS.

<sup>2</sup> καὶ ἐπὴν for ἐπὴν δὲ Urb V.

<sup>3</sup> πτύελον C' Urb

<sup>4</sup> ἢ ἐκπύσεις omitted by V After ἐκπύσεις many MSS.  
add κακόν.

<sup>5</sup> Before παραφροσύνη C' Urb. add ἔκπληξις ἢ.

<sup>6</sup> Rein. puts ἢν κενεὸν λάβῃ with XXV

<sup>1</sup> If κακόν be omitted: "Stupor or delirium follows a blow on the head."

APHORISMS, VII. XIV.—XXVI.

XIV. Stupor or delirium from a blow on the head is bad <sup>1</sup>

XV After spitting of blood, spitting of pus.

XVI After spitting of pus, consumption and flux;<sup>2</sup> and when the sputum is checked the patients die.

XVII. In inflammation of the liver, hiccough is bad

XVIII In sleeplessness, convulsions or delirium is a bad sign

In lethargus trembling is a bad sign.

XIX. On the laying bare of a bone erysipelas is bad.

XX. On erysipelas, mortification or suppuration <is bad>.<sup>3</sup>

XXI. On violent throbbing in wounds, hemorrhage <is bad>.<sup>3</sup>

XXII. After protracted pain in the parts about the belly, suppuration <is bad>.<sup>3</sup>

XXIII On uncompounded stools, dysentery <is bad>.<sup>3</sup>

XXIV. After the severing of bone, delirium, if the cavity be penetrated.<sup>4</sup>

XXV. Convulsions following on purging are deadly.

XXVI In violent pain in the parts about the belly, chill of the extremities is a bad sign.

<sup>2</sup> Galen says that *ῥέσις* means either (α) the falling out of the hair or (β) diarrhoea

<sup>3</sup> These words must be understood, as they easily can be in a list of aphorisms giving "bad" symptoms.

<sup>4</sup> Galen states that this aphorism applies, not to any bone, but to severe fractures of the skull piercing the membranes. I have done my best to use the most appropriate prepositions to translate *ἐν* in aphorisms XVII to XXIV.

## ΑΦΟΡΙΣΜΟΙ

XXVII. Ἐν γαστρὶ ἐχούσῃ τεινεσμός ἐπι-  
2 γενόμενος ἐκτρῶσαι ποιεῖ.

XXVIII. Ὁ τι ἂν ὀστέον, ἢ χόνδρος, ἢ νεῦρον<sup>1</sup>  
2 διακοπῇ<sup>2</sup> ἐν τῷ σώματι, οὐκ αὖξεται.<sup>3</sup>

XXIX. Ἦν ὑπὸ λευκοῦ φλέγματος ἐχομένῳ  
2 διάρροια ἐπιγένηται ἰσχυρή, λύει τὴν νοῦσον.

XXX. Ὁκόσοισιν ἀφρώδεα<sup>4</sup> διαχωρήματα  
ἐν τῇσι διάρροίῃσι, τούτοιςιν ἀπὸ τῆς κεφαλῆς  
3 καταρρεῖ.<sup>5</sup>

XXXI. Ὁκόσοισι πυρέσσουσιν<sup>6</sup> κριμνώδεις αἱ  
ὑποστάσεις ἐν τοῖσιν οὔροις γίνονται, μακρὴν  
3 τὴν ἀρρωστίην σημαίνουσιν.<sup>7</sup>

XXXII. Ὁκόσοισι χολώδεις αἱ ὑποστάσεις  
γίνονται, ἄνωθεν δὲ λεπταί, ὀξείην τὴν ἀρρωστίην  
3 σημαίνουσιν.

XXXIII. Ὁκόσοισι δὲ τὰ οὔρα διεστηκότα<sup>8</sup>  
γίνεται, τούτοιςι ταραχὴ ἰσχυρὴ<sup>9</sup> ἐν τῷ σώματι  
3 ἐστίν.

XXXIV. Ὁκόσοισι δὲ ἐν<sup>10</sup> τοῖσιν οὔροις  
πομφόλυγες ὑφίστανται, νεφριτικὰ<sup>11</sup> σημαίνει,  
3 καὶ μακρὴν<sup>12</sup> τὴν ἀρρωστίην.

<sup>1</sup> χόνδρος and νεῦρον are transposed by V Urb. omits νεῦρον.

<sup>2</sup> διακοπῇ C' Urb V: ἀποκοπῇ M.

<sup>3</sup> οὐκ αὖξεται C' Urb: οὐκ αὖξεται οὔτε συμφέται V οὐχ  
ὑγιάζει οὔτε αὖξεται οὔτε φύεται M

<sup>4</sup> MV add τὰ before διαχωρήματα

<sup>5</sup> ἐπικαταρρεῖ V φλέγμα καταρρεῖ C' Urb: ταῦτα καταρ-  
ρεῖ M

<sup>6</sup> ἐν τοῖσιν οὔροις after πυρέσσουσιν MV.

<sup>7</sup> σημαίνει C'. All the best MSS. except Urb have  
κρημνώδεις

<sup>8</sup> διεστηκότα after δὲ MV.

<sup>9</sup> ἰσχυρὴ after σώματι V

<sup>10</sup> V has ἐν and ἐφίστανται M has ἐφίστανται but not ἐν  
C' Urb have ἐν and ὑφίστανται.

<sup>11</sup> νεφριτικὰ MSS.: φρενιτικὰ Dietz. Some MSS. have  
σημαίνουσι

## APHORISMS, VII, XXVII.—XXXIV.

XXVII. Tenesmus<sup>1</sup> in the case of a woman with child causes miscarriage.

XXVIII. Whatsoever bone, cartilage or sinew be cut through in the body, it does not grow.<sup>2</sup>

XXIX. When in the case of a white phlegm<sup>3</sup> violent diarrhoea supervenes, it removes the disease.

XXX. In cases where frothy discharges occur in diarrhoea there are fluxes from the head.<sup>4</sup>

XXXI. In fever cases sediments like coarse meal forming in the urine signify that the disease will be protracted.

XXXII. In cases where the urine is thin at the first,<sup>5</sup> and then becomes bilious, an acute illness is indicated.

XXXIII. In cases where the urine becomes divided there is violent disturbance in the body.<sup>6</sup>

XXXIV. When bubbles form in the urine, it is a sign that the kidneys are affected, and that the disease will be protracted.<sup>7</sup>

<sup>1</sup> Straining at evacuations of stools

<sup>2</sup> A repetition of *Aphorisms* VI. xix

<sup>3</sup> *I.e.* incipient anasarca

<sup>4</sup> This medically obscure aphorism should be connected with the doctrines expounded in the latter part of *Sacred Disease*

<sup>5</sup> Galen and Theophilus give this meaning to *διωθεν*, and Adams adopts it. Littré translates, "à la partie supérieure," but Galen says he had never seen urine watery above but bilious below.

<sup>6</sup> The word *δυστηκότα* perplexed Galen, who took it to mean "not homogeneous", Adams thinks that it refers to a strongly marked line of distinction between the sediment and the watery part.

<sup>7</sup> Adams explains this as referring to albuminuria. Medically *ἐφίστανται* ("settle on the surface") is the better reading, as albuminous urine is frothy. But the MS. authority for *ἐν* and *ὕφιστανται* is strong



## ΑΦΟΡΙΣΜΟΙ

XXXV. 'Οκόσοισι δὲ λιπαρὴ ἡ ἐπίσταςις<sup>1</sup>  
καὶ ἀθρόη, τούτοις νεφριτικὰ<sup>2</sup> καὶ ὀξεία<sup>3</sup>  
σημαίνει.

XXXVI. 'Οκόσοισι δὲ νεφριτικοῖσιν ἐοῦσι τὰ  
προειρημένα σημεία συμβαίνει, πόνοι τε ὀξέες  
περὶ τοὺς μύας τοὺς ῥαχιαίους γίνονται, ἢν μὲν  
περὶ τοὺς ἔξω τόπους γίνονται,<sup>4</sup> ἀπόστημα προσ-  
δέχου ἐσόμενον ἔξω· ἢν δὲ μᾶλλον οἱ πόνοι πρὸς<sup>5</sup>  
τοὺς ἔσω τόπους,<sup>6</sup> καὶ τὸ ἀπόστημα προσδέχου  
<sup>7</sup> ἐσόμενον μᾶλλον ἔσω.

XXXVII. 'Οκόσοι<sup>7</sup> αἷμα ἐμέουσιν, ἢν μὲν ἄνευ  
πυρετοῦ, σωτήριον· ἢν δὲ σὺν πυρετῷ, κακόν·  
θεραπεύειν<sup>8</sup> δὲ τοῖσι στυπτικοῖσιν ἢ τοῖσι  
<sup>4</sup> ψυκτικοῖσιν.<sup>9</sup>

XXXVIII. Κατάρροοι ἐς τὴν ἄνω κοιλίην  
<sup>2</sup> ἐκπνέονται ἐν ἡμέρησιν εἴκοσι.

XXXIX. Ἦν οὐρὴ αἷμα καὶ θρόμβους, καὶ  
στραγγουρίῃ ἔχῃ, καὶ ὀδύνη ἐμπύπτῃ ἐς τὸν περί-  
νεον καὶ τὸν κτένα, τὰ περὶ τὴν κύστιν νοσεῖν  
<sup>4</sup> σημαίνει.<sup>10</sup>

<sup>1</sup> ἐπίσταςις C' Urb V: ἐπίσταςις M. Galen mentions both readings, but prefers ἐπίσταςις because of the sense.

<sup>2</sup> Galen says that some would read φρενιτικὰ on the ground that the symptoms mentioned are not confined to nephritis

<sup>3</sup> After σημαίνει Urb adds καὶ ὀξείην τὴν ἀρρωστίην ἔσεσθαι, omitting καὶ ὀξεία C' has νεφριτικὰ σημαίνει ὀξεία.

<sup>4</sup> ἢν μὲν περὶ . . . γίνονται omitted by Urb

<sup>5</sup> For πρὸς Urb. and several MSS have περὶ.

<sup>6</sup> After τόπους many MSS have γίνονται

<sup>7</sup> ὀκόσοισιν C'V: Urb has the final -σιν erased.

<sup>8</sup> θεραπεύεται Urb Rein. has ὀλέθριον κάρτα for κακόν (so Urb.), omitting θεραπεύειν κ τ.ε.

<sup>9</sup> V has τοῖσι στυπτικοῖσι only, adding τὰ ὀξεία τῶν νοσημάτων κρίνεται ἐν τεσσαρεσκαίδεκα ἡμέρησι· τριταῖος κρίνεται ἐν

APHORISMS, VII, xxxv.-xxxix.

XXXV. When the scum on the urine is greasy and massed together, it indicates acute disease of the kidneys.<sup>1</sup>

XXXVI. When the aforesaid symptoms occur in kidney diseases, and acute pains are experienced in the muscles of the back, if these occur about the external parts, expect an external abscess; if they occur more about the internal parts, expect rather that the abscess too will be internal.

XXXVII. The vomiting of blood, if without fever, may be cured;<sup>2</sup> if with fever, it is bad. Treat it with styptics or refrigerants.

XXXVIII. Catarrhs (fluxes) into the upper cavity<sup>3</sup> suppurate in twenty days.

XXXIX. When a patient passes in the urine blood and clots, suffers strangury and is seized with pain in the perineum and pubes, it indicates disease in the region of the bladder.

<sup>1</sup> The MS. authority for *ὑπόστασις* is very strong, but Galen's comment seems to be decisive. Some ancient commentators, realising that greasy urine is not necessarily a sign of kidney disease, would have altered the reading *νεφριτικά*. Galen would keep *νεφριτικά*, understanding *ἀθρόῃ* to refer to time, "scum on urine passed at short intervals." But it is the scum, and not the urine, which is called *ἀθρόῃ*.

<sup>2</sup> This meaning of *σωτήριον* (*θεραπευθῆναι δυνάμενον*) is vouched for by Galen. The word should mean "salutary."

<sup>3</sup> That is, the chest.

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*ἑπτα περιόδοισι τὸ μακρότατον.* M has *τριταῖος* . . . *μακρότατον τὰ ὀξέα τῶν νοσημάτων γίνεται κ.τ.ε.*

<sup>10</sup> Galen mentions two readings, *τὰ περὶ τὴν κύστιν νοσέειν σημαίνει*, and *τὴν κύστιν νοσέειν σημαίνει*. M has *κτένα καὶ τὴν κύστιν νοῦσον σημαίνει*. Urb. omits this aphorism

## ΑΦΟΡΙΣΜΟΙ

**XL.** Ἡ γλῶσσα ἐξαίφνης<sup>1</sup> ἀκρατῆς γένηται, ἢ ἀπόπληκτόν τι τοῦ σώματος, μελαγχο-  
3 λικὸν τὸ τοιοῦτον.<sup>2</sup>

**XLI.** Ἡν, ὑπερκαθαιρομένων τῶν πρεσβυ-  
2 τέρων,<sup>3</sup> λυγξ ἐπιγίνεται, οὐκ ἀγαθόν.<sup>4</sup>

**XLII.** Ἡν πυρετὸς μὴ ἀπὸ χολῆς ἔχῃ, ὕδατος<sup>5</sup>  
πολλοῦ καὶ θερμοῦ κατὰ τῆς κεφαλῆς καταχεο-  
3 μένου, λύσις γίνεται τοῦ πυρετοῦ.<sup>6</sup>

**XLIII.** Γυνὴ ἀμφιδέξις οὐ γίνεται.

**XLIV.** Ὀκόσοι ἔμπυοι τέμνονται<sup>7</sup> ἢ καίονται,  
ἣν μὲν τὸ πῦον καθαρὸν ῥυῇ καὶ λευκόν, περι-  
γίνονται· ἣν δὲ<sup>8</sup> βορβορῶδες καὶ δυσῶδες, ἀπόλ-  
4 λυνται.

**XLV.** Ὀκόσοι<sup>9</sup> ἡπαρ διάπυον καίονται ἢ  
τέμνονται, ἣν μὲν τὸ πῦον καθαρὸν ῥυῇ καὶ  
λευκόν, περιγίνονται (ἐν χιτῶνι γὰρ τὸ πῦον  
τούτοισιν ἔστιν)· ἣν δὲ οἶον ἀμόργη ῥυῇ, ἀπόλ-  
5 λυνται.

**XLVI.** Ὀδύνas ὀφθαλμῶν,<sup>10</sup> ἄκρητον ποτίσας  
2 καὶ λούσας πολλῶ θερμῶ, φλεβοτόμει.

<sup>1</sup> ἐξαίφνης γλῶσσα Urb

<sup>2</sup> τὸ τοιοῦτο γίνεται V.

<sup>3</sup> πρεσβυτάτων V. Rein. has datives in -φ.

<sup>4</sup> κακὸν C'

<sup>5</sup> ὕδατος C' Urb. ἰδρώτος MV. Galen mentions both readings, preferring the former.

<sup>6</sup> For τοῦ πυρετοῦ V has τῆς κεφαλῆς. Query τῆς κεφαλα-  
γίης?

<sup>7</sup> κέονται ἢ τέμνονται Urb τέμνονται ἢ καίονται C'. ἢ  
τέμνονται omitted by MV

<sup>8</sup> After δὲ Littre has, following slight authority, ὕφαιμον  
καὶ

<sup>9</sup> ὀκόσοι ἡπαρ διὰ πῦον καίονται V ὀκόσοις ἡπαρ διὰ πῦον  
καίονται ἢ τέμνονται Urb. ὀκόσοι τὸ ἡπαρ διάπυον καίονται  
M. C' omits this aphorism.

<sup>10</sup> ὀφθαλμῶν ὀδύνas λύει λουτρὸν καὶ ἀκρατοποσίῃ λούσας πολλῶ  
θερμῶ φλεβοτόμει. C'.

## APHORISMS, VII. XL.-XLVI.

XL. If the tongue is suddenly paralysed, or a part of the body suffers a stroke, the affection is melancholic.<sup>1</sup>

XLI. If old people, when violently purged, are seized with hiccough, it is not a good symptom.

XLII. If a patient suffers from a fever not caused by bile, a copious affusion of hot water over the head removes the fever.<sup>2</sup>

XLIII. A woman does not become ambidexterous.<sup>3</sup>

XLIV. Whenever empyema is treated by the knife or cautery, if the pus flow pure and white, the patient recovers: but if muddy and evil-smelling, the patient dies.

XLV. Whenever abscess of the liver is treated by cautery or the knife, if the pus flow pure and white, the patient recovers, for in such cases the pus is in a membrane; but if it flows like as it were lees of oil, the patient dies.

XLVI. In cases of pains in the eyes, give neat wine to drink, bathe in copious hot water, and bleed.

<sup>1</sup> The ancient commentators are at a loss to understand why paralysis is "melancholic," i.e. caused by black bile. Perhaps, as *μελαγχολία* may mean merely "nervousness," the aphorism means that persons of a nervous temperament are peculiarly subject to "strokes."

<sup>2</sup> The reading of V suggests, "relieves the headache."

<sup>3</sup> Some ancient commentators took this aphorism literally, others thought that it referred to the position of the female embryo in the womb; others to the belief that a female is never an hermaphrodite.

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*ὀφθαλμῶν ὀδύνας ἄκρατον ποτίσας καὶ λούσας πολλῶ θερμῶ. φλεβοτόμει.* Urb. So V, but with *ἐκρηκτον*.

*ὀδύνας ὀφθαλμῶν ἀκρηταποσίη ἢ λουτρόν ἢ πυρίη. ἢ φλεβοτομή λύει.* M

These three readings throw light upon the history of the Hippocratic text. They could not possibly be descendants of a single text copied with the ordinary copyist's blunders.

## ΑΦΟΡΙΣΜΟΙ

XLVII. Ὅδρωπιῶντα ἦν βῆξ ἔχῃ,<sup>1</sup> ἀνέλπιστός  
2 ἐστίν.<sup>2</sup>

XLVIII. Στραγγουρίην καὶ δυσουρίην θώρηξις  
2 καὶ φλεβοτομή λύει· τέμνειν δὲ τὰς ἔσω.<sup>3</sup>

XLIX. Ὅτι πὸ κυνάγχης ἐχομένῳ οἴδημα ἢ ἐρύ-  
θημα ἐν τῷ στήθει<sup>4</sup> ἐπιγενόμενον, ἀγαθόν· ἔξω  
3 γὰρ τρέπεται τὸ νόσημα.

L. Ὅκόσοισιν ἂν σφακελισθῇ ὁ ἐγκέφαλος, ἐν  
τρισὶν ἡμέρησιν ἀπόλλυνται· ἦν δὲ ταύτας διαφύ-  
3 γωσιν, ὑγιέες γίνονται.

LI. Πταρμός γίνεται<sup>5</sup> ἐκ<sup>6</sup> τῆς κεφαλῆς, δια-  
θερμαινομένου τοῦ ἐγκεφάλου, ἢ διυγραιομένου<sup>7</sup>  
τοῦ ἐν τῇ κεφαλῇ κενεοῦ·<sup>8</sup> ὑπερχεῖται οὖν ὁ ἀήρ  
ὁ ἐνεῶν,<sup>9</sup> ψοφεῖ δέ, ὅτι διὰ στενοῦ ἢ διέξοδος αὐτῷ  
5 ἐστίν.

LII. Ὅκόσοι ἡπαρ περιωδυνέουσι, τούτοις  
2 πυρετός<sup>10</sup> ἐπιγενόμενος λύει τὴν ὀδύνην.

LIII. Ὅκόσοισι συμφέρει αἷμα ἀφαιρεῖν ἀπὸ  
2 τῶν φλεβῶν, τούτους τοῦ ἥρος χρῆ φλεβοτομεῖν.<sup>11</sup>

LIV. Ὅκόσοισι μεταξὺ τῶν φρενῶν καὶ τῆς γασ-  
τρὸς φλέγμα ἀποκλείεται,<sup>12</sup> καὶ ὀδύνην παρέχει,  
οὐκ<sup>13</sup> ἔχον διέξοδον ἐς οὐδετέρην<sup>14</sup> τῶν κοιλιῶν,

<sup>1</sup> ὁδρωπιόντι ἦν βῆξ ἐπιγένηται C'.

<sup>2</sup> For ἐστίν V has γίνεται

<sup>3</sup> τέμνειν δὴ τὴν εἴσω φλέβα C'. Urb adds φλέβας

<sup>4</sup> ἐν στήθεσιν C'.

<sup>5</sup> πταρμοὶ γίνονται V.

<sup>6</sup> For ἐκ C' Urb. have ἀπὸ.

<sup>7</sup> Before τοῦ C' has ἡ διαψυχραιομένου and V ἡ ψυχομένου.

<sup>8</sup> After κενεοῦ M has πληρουμένου

<sup>9</sup> After ἐνεῶν Urb M have ἔξω C' reads ἐὼν ἔσω λεπτός  
ἔξω.

<sup>10</sup> After πυρετός V has πρώτος.

<sup>11</sup> I have followed C' closely in deciding the text of this  
aphorism. Urb. omits it and also the preceding. V reads:

## APHORISMS, VII. XLVII.—LIV

XLVII. There is no hope for a dropsical patient should he suffer from cough.

XLVIII. Strangury and dysuria are removed by drinking neat wine and bleeding; you should open the internal veins.

XLIX. In cases of angina, if swelling or redness appear on the breast, it is a good sign, for the disease is being diverted outwards.

L. When the brain is attacked by sphacelus,<sup>1</sup> the patients die in three days; if they outlive these, they recover.

LI. Sneezing arises from the head, owing to the brain being heated, or to the cavity in the head being filled with moisture <or becoming chilled>.<sup>2</sup> So the air inside overflows, and makes a noise, because it passes through a narrow place.

LII. When there is severe pain in the liver, if fever supervenes it removes the pain.

LIII. When it is beneficial to practise venesection, one ought to bleed in the spring.

LIV. In cases where phlegm is confined between the midriff and the stomach, causing pain because it has no outlet into either of the cavities,<sup>3</sup> the disease

<sup>1</sup> Sphacelus is incipient mortification, said by some commentators to include *curies* of the bone.

<sup>2</sup> In brackets is a translation of the words found in C' and V.

<sup>3</sup> I.e. chest and bowels

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αἷμα ἀφαιρέσθαι ἀπὸ τῶν φλεβίων τουτέους ἔαρι δεῖ φλεβοτομέσθαι Μ αἷμα ἀφαιρέειν ἀπὸ τῶν φλεβῶν τουτέοισι ξυμφέρει ἥρος φλεβοτομέσθαι.

<sup>12</sup> ἀποκλείεται C' MV ἀποκλύεται Urb. ἀποκεῖται many MSS.

<sup>13</sup> For οὐκ Urb. has μή.

<sup>14</sup> οὐδ' ἐς (εἰς M) ἐτέρῃν MV.

## ΑΦΟΡΙΣΜΟΙ

τούτοισι, κατὰ τὰς φλέβας ἐς τὴν κύστιν τρεπο-  
 5 μένου τοῦ φλέγματος, λύσις γίνεται τῆς νούσου.

LV. Ὀκόσοισι δ' ἂν τὸ ἥπαρ ὕδατος πλησθὲν<sup>1</sup>  
 ἐς τὸν ἐπίπλοον<sup>2</sup> ῥαγῇ, τούτοισιν ἡ κοιλίη ὕδατος  
 3 ἐμπίπλεται, καὶ ἀποθνήσκουσιν.

LVI. Ἀλύκην, χάσμην, φρίκην,<sup>3</sup> οἶνος ἴσος ἴσω<sup>4</sup>  
 2 πινόμενος λύει.<sup>5</sup>

LVII. Ὀκόσοισιν ἐν τῇ οὐρήθρῃ φύματα  
 γίνεται,<sup>6</sup> τούτοισι, διαπυήσαντος καὶ ἐκρα-  
 3 γέντος,<sup>7</sup> λύεται ὁ πόνος.<sup>8</sup>

LVIII. Ὀκόσοισιν ἂν<sup>9</sup> ὁ ἐγκέφαλος σεισθῇ  
 ὑπὸ τινος προφάσιος,<sup>10</sup> ἀνάγκη ἀφώνους<sup>11</sup> γενέσ-  
 3 θαι<sup>12</sup> παραχρῆμα.

LX. Τοῖσι σώμασι<sup>13</sup> τοῖσιν ὑγρὰς τὰς σάρκας<sup>14</sup>  
 ἔχουσι λιμὸν ἐμποιεῖν· λιμὸς γὰρ ξηραίνει τὰ  
 3 σώματα.

LIX. Ἦν ὑπὸ πυρετοῦ ἐχομένῳ, οἰδήματος μὴ  
 ἐόντος ἐν τῇ φάρυγγι,<sup>15</sup> πνιξ ἐξαίφνης ἐπιγένηται,  
 καὶ καταπίνειν μὴ δύνηται, ἀλλ' ἢ μόλις,<sup>16</sup>  
 4 θανάσιμον.

<sup>1</sup> ὕδατος ἐμπλησθὲν Urb.: ἐμπλησθὲν ὕδατος V: ὕδατος πλησθὲν C'M.

<sup>2</sup> τὸν ἐπίπλοον C'MV τὸν ἐπίπλοον Urb (this MS has ῥαγῇ before eis). Lattre (with one MS cited) has τὸ ἐπίπλοον.

<sup>3</sup> Galen says that some MSS ungrammatically gave the nominatives ἀλύκη, χάσμη, φρίκη. Littré restores these, against all our MSS. Ungrammatical sentences are not uncommon in the Hippocratic *Corpus*.

<sup>4</sup> ἴσως εἴσω M. C' too has ἴσως

<sup>5</sup> After λύει many MSS add τὴν νοῦσον, C' has ταῦτα.

<sup>6</sup> For γίνεται C' has ἐκφύεται.

<sup>7</sup> ῥαγέντος C'.

<sup>8</sup> λύσις γίνεται C' one MS. λύεται ἄνθρωπος ἐκ τοῦ πόνου. Urb. omits this aphorism.

<sup>9</sup> δ' ἂν M.

## APHORISMS, VII. LIV.—LIX.

is removed if the phlegm be diverted by way of the veins into the bladder.

LIV. In cases where the liver is filled with water and bursts into the epiploon, the belly fills with water and the patient dies.

LVI. Distress, yawning and shivering are removed by drinking wine mixed with an equal part of water.

LVII. When tumours form in the urethra, if they suppurate and burst, the pain is removed.

LVIII. In cases of concussion of the brain from any cause, the patients of necessity lose at once the power of speech.

LX Starving should be prescribed for persons with moist flesh ; for starving dries bodies.

LIX. In the case of a person suffering from fever, there being no swelling in the throat, should suffocation suddenly supervene, and the patient be unable to drink, or drink only with difficulty, it is a mortal symptom.<sup>1</sup>

<sup>1</sup> See *Aphorisms* IV. xxxiv.

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<sup>10</sup> C' has ἀπὸ for ὑπὸ, and Urb. has ὑπὸ τινος προφάσιος in the margin.

<sup>11</sup> V has ἄφωνον, a grammatical error said by Galen to be found in some MSS

<sup>12</sup> γίνεσθαι V.

<sup>13</sup> τοῖς σώμασι omitted by C'

<sup>14</sup> ὑγρὰς ἔχουσι τὰς φύσεις C' : ὑγρὰς τὰς σάρκας ἔχουσιν. Urb. : ὑγρὰς after σάρκας V.

The numbering of this and of the two next aphorisms is an attempt to reconcile the order in Galen with that of our vulgate, which omits LIX and places LX after LIX *bis*.

<sup>15</sup> For ἐν τῇ φάρυγγι C' has ἐν τῷ τραχήλῳ : ἐν τῷ φάρυγγι πλὴ ἐξαίφνης ἐγγένηται ἐκ τοῦ φάρυγγος V.

<sup>16</sup> ἀλλὰ μάλιστα MV : καὶ καταπίνειν μόγῃς δύνηται θανάσιμον C'



## ΑΦΟΡΙΣΜΟΙ

LIX bis. Ἦν ὑπὸ πυρετοῦ ἐχομένῳ ὁ τράχηλος ἐπιστραφῆ, καὶ καταπίνειν μὴ δύνηται, οἰδήματος  
 3 μὴ ἔοντος ἐν τῷ τραχήλῳ, θανάσιμον.<sup>1</sup>

LXI. Ὁκου ἐν ὅλῳ τῷ σώματι μεταβολαί, καὶ ἦν τὸ σῶμα ψύχεται, καὶ πάλιν θερμαίνεται, ἡ χρώμα ἕτερον ἐξ ἑτέρου μεταβάλλη, μήκος νούσου  
 4 σημαίνει.<sup>2</sup>

LXII.<sup>3</sup> Ἰδρὼς πολὺς, θερμὸς ἢ ψυχρὸς, αἰεὶ ῥέων, σημαίνει πλείον ὑγρὸν· ἀπάγειν οὖν τῷ  
 3 μὲν ἰσχυρῷ ἄνωθεν, τῷ δὲ ἀσθενεῖ κάτωθεν.<sup>4</sup>

LXIII. Οἱ πυρετοὶ οἱ μὴ διαλείποντες, ἦν ἰσχυρότεροι διὰ τρίτης γίνωνται, ἐπικίνδυνοι· ὅτῳ δ' ἂν τρόπῳ διαλείπωσι, σημαίνει ὅτι  
 4 ἀκίνδυνοι.<sup>5</sup>

LXIV. Ὁκόσοις<sup>6</sup> πυρετοὶ μακροὶ, τούτοιςιν  
 2 φύματα, καὶ<sup>7</sup> ἐς τὰ ἄρθρα πόνοι ἐγγίνονται.<sup>8</sup>

<sup>1</sup> C' omits this aphorism.

<sup>2</sup> ὁκου ἐν ὅλῳ τῷ σώματι διαφοραὶ καὶ ἦν τὸ σῶμα ψύχεται ἢ αὔθις θερμαίνεται ἢ χρώμα ἕτερον ἐξ ἑτέρου μεταβάλλει μήκος νούσου δηλοῖ C'.

καὶ ὁκου ἐν ὅλῳ τῷ σώματι μεταβολαὶ καὶ τὸ σῶμα ψύχεται καὶ πάλιν θερμαίνεται ἢ χρώμα ἕτερον ἐξ ἑτέρου μεταβάλλεται. νούσου μήκος σημαίνει V.

καὶ ὁκου ἦν ἐν ὅλῳ τῷ σώματι μεταβολαί· καὶ τὸ σῶμα καταψύχεται καὶ πάλιν θερμαίνεται ἢ χρώμα ἕτερον ἐξ ἑτέρου μεταβάλλη· μήκος νούσου σημαίνει M.

This is another series of variants that cannot possibly be due to ordinary "corruption"

<sup>3</sup> ἰδρὼς πολὺς αἰεὶ ῥέων θερμὸς ἢ ψυχρὸς σημαίνει πλείον ὑγρὸν ἀπάγειν τῷ μὲν ἰσχυρῷ ἄνωθεν τῷ ἀσθενεῖ κάτωθεν C'.

ἰδρὼς πολὺς θερμὸς ἢ ψυχρὸς αἰεὶ ῥέων σημαίνει πλείον τὸ ὑγρὸν ὑπάγειν τῷ μὲν ἰσχυρῷ ἄνωθεν. τῷ δὲ ἀσθενεῖ κάτωθεν Urb., which ends here

ἰδρὼς πολὺς θερμὸς ἢ ψυχρὸς αἰεὶ ῥέων σημαίνει πλείον ὑγρὸν ὑπάγειν ἰσχυρῷ μὲν ἄνωθεν ἀσθενεῖ δὲ κάτωθεν. V:

ἰδρὼς πολὺς ἢ θερμὸς ἢ ψυχρὸς ῥέων αἰεὶ σημαίνει πλείον

## APHORISMS, VII. LIX.—LVIV.

LIX. *bis*. In the case of a person suffering from fever, if the neck be distorted, and the patient cannot drink, there being no swelling in the neck, it is a mortal symptom.<sup>1</sup>

LXI. Where there are changes in the whole body, if the body is chilled, becoming hot again, or the complexion changes from one colour to another, a protracted disease is indicated.<sup>2</sup>

LXII. Much sweat, flowing constantly hot or cold, indicates excess of moisture. So evacuate, in the case of a strong person, upwards, in the case of a weak one, downwards.<sup>3</sup>

LXIII. Fevers that do not intermit, if they become more violent every other day, are dangerous; but if they intermit in any way, it indicates that they are free from danger.<sup>4</sup>

LXIV. In protracted fevers, tumours and pains at the joints come on.<sup>5</sup>

<sup>1</sup> See *Aphorisms* IV xxxv.

<sup>2</sup> See *Aphorisms* IV. xl.

<sup>3</sup> The words added in our best MSS. mean: "Much sweat signifies disease, cold sweat greater disease, hot sweat less."

<sup>4</sup> See IV. xliii

<sup>5</sup> See IV. xlii.

ὑγρόν· ἀπάγειν οὖν τὸ μὲν ἰσχυρὸν. ἄνωθεν· τῷ δὲ ἀσθενεὶ  
κάτωθεν M.

Galen is inclined to think this aphorism interpolated

<sup>4</sup> After LXII C' adds ἰδρὸς πολλὸς νόσον σημαίνει ὁ μὲν  
ψυχρὸς πολλὸν ὁ δὲ θερμὸς ἔλαττον V ἰδρὸς πολλὸς νοῦσον  
σημαίνει ὁ ψυχρὸς πολλήν. ὁ θερμὸς ἐλάσσων. M ἰδρὸς πολλὸς.  
νοῦσον σημαίνει ὁ ψυχρὸς. πολλήν ὁ θερμὸς. ἐλάσσων.

<sup>5</sup> ὁκόσοι πυρετοὶ μὴ διαλείποντες διὰ τρίτης ἰσχυρότεροι  
γίνονται καὶ ἐκινδυνοὶ ὁκοῖω δ' ἂν τρόπῳ διαλίπασιν σημαίνει  
ὅτι ἀκινδυνοὶ C': πυρετοὶ ὁκόσοι μὴ διαλείποντες διὰ τρίτης  
ἰσχυρότεροι γίνονται· καὶ ἐκινδυνοὶ ὅτω δ' ἂν τρόπῳ διαλί-  
πωσιν ἀκινδυνοὶ ἔσονται V: οἱ πυρετοὶ ὁκόσοι μὴ διαλείποντες  
διὰ τρίτης ἰσχυρότεροι γίνονται ἐκινδυνοὶ ὅτωι δ' ἂν. τρόπῳ  
διαλείπωσι. σημαίνει ὅτι ἀκινδυνοὶ M.

<sup>6</sup> ὁκόσοι C'.

<sup>7</sup> ἢ φύματα ἢ MV.

<sup>8</sup> γίνονται V

## ΑΦΟΡΙΣΜΟΙ

LXV. Ὁκόσοισι φύματα καὶ<sup>1</sup> ἐς τὰ ἄρθρα  
πόννοι ἐγγίνονται<sup>2</sup> ἐκ πυρετῶν, οὗτοι σιτίοισι  
3 πλείοσι χρέονται.

LXVI. Ἦν τις πυρέσσοντι τροφήν διδῶ, ἦν  
ὑγιεῖ, τῷ μὲν ὑγιαίνουντι ἰσχύς, τῷ δὲ κάμνοντι  
3 νοῦσος.<sup>3</sup>

LXVII. Τὰ διὰ τῆς κύστιος διαχωρέοντα ὀρῆν  
δεῖ,<sup>4</sup> εἰ οἷα τοῖς ὑγιαίνουσιν ὑποχωρεῖται.<sup>5</sup> τὰ<sup>6</sup>  
ἥκιστα οὖν ὅμοια τούτοις, ταῦτα νοσερώτερα,<sup>7</sup>  
4 τὰ δ' ὅμοια τοῖσιν ὑγιαίνουσιν, ἥκιστα νοσερά.

LXVIII. Καὶ οἷσι τὰ ὑποχωρήματα, ἦν ἐάσης  
στήναι καὶ μὴ κινήσης, ὑφίσταται<sup>8</sup> οἷον ἐν  
ξύσματι,<sup>9</sup> τούτοις συμφέρεи ὑποκαθῆραι τὴν  
κοιλίην· ἦν δὲ μὴ καθαρὴν ποιήσας διδῶς τὰ  
ῥοφήματα, ὁκόσῳ ἂν πλείω διδῶς, μᾶλλον  
6 βλάψεις.

LXIX. Ὁκόσοισιν ἂν κάτω ὡμὰ ὑποχωρῇ,<sup>10</sup>

<sup>1</sup> For καὶ MV have μακρὰ ἤ.

<sup>2</sup> γίνονται V (γίνονται M after πυρετῶν)

<sup>3</sup> ἦν τίς τῷ πυρέσσοντι τροφήν διδῶ ἢ τῷ μὲν ὑγιαίνουντι ἰσχύς  
τῷ κάμνοντι νοῦσος C': ἦν τις πυρέσσοντι τροφήν διδῶ, ἦν  
ὑγιεῖ τῷ μὲν ὑγιαίνουντι ἰσχύς τῷ δὲ κάμνοντι νοῦσος M ἦν  
τις τῷ πυρέσσοντι τροφήν διδῶ ἦν ὑγιεῖ τῷ μὲν ὑγιαίνουντι  
ἰσχύς τῷ δὲ κάμνοντι νοῦσος V Littré with one MS ἦν  
ὑγιεῖ Rein οἷον ἂν ὑγιεῖ διδῶ

<sup>4</sup> δὴ C'

<sup>5</sup> ὑποχωρεῖ C'

<sup>6</sup> C' adds οὖν after τὰ

<sup>7</sup> νοσηλώτερα V.

<sup>8</sup> ὑφίστανται MV

<sup>9</sup> After ξύσματα V has ἦν ὀλίγος, ὀλίγη ἢ νοῦσος γίγνεται ἦν  
δὲ πολλὰ, πολλή M has καὶ ἦν ὀλίγα ἢ κ τ ε.

## APHORISMS, VII. LXV.—LXIX.

LXV. In cases where tumours and pains at the joints appear after fevers, the patients are taking too much food.<sup>1</sup>

LXVI If you give to a fever patient the same food as you would to a healthy person, it is strength to the healthy but disease to the sick.<sup>2</sup>

LXVII. We must examine the evacuations of the bladder, whether they are like those of persons in health, if they are not at all like, they are particularly morbid,<sup>3</sup> but if they are like those of healthy people, they are not at all so

LXVIII. When the evacuations are allowed to stand and are not shaken, and a sediment of as it were scrapings is formed, in such cases it is beneficial slightly to purge the bowels. But if you give the barley gruel without purging, the more you give the more harm you will do.<sup>4</sup>

LXIX. When the alvine discharges are crude, they are caused by black bile; and the more copious the

<sup>1</sup> See IV xlv

<sup>2</sup> Galen says that there were two forms of this aphorism, but gives only one, which omits *ἢν ὑγίει*, so that we can only guess what the other form was. He blames the way in which the meaning is expressed. This, however, is obvious enough, and is well illustrated in *Regimen in Acute Diseases*

<sup>3</sup> Galen finds fault with the comparative, and thinks that a superlative is wanted to contrast with *ἥκιστα*

<sup>4</sup> Galen criticises this aphorism. The word *ξύσματα*, he says, is inappropriate to urinary evacuations, while if it applies to stools, the aphorism does not tally with fact. Some old commentators would join this aphorism to the following by means of a *καί*. As Littré points out, the aphorisms in this part of the work, however just Galen's criticisms may be, were known at least as early as the age of Bacchius

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<sup>10</sup> *ὑποχωρή C'* (not *ἀποχωρή*, as Littré says).

## ΑΦΟΡΙΣΜΟΙ

ἀπὸ χολῆς μέλαινης ἐστίν, ἣν πλείονα, πλείονος,  
 3 ἣν ἐλάσσονα, ἐλάσσονος.<sup>1</sup>

LXX. Αἱ ἀποχρέμψιες αἱ ἐν τοῖσι πυρετοῖσι  
 τοῖσι μὴ διαλείπουσι, πελιδναὶ καὶ αἱματώδεις  
 καὶ χολώδεις καὶ<sup>2</sup> δυσώδεις, πᾶσαι<sup>3</sup> κακαί·  
 ἀποχωρέουσαι δὲ καλῶς, ἀγαθαί, καὶ κατὰ  
 κοιλίην καὶ κύστιν· καὶ ὅκου ἂν τι ἀποχωρέον<sup>4</sup>  
 6 στῇ<sup>5</sup> μὴ κεκαθαρμένῳ, κακόν.

LXXI. Τὰ σώματα χρή, ὅκου τις βούλεται  
 καθαίρειν,<sup>6</sup> εὔροα ποιεῖν· κῆν μὲν ἄνω βούλη  
 εὔροα ποιεῖν, στῆσαι τὴν κοιλίην· ἣν δὲ κάτω  
 4 εὔροα ποιεῖν, ὑγρῆναι τὴν κοιλίην.

LXXII. Ὑπνος, ἀγρυπνία, ἀμφοτέρᾳ μᾶλλον  
 2 τοῦ μετρίου γινόμενα, νοῦσος.<sup>7</sup>

LXXIII. Ἐν τοῖσι μὴ διαλείπουσι πυρετοῖσιν,  
 ἣν τὰ μὲν ἔξω ψυχρὰ ἦ, τὰ δὲ ἔσω καίγεται, καὶ  
 3 δίψαν<sup>8</sup> ἔχει, θανάσιμον.

LXXIV. Ἐν μὴ διαλείποντι πυρετῷ,<sup>9</sup> ἣν  
 χεῖλος ἢ ρίς ἢ ὀφθαλμὸς διαστραφῇ, ἣν μὴ  
 βλέπη, ἣν μὴ ἀκούη, ἥδη ἀσθενέος ἐόντος τοῦ

<sup>1</sup> ἣν πλείονα πλείω ἢ ἐλάσσονα ἐλάσσω ἢ νοῦσος C' πλείω  
 πλείων and ἐλάσσω ἐλάσσων V πλείονα πλείω and ἐλάσσω  
 ἐλάσσονος (without ἢ νοῦσος) M.

<sup>2</sup> χολώδεις καὶ omitted by M.

<sup>3</sup> πᾶσαι Rein.

<sup>4</sup> τῷ ὑπὸ χωρέοντι C'.

στῇ omitted by C'.

<sup>6</sup> καθαίρεσθαι M Rein omits εὔροα ποιεῖν (twice).

<sup>7</sup> μᾶλλον τοῦ μετρίου κακόν. C' V μᾶλλον τοῦ μετρίου γινόμενα  
 κακόν. After these words C' has οὐ πλησμονὴ οὐ λιμὸς οὐδ'  
 ἄλλο τι ἀγαθὸν οὐδέν. ὅτι ἂν μᾶλλον τῆς φύσεως ἦ. M has οὐδ'  
 ἄλλο οὐδὲν ἀγαθὸν, while V has οὐδὲ λιμὸς and omits τι

<sup>8</sup> δίψαν C' V: δίψα M πυρετὸς Galen, Latré and Reinhold.

<sup>9</sup> ἐν τοῖσι μὴ διαλείπουσι πυρετοῖσι C' V.

## APHORISMS, VII. LXIX.—LXXIV.

discharges the more copious the bile, and the less copious the one, the less copious the other.<sup>1</sup>

LXX. In non-intermittent fevers, expectorations that are livid, blood-stained, bilious and fetid are all<sup>2</sup> bad; but if the discharge passes favourably, they are good, as is the case with discharges by the bowels and bladder. And wherever a part of the excreta remains behind without the body being purged, it is bad.<sup>3</sup>

LXXI. When you wish to purge bodies you must make them fluent,<sup>4</sup> if you wish to make them fluent<sup>5</sup> upwards, close the bowels, if downwards, moisten the bowels.<sup>5</sup>

LXXII. Both sleep and sleeplessness, when beyond due measure, constitute disease<sup>6</sup>

LXXIII. In non-intermittent fevers, if the outside of the body be cold while the inside is burning, and thirst is present, it is a fatal sign.<sup>7</sup>

LXXIV. In a non-intermittent fever, should lip, nostril or eye be distorted, should the patient lose the sense of sight or hearing, the body being

<sup>1</sup> The other reading, more strongly attested by our MSS, ἤν πλείω, πλείων, ἤν ἐλάσσω, ἐλάσσων ἢ νοῦσος, means: "the more copious the discharges the worse the disease."

<sup>2</sup> Or (with Rein) "are bad if suppressed"

<sup>3</sup> Compare IV. xlvii

<sup>4</sup> "Bring into a state favourable to evacuations," Adams. The adjective εὔρσα is active, but "relaxed" is the nearest single equivalent I can think of. Littré renders by "coulant." See p. 111.

<sup>5</sup> Compare II. ix.

<sup>6</sup> The words added in our best MSS mean "neither repletion, nor starvation, nor anything else is good if it be beyond nature" Compare with this aphorism, II. iii

<sup>7</sup> See IV. xlviii. Galen appears to have known only the reading *πυρετὸς ἔχρη*, which is, as he remarks, absurd

## ΑΦΟΡΙΣΜΟΙ

σώματος,<sup>1</sup> ὅτι ἂν ᾗ τούτων τῶν σημείων,  
5 θανάσιμον.

LXXV. Ἐπὶ λευκῷ φλέγματι ὕδρωψ ἐπι-  
2 γίνεται.

LXXVI. Ἐπὶ διαρροίῃ δυσεντερίῃ.

LXXVII. Ἐπὶ δυσεντερίῃ λειεντερίῃ ἐπι-  
2 γίνεται.

LXXVIII. Ἐπὶ σφακέλῳ ἀπόστασις ὀστέου.<sup>2</sup>

LXXIX et LXXX. Ἐπὶ αἵματος ἐμέτῳ  
φθορῇ<sup>3</sup> καὶ πύου<sup>4</sup> κάθαρσις ἄνω· ἐπὶ φθορῇ<sup>5</sup>  
ῥεύμα ἐκ τῆς κεφαλῆς· ἐπὶ ῥεύματι διάρροια·  
ἐπὶ διαρροίῃ σχέσις τῆς ἄνω καθάρσιος· ἐπὶ τῇ  
5 σχέσει<sup>6</sup> θάνατος.

LXXXI. Ὁκοῖα καὶ ἐν τοῖσι κατὰ τὴν κύστιν,  
καὶ τοῖσι κατὰ τὴν κοιλίην ὑποχωρήμασι, καὶ ἐν  
τοῖσι κατὰ τὰς σάρκας, καὶ ἦν που ἄλλη τῆς  
φύσιος ἐκβαίνει τὸ σῶμα, ἦν ὀλίγον, ὀλίγη ἢ  
νοῦσος γίνεται,<sup>7</sup> ἦν πολὺ, πολλή, ἦν πᾶν  
5 πολὺ, θανάσιμον τὸ τοιοῦτον.<sup>8</sup>

LXXXII. Ὁκόσοι<sup>9</sup> ὑπὲρ τὰ τεσσαράκοντα  
ἔτεα φρενιτικοὶ γίνονται, οὐ πᾶν τι ὑγιάζονται·  
ἦσσαν γὰρ κινδυνεύουσιν, οἷσιν ἂν οἰκείῃ τῆς  
4 φύσιος καὶ τῆς ἡλικίης ἢ νοῦσος ᾗ.<sup>10</sup>

LXXXIII. Ὁκόσοισιν ἐν τῇσιν ἀρρωστήτησιν  
οἱ ὀφθαλμοὶ δακρύουσιν κατὰ προαίρεσιν, ἀγαθόν·  
3 ὁκόσοισι δὲ ἄνευ προαιρέσεως, κακόν.

<sup>1</sup> So C' ἀσθενέος ἐόντος V ἀσθενῆς ἐὼν M

<sup>2</sup> ἀποστάσεως ὀστέων V

<sup>3</sup> φθόη M Rein reads ἐμέτῳ πύου κάθαρσις ἄνω· ἐπὶ τῇ  
καθ φθόρῃ· ἐπὶ τῇ φθόρῃ κ.τ.ε.

<sup>4</sup> πύου omitted by M.

<sup>5</sup> For φθορῇ M has φθόη, and adds the article before  
ῥεύματι and διαρροίῃ

## APHORISMS, VII. LXXIV.-LXXXIII.

by this time weak, whichever of these symptoms appears, it is a deadly sign.

LXXV. On "white phlegm" supervenes dropsy.

LXXVI. On diarrhoea dysentery.

LXXVII. On dysentery supervenes hentery.

LXXVIII. On sphacelus exfoliation of the bone.

LXXIX and LXXX. On vomiting of blood consumption and purging of pus upwards. On consumption a flux from the head. On a flux diarrhoea. On a diarrhoea stoppage of the purging upwards. On the stoppage death.

LXXXI. In the discharges by the bladder, the belly and the flesh,<sup>1</sup> if the body departs in any way from its natural state, if slightly, the disease proves slight; if considerably, considerable; if very considerably, such a thing is deadly.

LXXXII. If phrenitis attack those beyond forty years of age they rarely recover; for the risk is less when the disease is related to the constitution and to the age.

LXXXIII. When in illnesses tears flow voluntarily from the eyes, it is a good sign, when involuntarily a bad sign.

<sup>1</sup> This probably means "through the skin"

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<sup>6</sup> διασχέσει M At the end some MSS add ἐπὶ αἵματος πτύσει πύου πτύσεις καὶ ῥύσις ἐπὶ δὲ σίαλον ἴσχηται, ἀποθνήσκουσι—Galen's inaccurate quotation of VII xv and xvi.

<sup>7</sup> M omits ἡ νοῦσος γίνεταί, and goes on, ἣν δὲ πολὺ κ.τ.έ.

<sup>8</sup> After τοιοῦτον V adds: ἐντεῦθεν αἱ νόσοι. Galen's commentary ceases here.

<sup>9</sup> δόκοισιν C', with φρενιτικά γίνεταί following.

<sup>10</sup> ἦσαν γὰρ . . . νοῦσος ᾗ omitted by V, which has οὗτοι οὐ πάνυ σώζονται



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LXXXIV. Ὀκόσοισιν ἐν τοῖσι πυρετοῖσι  
τεταρταίοισιν ἐοῦσιν αἷμα ἐκ τῶν ῥινῶν ῥυῆ,<sup>1</sup>  
3 πονηρόν.

LXXXV. Ἰδρώτες ἐπικίνδυνοι οἱ ἐν τῇσι  
κρισίμοισιν ἡμέρησι μὴ<sup>2</sup> γινόμενοι, σφοδροί τε  
καὶ ταχέως ὠθούμενοι ἐκ τοῦ μετώπου, ὥσπερ  
σταλαγμοὶ καὶ κρουνοί,<sup>3</sup> καὶ ψυχροὶ σφόδρα καὶ  
πολλοί· ἀνάγκη γὰρ τὸν τοιοῦτον ἰδρώτα<sup>4</sup>  
πορεύεσθαι<sup>5</sup> μετὰ βίης, καὶ πόνου ὑπερβολῆς,  
7 καὶ ἐκθλίψιος<sup>6</sup> πολυχρονίου.

LXXXVI. Ἐπὶ χρονίῳ νοσήματι κοιλίης κατα-  
2 φορή, κακόν.

LXXXVII. Ὀκόσα φάρμακα οὐκ ἰῆται, σίδηρος  
ἰῆται· ὅσα σίδηρος οὐκ ἰῆται, πῦρ ἰῆται· ὅσα δὲ  
3 πῦρ οὐκ ἰῆται, ταῦτα χρὴ νομίζειν ἀνίατα.<sup>7</sup>

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Φθίσιες μάλιστα γίνονται ἀπὸ ὀκτῶ καὶ δέκα  
ἐτέων μέχρι τριήκοντα καὶ πέντε.<sup>8</sup> τὰ δὲ κατὰ  
φύσιν γινόμενα κατὰ φθίσιν πάντα μὲν ἰσχυρά,

<sup>1</sup> ῥυῆ. Query, ῥεῖ?

<sup>2</sup> μὴ omitted by M.

<sup>3</sup> καὶ κροῦνοι καὶ omitted by C'

<sup>4</sup> τοὺς τοιοῦτους ἰδρώτας C'

<sup>5</sup> πονηρεύεσθαι C' M V

<sup>6</sup> θλίψεως C'

<sup>7</sup> C' omits Aphorisms LXXXVI. and LXXXVII.

<sup>8</sup> C' omits φθίσιες . . . πέντε,

## APHORISMS, VII. LXXXIV.-LXXXVII.

LXXXIV. When in patients suffering from quartan<sup>1</sup> fevers there is bleeding at the nose, it is a bad symptom.

LXXXV. Sweats are dangerous that do not occur<sup>2</sup> on the critical days, when they are violent and quickly forced out of the forehead, as it were in drops or streams, and are very cold and copious. For such a sweat must be attended with violence, excess of pain and prolonged pressure.

LXXXVI. In a chronic disease excessive flux from the bowels is bad.

LXXXVII. Those diseases that medicines do not cure are cured by the knife. Those that the knife does not cure are cured by fire. Those that fire does not cure must be considered incurable.

In the MSS. C' and V, before the beginning of *Prognostic*, occur the following fragments, which Littré discusses in Vol. I. pp. 401 and following. He considers that most of the passage belongs to the work *Sevens*. The first sentence, not found in C', is *Aphorisms* V. ix. The interesting point about the addition of such fragmentary passages to the end of a book is, that compilations like *Nature of Man* and *Humours* may have grown by a repetition of a like process.

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Consumption usually occurs between the ages of eighteen and thirty-five. The symptoms that normally<sup>3</sup> occur in consumption are all violent, while

<sup>1</sup> So Adams. Littré takes the Greek to mean "When in fevers the patient bleeds at the nose on the fourth day," etc.

<sup>2</sup> With the reading of M. "that occur on the critical days," etc.

<sup>3</sup> κατὰ φύσιν may be a mistaken repetition of κατὰ φύσιν.

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- τὰ δὲ καὶ θανατώδεα. δεύτερον δέ, ἣν ἐν τῇ ὥρῃ νοσῇ, αὐτῇ ἢ ὥρῃ<sup>1</sup> συμμαχεῖ τῇ νούσῳ, οἷον καύσῳ θέρος, ὑδρωπικῷ χειμῶν· ὑπερνικᾷ γὰρ τὸ φυσικόν. φοβερώτερον γάρ ἐστιν ἡ γλῶσσα μελαινομένη καὶ πελὴ καὶ αἵματώδης. ὅτι ἂν<sup>2</sup> τούτων ἀπῇ τῶν σημείων καὶ τὸ πάθος
- 10 ἀσθενέστερον δηλοῖ. περὶ θανάτων σημείων.<sup>3</sup> ταῦτα μὲν ἐν τοῖς πυρετοῖς τοῖς ὀξέσι σημειοῦσθαι χρή, ὅποτε μέλλει ἀποθνήσκειν καὶ ὅποτε σωθήσεται. ὁ ὄρχις ὁ<sup>4</sup> δεξιὸς ψυχόμενός τε καὶ ἀνασπώμενος, θανατώδης. ὄνυχες μελαινόμενοι καὶ δάκτυλοι ποδῶν ψυχροὶ καὶ μέλανες καὶ σκληροὶ καὶ ἐγκύπτοντες<sup>5</sup> ἐγγὺς τὸν θάνατον δηλοῦσιν.<sup>6</sup> καὶ τὰ ἄκρα τῶν δακτύλων πελιδνά<sup>7</sup> καὶ χεῖλη πέλια ὑπολελυμένα<sup>8</sup> καὶ ἐξεστραμμένα<sup>9</sup> θανατώδεα. καὶ σκοτοδινίων καὶ<sup>10</sup> ἀπο-
- 20 στρεφόμενος, τῇ τε ἡρεμίᾳ<sup>11</sup> ἠδόμενος, καὶ ὕπνῳ καὶ κώματι<sup>12</sup> πολλῷ κατεχόμενος, ἀνέλπιστος. καὶ ὑπολυσσέων ἀτρέμα καὶ ἀγνοέων καὶ μὴ<sup>13</sup> ἀκούων μηδὲ συνειδὲς θανατώδης.<sup>14</sup> καὶ ἐμέων<sup>15</sup> διὰ ῥινῶν ὅταν πίνῃ θανατώδης.<sup>16</sup> μέλλονσί τε<sup>17</sup> ἀποθνήσκειν ταῦτα σαφέστερα γίνεται. εὐθέως<sup>18</sup> καὶ αἱ κοιλίαι ἐπαίρονται καὶ φυσῶνται. ὅρος

<sup>1</sup> δευτέρας ἐν τῇ ὥρῃ C' δεύτερον δὲ ἦν μὲν ἐν τῇ ὥρῃ νουσή αὐτῇ ἢ ὥρῃ V.

<sup>2</sup> So C'. V has φοβερώτερον δὲ σπληνί γλῶσσο μελαινομένη καὶ αἵματώδης ὅταν.

<sup>3</sup> So C' as a title. V omits

<sup>4</sup> V omits ὁ and (lower down) σκληροί.

<sup>5</sup> So C'. V has ἐκκύπτοντες.

<sup>6</sup> Here V has σημαίνουσι (a gloss).

<sup>7</sup> πελιδνά omitted by V, which reads πελιδνά ἢ καὶ for πέλια.

<sup>8</sup> ὑπολελυμένα C'. ἀπολελυμένα V.

<sup>9</sup> Here V adds καὶ ψυχρά.

## APHORISMS, VII.

some are actually mortal. Secondly, if the patient be ill in the <kindred> season, the very season is an ally of the disease; for example, summer of ardent fever,<sup>1</sup> winter of dropsy. For the natural element wins a decisive victory. For a more fearful symptom is the tongue becoming black, dark and blood-stained. Whatever of these symptoms is not present, it shows that the lesion is less violent. The signs of death. These are the symptoms that in acute fevers must foretell the death or recovery of the patient. The right testicle cold and drawn up is a mortal sign. Blackening nails and toes cold, black, hard and bent forward show that death is near. The tips of the fingers livid, and lips dark, pendulous and turned out, are mortal symptoms. The patient who is dizzy and turns away, pleased with quiet and oppressed by deep sleep and coma,<sup>2</sup> is past hope. If he is slightly raving,<sup>3</sup> does not recognise his friends, and cannot hear or understand, it is a mortal symptom. Vomiting through the nostrils when he drinks is a mortal symptom. When patients are about to die these clearer symptoms occur. Immediately the bowels swell and are puffed up. The boundary of death is passed when the heat of the soul has risen above the navel to the part above

<sup>2</sup> *I.e.* Summer heat makes the heat of fever worse and the wet of winter is bail for the water of dropsy.

<sup>3</sup> Can the MSS reading (καύματι) be correct? Littré apparently adopts it.

<sup>1</sup> ὑπολυσσάω is not recognised by the dictionaries.

<sup>10</sup> Here C' has ἀνθρώποις

<sup>12</sup> καύματι C' V

<sup>14</sup> V has θανατώδης.

<sup>16</sup> V omits καὶ . . . θανατώδες

<sup>18</sup> V omits εὐθέως.

<sup>11</sup> ἡρεμία (*sic*) C' V.

<sup>13</sup> For μὴ V has μὴδὲ.

<sup>15</sup> αἰυέων C'

<sup>17</sup> τε V: δὲ C'

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δὲ<sup>1</sup> θανάτου· ἐπειδὴν<sup>2</sup> τὸ τῆς ψυχῆς θερμὸν  
 ἐπανέλθη ὑπὲρ τοῦ ὀμφαλοῦ ἐς τὸ ἄνω τῶν  
 φρενῶν,<sup>3</sup> καὶ συγκαυθῇ τὸ ὑγρὸν ἅπαν. ἐπειδὴν  
 30 ὁ πνεύμων καὶ ἡ καρδία τὴν ἱκμάδα ἀποβάλω-  
 σιν<sup>4</sup> τοῦ θερμοῦ ἀθροῦντος ἐν τοῖς θανατώδεσι  
 τόποις, ἀποπνεῖ ἄθροον<sup>5</sup> τὸ πνεῦμα τοῦ θερμοῦ,  
 ὅθενπερ συνέστη τὸ ὅλον, ἐς τὸ ὅλον πάλιν,  
 τὸ μὲν διὰ τῶν σαρκῶν τὸ δὲ διὰ τῶν ἐν τῇ<sup>6</sup>  
 κεφαλῇ ἀναπνοέων, ὅθεν τὸ ζῆν καλούμεν. ἀπο-  
 λείπουσα δὲ<sup>7</sup> ἡ ψυχὴ τὸ τοῦ σώματος σκῆνος<sup>8</sup>  
 τὸ ψυχρὸν καὶ τὸ θνητὸν εἶδωλον ἅμα καὶ  
 χολῇ καὶ αἵματι καὶ φλέγματι καὶ σαρκὶ  
 39 παρέδωκεν.<sup>9</sup>

<sup>1</sup> τοῦ θανάτου V.

<sup>2</sup> ἐπὶ V.

<sup>3</sup> τὸν ἄνω τῶν φρενῶν τόπον V.

<sup>4</sup> ἀποβλέπωσι V

<sup>5</sup> ὠθοῦν C'.

<sup>6</sup> V omits τῇ.

<sup>7</sup> V omits δὲ.

<sup>8</sup> Here V adds καί.

<sup>9</sup> C' has εἶδωλον αἷμα καὶ χολὴν καὶ φλέγμα καὶ σάρκα.

## APHORISMS, VII.

the diaphragm, and all the moisture has been burnt up. When the lungs and the heart have cast out the moisture of the heat that collects in the places of death,<sup>1</sup> there passes away all at once the breath of the heat (wherefrom the whole<sup>2</sup> was constructed) into the whole again, partly through the flesh and partly through the breathing organs in the head, whence we call it the "breath of life."<sup>3</sup> And the soul, leaving the tabernacle of the body, gives up the cold, mortal image to bile, blood, phlegm and flesh.<sup>4</sup>

<sup>1</sup> "The places of death" might mean either (a) the vital parts or (b) the places fatally attacked by disease.

<sup>2</sup> Is "the whole" the individual organism or the universe? The first instance of τὸ ὅλον seems to refer to the individual, the second to the universe. Perhaps the warm life of the individual is supposed to be re-absorbed into the cosmic warmth. See, however, the next note.

<sup>3</sup> Is ζῆν here supposed to be related to ζέω (boil)? Perhaps, however, both θθεν and ζῆν καλούμεν and (above) θθενπερ συνέστη τὸ ὅλον are glosses. At any rate their omission improves both the construction and the meaning of the whole sentence.

<sup>4</sup> Notice the poetic language (τὸ τοῦ σώματος σκήνος, τὸ ψυχρὸν καὶ τὸ θνητὸν εἶδωλον). The words σκήνος and εἶδωλον suggest Orphic thought.



## REGIMEN



## ΠΕΡΙ ΔΙΑΙΤΗΣ

### ΤΟ ΠΡΩΤΟΝ

- Ι. Εἰ μὲν μοί τις ἔδοκει τῶν πρότερον συγγραψάντων περὶ διαίτης ἀνθρωπίνης τῆς πρὸς ὑγείην ὀρθῶς ἐγνωκῶς συγγεγραφέναι πάντα διὰ παντός, ὅσα δυνατὸν ἀνθρωπίνῃ γνώμῃ περιληφθῆναι, ἱκανῶς εἶχεν ἄν μοι, ἄλλων ἐκπονησάντων, γνόντα τὰ ὀρθῶς ἔχοντα, τοῦτοιςι χρῆσθαι, καθότι ἕκαστον αὐτῶν ἔδόκει χρήσιμον εἶναι. νῦν δὲ πολλοὶ μὲν ἤδη συνέγραψαν, οὐδεὶς δὲ πω ἔγνω ὀρθῶς καθότι ἦν αὐτοῖς συγγραπτέον· ἄλλοι δὲ
- 10 ἄλλο ἐπέτυχον· τὸ δὲ ὅλον οὐδεὶς πω τῶν πρότερον. μεμφθῆναι μὲν οὖν οὐδενὶ αὐτῶν ἄξιόν ἐστιν εἰ μὴ ἐδυνήθησαν ἐξευρεῖν, ἐπαινέσαι δὲ πάντας ὅτι ἐπεχείρησαν γοῦν<sup>1</sup> ζητῆσαι. ἐλέγχειν μὲν οὖν τὰ μὴ ὀρθῶς εἰρημένα οὐ παρεσκευάσμαι· προσομολογεῖν δὲ τοῖς καλῶς<sup>2</sup> ἐγνωσμένοις διανενόημαι· ὅσα μὲν γὰρ ὀρθῶς ὑπὸ τῶν πρότερον εἴρηται, οὐχ οἷόν τε ἄλλως πως ἐμὲ συγγράψαντα ὀρθῶς συγγράψαι· ὅσα δὲ μὴ ὀρθῶς εἰρήκασιν, ἐλέγχων μὲν ταῦτα, διότι οὐχ οὕτως ἔχει, οὐδὲν
- 20 περανῶ· ἐξηγεύμενος δὲ καθότι δοκεῖ μοι ὀρθῶς ἔχειν ἕκαστον, δηλώσω ὃ βούλομαι. διὰ τοῦτο

<sup>1</sup> ἀλλ' ἐπεχείρησαν γ' οὖν θ: ἀλλ' ἐπεχειρήσαντο M with ἀλλ' and -το erased: ἀλλ' ἐπεχείρησάν γε Diels.

<sup>2</sup> καλῶς θ: ἱκανοῖς M.

# REGIMEN

## BOOK I

I. IF I thought that any one of my predecessors to write on human regimen in its relation to health had throughout written with correct knowledge everything that the human mind can comprehend about the subject, it would have been enough for me to learn what had been correctly worked out by the labours of others, and to make use of these results in so far as they severally appeared to be of use. As a matter of fact, while many have already written on this subject, nobody yet has rightly understood how he ought to treat it. Some indeed have succeeded in one respect and others in another, but nobody among my predecessors has successfully treated the whole subject. Now none of them is blameworthy for being unable to make complete discoveries; but all are praiseworthy for attempting the research. Now I am not prepared to criticise their incorrect statements; nay, I have resolved to accept what they have well thought out. The correct statements of my predecessors it is impossible for me to write correctly by writing them in some other way; as to the incorrect statements, I shall accomplish nothing by exposing their incorrectness. If, however, I explain how far each of their statements appears to me correct I shall set forth my wish. These preliminary remarks are made

δὲ τὸν λόγον τοῦτον προκατατίθεμαι, ὅτι οἱ<sup>1</sup>  
πολλοὶ τῶν ἀνθρώπων ὁκόταν τινὸς προτέρου  
ἀκούσωσι περὶ τινος ἐξηγευμένου, οὐκ ἀποδέχονται  
τῶν ὕστερον διαλεγομένων περὶ τούτων, οὐ γι-  
νώσκοντες ὅτι τῆς αὐτῆς ἐστὶ διανοίης γινῶναι τὰ  
ὀρθῶς εἰρημένα, ἐξευρεῖν τε τὰ μήπω εἰρημένα.  
ἐγὼ οὖν, ὥσπερ εἶπον, τοῖσι μὲν ὀρθῶς εἰρημένοισι  
προσομολογήσω· τὰ δὲ μὴ ὀρθῶς εἰρημένα δηλώσω  
30 ποῖα ἐστίν· ὁκόσα δὲ μὴδὲ ἐπεχείρησε μὴδεὶς  
τῶν πρότερον δηλῶσαι, ἐγὼ ἐπιδείξω καὶ ταῦτα  
32 οἷά ἐστι.

II. Φημὶ δὲ δεῖν τὸν μέλλοντα ὀρθῶς συγγρά-  
φειν περὶ διαίτης ἀνθρωπίνης<sup>2</sup> πρῶτον μὲν  
παντὸς φύσιν ἀνθρώπου γινῶναι καὶ διαγινῶναι·  
γινῶναι μὲν ἀπὸ τίνων συνέστηκεν ἐξ ἀρχῆς,  
διαγινῶναι δὲ ὑπὸ τίνων μερῶν κεκράτῃται· εἴτε  
γὰρ τὴν ἐξ ἀρχῆς σύστασιν μὴ γινώσεται, ἀδύ-  
νατος ἔσται τὰ ὑπ' ἐκείνων γινόμενα γινῶναι·  
εἴτε μὴ γινώσεται τὸ ἐπικρατέον ἐν τῷ σώματι,  
οὐχ ἱκανὸς ἔσται τὰ συμφέροντα προσενεγκεῖν  
10 τῷ ἀνθρώπῳ. ταῦτα μὲν οὖν δεῖ<sup>3</sup> γινώσκειν τὸν  
συγγράφοντα, μετὰ δὲ ταῦτα σίτων καὶ ποτῶν  
ἀπάντων, οἷσι διαιτῶμεθα, δύναμιν ἥντινα ἕκαστα<sup>4</sup>  
ἔχει καὶ τὴν κατὰ φύσιν καὶ τὴν δι' ἀνάγκην καὶ  
τέχνην ἀνθρωπίνην.<sup>5</sup> δεῖ γὰρ ἐπίστασθαι τῶν  
τε ἰσχυρῶν φύσει ὡς χρὴ τὴν δύναμιν ἀφαιρεῖσθαι,  
τοῖσι τε ἀσθενέσιν ὅπως χρὴ ἰσχὺν προστιθέναι  
διὰ τέχνης, ὅκου ἂν ὁ καιρὸς ἐκάστω<sup>6</sup> παρα-  
γέννηται. γνοῦσι δὲ τὰ εἰρημένα οὐπω αὐτάρκης  
ἢ θεραπείη τοῦ ἀνθρώπου, διότι οὐ δύναται

<sup>1</sup> oi omitted by M.<sup>2</sup> ἀνθρωπίνης θ.<sup>3</sup> δεῖ θ M: χρὴ Lattre and vulgate.

## REGIMEN, I. I.-II.

for the following reasons: most men, when they have already heard one person expounding a subject, refuse to listen to those who discuss it after him, not realising that it requires the same intelligence to learn what statements are correct as to make original discoveries. Accordingly, as I have said, I shall accept correct statements and set forth the truth about those things which have been incorrectly stated. I shall explain also the nature of those things which none of my predecessors has even attempted to set forth.

II. I maintain that he who aspires to treat correctly of human regimen must first acquire knowledge and discernment of the nature of man in general—knowledge of its primary constituents and discernment of the components by which it is controlled. For if he be ignorant of the primary constitution, he will be unable to gain knowledge of their effects; if he be ignorant of the controlling thing in the body he will not be capable of administering to a patient suitable treatment. These things therefore the author must know, and further the power possessed severally by all the foods and drinks of our regimen, both the power each of them possessed by nature and the power given them by the constraint of human art. For it is necessary to know both how one ought to lessen the power of these when they are strong by nature, and when they are weak to add by art strength to them, seizing each opportunity as it occurs. Even when all this is known, the care of a man is not yet complete, because

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<sup>4</sup> ἥντινα ἕκαστα ἔχει Μ. ἥντινα ἔχουσι θ.

<sup>5</sup> ἀνθρωπινήν Μ.

<sup>6</sup> ἐκδιδωμι θ: ἐκδιδωμι Μ.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- 20 ἐσθίων ὁ ἄνθρωπος ὑγιαίνειν, ἣν μὴ καὶ πονῇ.  
 ὑπεναντίας μὲν γὰρ ἀλλήλοισιν ἔχει τὰς δυνά-  
 μιαι σίτα καὶ πόνοι, συμφέρονται δὲ πρὸς ἀλλήλα  
 πρὸς ὑγίην· πόνοι μὲν γὰρ πεφύκασιν ἀναλῶσαι  
 τὰ ὑπάρχοντα· σίτα<sup>1</sup> δὲ καὶ ποτὰ ἐκπληρῶσαι  
 τὰ κενωθέντα. δεῖ δὲ, ὥς ἔοικε, τῶν πόνων  
 διαγιγνώσκειν τὴν δύναμιν καὶ τῶν κατὰ φύσιν  
 καὶ τῶν διὰ βίης γινομένων, καὶ τίνες αὐτῶν αὔξη-  
 σιν παρασκευάζουσιν ἐς σάρκας καὶ τίνες ἔλλει-  
 ψιν, καὶ οὐ μόνον ταῦτα, ἀλλὰ καὶ τὰς συμ-  
 30 μετρίας τῶν πόνων πρὸς τὸ πλῆθος τῶν σίτων  
 καὶ τὴν φύσιν τοῦ ἀνθρώπου καὶ τὰς ἡλικίας  
 τῶν σωμάτων, καὶ πρὸς τὰς ὥρας τοῦ ἐνιαυτοῦ  
 καὶ πρὸς τὰς μεταβολὰς τῶν πνεύματων, πρὸς  
 τε τὰς θέσεις τῶν χωρίων<sup>2</sup> ἐν οἷσι διαιτέονται,  
 πρὸς τε τὴν κατάστασιν τοῦ ἐνιαυτοῦ. ἄστρον  
 τε ἐπιτολὰς καὶ δύσιας γινώσκειν δεῖ, ὅπως  
 ἐπίσταιται τὰς μεταβολὰς καὶ ὑπερβολὰς φυλάσ-  
 σειν καὶ σίτων καὶ ποτῶν καὶ πνευμάτων καὶ  
 τοῦ ὅλου κόσμου, ἐξ ὧν περ τοῖσιν ἀνθρώποισι  
 40 αἱ νοῦσοι εἰσίν.<sup>3</sup> ταῦτα δὲ πάντα διαγνόντι  
 οὐπω αὐταρκες τὸ εὑρεμά ἐστιν· εἰ μὲν γὰρ ἦν  
 εὔρετόν ἐπὶ τούτοις πρὸς ἐκάστου<sup>4</sup> φύσιν σίτου  
 μέτρον καὶ πόνων ἀριθμὸς σύμμετρος μὴ ἔχων  
 ὑπερβολὴν μήτε ἐπὶ τὸ πλεον μήτε ἐπὶ τὸ  
 ἔλασσον, εὖρητο ἂν ὑγίη τοῖσιν ἀνθρώποισιν  
 ἀκριβῶς. νῦν δὲ τὰ μὲν προειρημένα πάντα  
 εὖρηται, ὁκοῖα ἐστι, τοῦτο δὲ ἀδύνατον εὑρεῖν.  
 εἰ μὲν οὖν παρείη τις καὶ ὁρῶν, γινώσκει ἂν τὸν  
 ἄνθρωπον ἐκδύνοντά τε καὶ ἐν τοῖσι γυμνασίοις

<sup>1</sup> σίτα θ: σιτία M.

<sup>2</sup> χωρέων Zwinger Diels.

## REGIMEN, I. II.

eating alone will not keep a man well; he must also take exercise. For food and exercise, while possessing opposite qualities, yet work together to produce health. For it is the nature of exercise to use up material, but of food and drink to make good deficiencies. And it is necessary, as it appears, to discern the power of the various exercises, both natural exercises and artificial, to know which of them tends to increase flesh and which to lessen it; and not only this, but also to proportion exercise to bulk of food, to the constitution of the patient, to the age of the individual, to the season of the year, to the changes of the winds, to the situation of the region in which the patient resides, and to the constitution of the year. A man must observe the risings and settings of stars, that he may know how to watch for change and excess in food, drink, wind and the whole universe, from which diseases exist among men. But even when all this is discerned, the discovery is not complete. If indeed in addition to these things it were possible to discover for the constitution of each individual a due proportion of food to exercise, with no inaccuracy either of excess or of defect, an exact discovery of health for men would have been made. But as it is, although all the things previously mentioned have been discovered, this last discovery cannot be made. Now if one were present and saw, he would have knowledge<sup>1</sup> of the patient as he stripped and

<sup>1</sup> With the reading of Ermerins and Diels: "saw the patient as he stripped . . . he would know how it is necessary to keep him," etc.

<sup>3</sup> φύονται vulgate, Littré

<sup>4</sup> ἐκάστου θ: ἐκάστην M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- 50 γυμναζόμενον, ὥστε<sup>1</sup> φυλάσσειν ὑγιαίνοντα, τῶν μὲν ἀφαιρέων, τοῖσι δὲ προστιθείς· μὴ παρεόντι δὲ ἀδύνατον ὑποθέσθαι ἐς ἀκριβεῖν σῖτα καὶ πόνους· ἐπεὶ ὁκόσον γε δυνατὸν εὐρεῖν ἐμοὶ εἴρηται· ἀλλὰ γὰρ εἰ καὶ πάνυ μικρὸν ἐνδεέστερα<sup>2</sup> τῶν ἐτέρων γίνοιτο, ἀνάγκη κρατηθῆναι ἐν πολλῷ χρόνῳ τὸ σῶμα ὑπὸ τῆς ὑπερβολῆς καὶ ἐς νοῦσον ἀφικέσθαι. τοῖσι μὲν οὖν ἄλλοισι μέχρι τούτου ἐπιχειρεῖται ζητηθῆναι· εἴρηται<sup>3</sup> δὲ οὐδὲ ταῦτα· ἐμοὶ δὲ ταῦτα ἐξεύρηται, καὶ πρὸ
- 60 τοῦ κάμνειν τὸν ἄνθρωπον ἀπὸ τῆς ὑπερβολῆς, ἐφ' ὁκότερον<sup>4</sup> ἂν γένηται, προδιάγνωσις. οὐ γὰρ εὐθέως αἱ νοῦσοι τοῖσιν ἀνθρώποισι γίνονται, ἀλλὰ κατὰ μικρὸν συλλεγόμεναι ἀθρόως<sup>5</sup> ἐκφαίνονται. πρὶν οὖν κρατεῖσθαι ἐν τῷ ἀνθρώπῳ τὸ ὑγιὲς ὑπὸ τοῦ νοσηροῦ, ἃ πάσχουσιν ἐξεύρηταί μοι, καὶ ὅπως χρὴ ταῦτα καθιστάναι ἐς τὴν ὑγίην. τούτου δὲ προσγενομένου πρὸς τοῖσι γεγραμμένοισι, τελευτᾷ<sup>6</sup> τὸ ἐπιχείρημα τῶν
- 69 διανοημάτων.

III. Συνίσταται μὲν οὖν τὰ ζῶα τά τε ἄλλα πάντα καὶ ὁ ἄνθρωπος ἀπὸ δυοῖν, διαφόροι μὲν τὴν δύναμιν, συμφόροι δὲ τὴν χρήσιν, πυρὸς καὶ ὕδατος. ταῦτα δὲ συναμφότερα αὐτάρκεά ἐστι τοῖσί τε ἄλλοισι πᾶσι καὶ ἀλλήλοισιν, ἐκάτερον δὲ χωρὶς οὔτε αὐτὸ ἐωυτῷ οὔτε ἄλλῳ οὐδενί. τὴν μὲν οὖν δύναμιν αὐτῶν ἐκάτερον

<sup>1</sup> Diels (after Ermerins) puts γινώσκειν ἂν after γυμναζόμενον, reading ὥς δεῖ φυλάσσειν θ has ὥστε διαφυλάσσειν.

<sup>2</sup> After ἐνδεέστερα Diels (perhaps rightly) adds τὰ ἑτερα.

<sup>3</sup> εἴρηται θ M : εὑρηται has been suggested

<sup>4</sup> ἀφ' ὁκοτέρων Diels, from the *de qua provenit* of P.

## REGIMEN, I. II.—III.

practised his exercises, so as to keep him in health by taking away here and adding there. But without being present it is impossible to prescribe the exact amount of food and exercise, since how far it is possible to make discoveries I have already set forth. In fact, if there occur even a small deficiency of one or the other, in course of time the body must be overpowered by the excess and fall sick. Now the other investigators have attempted to carry their researches to this point, but they have not gone on to set them forth.<sup>1</sup> But I have discovered these things, as well as the forecasting of an illness before the patient falls sick, based upon the direction in which is the excess. For diseases do not arise among men all at once; they gather themselves together gradually before appearing with a sudden spring. So I have discovered the symptoms shown in a patient before health is mastered by disease, and how these are to be replaced by a state of health. When to the things already written this also has been added, the task I have set before myself will be accomplished.

III. Now all animals, including man, are composed of two things, different in power but working together in their use, namely, fire and water. Both together these are sufficient for one another and for everything else, but each by itself suffices neither for itself nor for anything else. Now the power that

<sup>1</sup> Or, "but neither have these things been set forth (discovered)." The conjecture *εὑρηται* would suggest that the writer had been successful in making a discovery which other authorities had unsuccessfully tried to reach.

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<sup>5</sup> ἀθρόον θ.

<sup>6</sup> τελευτὰ θ: τελέεται M: *finem accipit* P



## ΠΕΡΙ ΔΙΑΤΗΣ

- ἔχει τοιήνδε· τὸ μὲν γὰρ πῦρ δύναται πάντα διὰ παντὸς κινῆσαι, τὸ δὲ ὕδωρ πάντα διὰ παντὸς  
 10 θρέψαι· ἐν μέρει δὲ ἑκάτερον κρατεῖ καὶ κρατεῖται ἐς τὸ μήκιστον καὶ ἐλάχιστον<sup>1</sup> ὥς ἀνυστόν. οὐδέτερον γὰρ κρατῆσαι παντελῶς δύναται διὰ τόδε· τὸ μὲν πῦρ ἐπεξὶόν ἐπὶ τὸ ἔσχατον τοῦ ὕδατος ἐπιλείπει ἢ τροφή· ἀποτρέπεται οὖν ὁκόθεν μέλλει τρέφεσθαι· τὸ δὲ ὕδωρ ἐπεξὶόν ἐπὶ τὸ ἔσχατον τοῦ πυρός, ἐπιλείπει ἢ κίνησις· ἴσταται οὖν ἐν τούτῳ· ὁκόταν δὲ στῇ, οὐκέτι ἐγκρατές ἐστιν, ἀλλ' ἤδη τῷ ἐμπίπτουσι πυρὶ ἐς τὴν τροφήν καταναλίσκεται. οὐδέτερον δὲ  
 20 διὰ ταῦτα δύναται κρατῆσαι παντελῶς· εἰ δέ ποτε κρατηθεῖ καὶ ὁκότερον πρότερον,<sup>2</sup> οὐδὲν ἂν εἴη τῶν νῦν ἐόντων ὥσπερ ἔχει νῦν· οὕτω δὲ ἐχόντων αἰεὶ ἔσται τὰ αὐτά, καὶ οὐδέτερα καὶ οὐδὲ ἅμα<sup>3</sup> ἐπιλείψει. τὸ μὲν οὖν πῦρ καὶ τὸ ὕδωρ, ὥσπερ εἴρηται μοι, αὐτάρκεά ἐστι πᾶσι διὰ παντὸς ἐς  
 26 τὸ μήκιστον καὶ τοῦλάχιστον ὡσαύτως.

IV. Τούτων δὲ προσκεῖται ἑκατέρῳ τάδε· τῷ μὲν πυρὶ τὸ θερμὸν καὶ τὸ ξηρὸν, τῷ δὲ ὕδατι τὸ ψυχρὸν καὶ τὸ ὑγρὸν· ἔχει δὲ ἀπ' ἀλλήλων τὸ μὲν πῦρ ἀπὸ τοῦ ὕδατος τὸ ὑγρὸν· ἐνὶ γὰρ ἐν πυρὶ<sup>4</sup> ὑγρότης· τὸ δὲ ὕδωρ ἀπὸ τοῦ πυρός τὸ ξηρὸν· ἐνὶ γὰρ ἐν ὕδατι ξηρόν. οὕτω δὲ τούτων ἐχόντων, πολλὰς καὶ παντοδαπὰς ιδέας ἀποκρίνονται ἀπ' ἀλλήλων καὶ σπερμάτων καὶ ζώων, οὐδὲν ὁμοίων<sup>5</sup> ἀλλήλοισιν οὔτε τὴν ὄψιν οὔτε

<sup>1</sup> Before ἐλάχιστον Littré adds τὸ.

<sup>2</sup> Several authorities would omit πρότερον.

<sup>3</sup> Some would read καὶ οὐδέτερον οὐδαμὰ, "and neither will fail altogether." This is very likely the correct reading

## REGIMEN, I. III.-IV.

each of them possesses is this. Fire can move all things always, while water can nourish all things always; but in turn each masters or is mastered to the greatest maximum or the least minimum possible. Neither of them can gain the complete mastery for the following reason. The fire, as it advances to the limit of the water, lacks nourishment, and so turns to where it is likely to be nourished; the water, as it advances to the limit of the fire, find its motion fail, and so stops at this point. When it stops its force ceases, and hereafter is consumed to nourish the fire which assails it. Neither, however, can become completely master for the following reasons. If ever either were to be mastered first, none of the things that are now would be as it is now. But things being as they are, the same things will always exist, and neither singly nor all together will the elements fail. So fire and water, as I have said, suffice for all things throughout the universe unto their maximum and the minimum alike.

IV These elements have severally the following attributes. Fire has the hot and the dry, water the cold and the moist. Mutually too fire has the moist from water, for in fire there is moisture, and water has the dry from fire, for there is dryness in water also. These things being so, they separate off from themselves many forms of many kinds, both of seeds and of living creatures, which are like to one another neither in their appearance nor in their power.<sup>1</sup>

<sup>1</sup> Probably *δύναμις* here means *φύσις*, "nature," "essence"

<sup>4</sup> For *ἐν πυρὶ* M has *ἀπὸ τοῦ ὕδατος*.

<sup>5</sup> *ὁμοιον θ* M. *ὁμοίων* Zwinger. A. L. Peck has [*ἀπ' αὐτῶν*] *καὶ σπέρματα καὶ ζῶα, καὶ οὐδὲν ὁμοιον ἄλλο ἄλλφ.* Before *πολλὰς* Fredrick places *ἐς*.

## ΠΕΡΙ ΔΙΑΤΤΗΣ

- 10 τὴν δύναμιν· ἅτε γὰρ οὐποτε κατὰ τὸ αὐτὸ ἰστάμενα, ἀλλ' αἰεὶ ἀλλοιούμενα ἐπὶ τὰ καὶ ἐπὶ τὰ,<sup>1</sup> ἀνόμοια ἐξ ἀνάγκης γίνεται καὶ τὰ ἀπὸ τούτων ἀποκρινόμενα. ἀπόλλυται μὲν νυν οὐδὲν ἀπάντων χρημάτων, οὐδὲ γίνεται ὅ τι μὴ καὶ πρόσθεν ἦν· συμμισγόμενα δὲ καὶ διακρινόμενα ἀλλοιοῦνται· νομίζεται δὲ ὑπὸ τῶν ἀνθρώπων τὸ μὲν ἐξ "Αἰδου ἐς φάος αὐξηθὲν γενέσθαι, τὸ δὲ ἐκ τοῦ φάεος ἐς "Αἶδην μειωθὲν ἀπολέσθαι· ὀφθαλμοῖσι γὰρ πιστεύουσι μᾶλλον ἢ γνώμῃ, οὐχ ἱκανοῖς
- 20 εἶναι οὐδὲ περὶ τῶν ὀρεομένων κρίναι.<sup>2</sup> ἐγὼ δὲ τάδε γνώμῃ ἐξηγέομαι. ζῶα<sup>3</sup> γὰρ κακεῖνα καὶ τάδε· καὶ οὔτε, εἰ ζῶον, ἀποθανεῖν οἶόν τε, εἰ μὴ μετὰ πάντων· ποῖ<sup>4</sup> γὰρ ἀποθανεῖται; οὔτε τὸ μὴ ὄν γενέσθαι, πόθεν γὰρ ἔσται;<sup>5</sup> ἀλλ' αὖξεται πάντα καὶ μειοῦται ἐς τὸ μήκιστον καὶ ἐς τὸ ἐλάχιστον, τῶν γε δυνατῶν. ὅ τι δ' ἂν διαλέγωμαι γενέσθαι ἢ<sup>6</sup> ἀπολέσθαι, τῶν πολλῶν εἵνεκεν ἐρμηνεύω· ταῦτα<sup>7</sup> δὲ συμμίσγεσθαι καὶ διακρίνεσθαι δηλῶ· ἔχει δὲ καὶ<sup>8</sup> ὧδε· γενέσθαι καὶ ἀπολέσθαι
- 30 τωυτό, συμμιγῆναι καὶ διακριθῆναι τωυτό, αὖξηθῆναι καὶ μειωθῆναι τωυτό, γενέσθαι, συμμιγῆναι

<sup>1</sup> ἐπὶ τὰ καὶ ἐπὶ τὰ Corais ἔπειτα καὶ ἔπειτα MSS.

<sup>2</sup> ὀφθαλμοῖσι δὲ πιστεύεσθαι μᾶλλον, ἢ γινῶμαι ἐγὼ δὲ τάδε γνώμῃ κ τ.ε. M.

<sup>3</sup> ζῶα M: ζῶει Lattre (from θ' s ζῶ εἰ γὰρ) For εἰ ζῶον Fredrich and Gomperz read τὸ αἰζῶον.

<sup>4</sup> ποῖ MSS: ποῖ A. L. Peck after H Rackham.

<sup>5</sup> This is practically the reading of θ M has καὶ οὔτε τὸ ζῶον ἀποθανεῖν οἶόν τε μὴ μετὰ πάντων, καὶ γὰρ ἀποθανεῖται οὔτε τὸ μὴ ὄν γενέσθαι, κόθεν παραγενήσεται Both MSS. have ὄν not ἐόν.

<sup>6</sup> ὅτι δ' ἂν διαλέγομαι θ. ὅτι δὴν διαλέγομαι M. ἢ θ: καὶ τὸ M.

<sup>7</sup> ταῦτα Bywater after Bernays.

<sup>8</sup> καὶ omitted by M.

## REGIMEN, I. iv.

For as they never stay in the same condition, but are always changing to this or to that, from these elements too are separated off things which are necessarily unlike. So of all things nothing perishes, and nothing comes into being that did not exist before. Things change merely by mingling and being separated.<sup>1</sup> But the current belief among men is that one thing increases and comes to light from Hades, while another thing diminishes and perishes from the light into Hades. For they trust eyes rather than mind, though these are not competent to judge even things that are seen. But I use mind to expound thus. For there is life in the things of the other world, as well as in those of this. If there be life, there cannot be death, unless all things die with it. For whither will death take place? Nor can what is not come into being. For whence will it come? But all things increase and diminish to the greatest possible maximum or the least possible minimum. Whenever I speak of "becoming" or "perishing" I am merely using popular expressions; what I really mean is "mingling" and "separating." The facts are these. "Becoming" and "perishing" are the same thing, "mixture" and "separation" are the same thing; "increase" and "diminution" are the same thing, "becoming" and "mixture" are the same thing,

<sup>1</sup> The passage, "So of all things . . . and being separated," is almost verbally the same as a fragment (22 Schaubach) quoted by Simplicius (*Phys.* 163, 20). It runs τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὁρθῶς νομίζουσιν οἱ Ἕλληνες οὐδὲν γὰρ χρῆμα γίνεται οὐδὲ ἀπόλλυται, ἀλλ' ἀπὸ ἐόντων χρημάτων συμμίσγεται τε, καὶ διακρίνεται καὶ οὕτως ἂν ὁρθῶς καλοῖεν τό τε γίνεσθαι συμμίσγεσθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

τῶντό, ἀπολέσθαι, μειωθῆναι, διακριθῆναι<sup>1</sup>  
 τῶντό, ἕκαστον πρὸς πάντα καὶ πάντα πρὸς  
 ἕκαστον τῶντό, καὶ οὐδὲν πάντων τῶντό.<sup>2</sup> ὁ  
 35 νόμος γὰρ τῇ φύσει περὶ τούτων ἐναντίος.

V. Χωρεῖ<sup>3</sup> δὲ πάντα καὶ θεῖα καὶ ἀνθρώ-  
 πινα ἄνω καὶ κάτω ἀμειβόμενα. ἡμέρη καὶ  
 εὐφρόνη ἐπὶ τὸ μήκιστον καὶ ἐλάχιστον· ὡς  
 καὶ τῇ σελήνῃ τὸ μήκιστον καὶ τὸ ἐλάχιστον,<sup>4</sup>  
 πυρὸς ἔφοδος καὶ ὕδατος, ἥλιος<sup>5</sup> ἐπὶ τὸ μακρότα-  
 τον καὶ βραχύτατον, πάντα ταῦτα καὶ οὐ ταῦτά.  
 φάος Ζηνί, σκότος Ἄϊδι, φάος Ἄϊδι, σκότος  
 Ζηνί, φοιτᾷ κεῖνα ὧδε, καὶ τάδε κείσε, πᾶσαν  
 ὥρην, πᾶσαν χώραν<sup>6</sup> διαπρησσόμενα κεῖνά τε τὰ  
 10 τῶνδε, τάδε τ' αὐτὰ κείνων.<sup>7</sup> καὶ ἂ<sup>8</sup> μὲν πρήσσουσιν  
 οὐκ οἶδασιν, ἂ δὲ οὐ<sup>8</sup> πρήσσουσι δοκέουσιν εἰδέναι·  
 καὶ ἂ<sup>9</sup> μὲν ὀρέουσιν οὐ γινώσκουσιν, ἀλλ' ὅμως  
 αὐτοῖσι πάντα γίνεται δι' ἀνάγκην θεῖην καὶ ἂ  
 βούλονται καὶ ἂ μὴ βούλονται. φοιτεόντων δ'  
 ἐκείνων ὧδε, τῶν δέ τε κείσε,<sup>10</sup> συμμισγομένων  
 πρὸς ἄλληλα, τὴν πεπρωμένην μοῖρην ἕκαστον  
 ἐκπληροῖ, καὶ ἐπὶ τὸ μέζον καὶ ἐπὶ τὸ μείον.

<sup>1</sup> ἀπολέσθαι <καὶ> διακριθῆναι Diels Bywater brackets  
 μειωθῆναι.

<sup>2</sup> καὶ οὐδὲν . . . τῶντό omitted by M. P 7027 has *nihil ex  
 omnibus idem est*.

<sup>3</sup> χωρεῖ Bernays: χωρεῖ MSS

<sup>4</sup> ὡς καὶ . . . ἐλάχιστον omitted by θ. Burnet in his  
*Early Greek Philosophy* suggests the following reading of  
 the passage. ἡμέρη καὶ εὐφρόνη ἐπὶ τὸ μήκιστον καὶ ἐλάχιστον·  
 ἥλιος, σελήνη ἐπὶ τὸ μήκιστον καὶ ἐλάχιστον· πυρὸς ἔφοδος καὶ  
 ὕδατος. This is very Heraclitean, and may represent the  
 passage of Heraclitus paraphrased by the author of *περὶ  
 διαίτης*

<sup>5</sup> οὕτως before ἥλιος Diels.

## REGIMEN, I. iv.—v.

“perishing,” “diminution” and “separation” are the same thing, and so is the relation of the individual to all things, and that of all things to the individual. Yet nothing of all things is the same. For in regard to these things custom is opposed to nature,<sup>1</sup>

V. But all things, both human and divine, are in a state of flux upwards and downwards by exchanges. Day and night, to the maximum and minimum; just as the moon has its maximum and minimum, the ascendancy of fire and of water, so the sun has its longest and its shortest course—all the same things and not the same things. Light for Zeus, darkness for Hades; light for Hades, darkness for Zeus—the things of the other world come to this, those of this world go to that, and during every season throughout every place the things of the other world do the work of this, and those of this world do the work of that. And what men work they know not, and what they work not they think that they know; and what they see they do not understand, but nevertheless all things take place for them through a divine necessity, both what they wish and what they do not wish. And as the things of the other world come to this, and those of this world go to that, they combine with one another, and each fulfils its allotted destiny, both unto the greater and unto the less. And destruction

<sup>1</sup> This and the following chapters contain a mixture of the philosophies of Empedocles, Anaxagoras and Heraclitus. See the Introduction, p. xlii.

<sup>6</sup> πᾶσαν χώραν omitted by M.

<sup>7</sup> τᾶδε τ' αὖ τὰ κείνων Diels (ταῦτα M)

<sup>8</sup> M omits οὐ.

<sup>9</sup> τὰ θ M: θ' à Littré.

<sup>10</sup> τῶν δὲ τι κείσε θ: τῶν δὲ τε κείσει M

## ΠΕΡΙ ΔΙΑΤΤΗΣ

- φθορῇ δὲ πᾶσιν ἀπ' ἀλλήλων, τῷ μέζονι ἀπὸ τοῦ  
 μείονος καὶ τῷ μείονι ἀπὸ τοῦ μέζονος, αὐξάνεται  
 20 τὸ μέζον ἀπὸ τοῦ ἐλάσσονος, καὶ τὸ ἐλάσσον ἀπὸ  
 21 τοῦ μέζονος.<sup>1</sup>

- VI. Τὰ δ' ἄλλα πάντα, καὶ ψυχὴ ἀνθρώπου,  
 καὶ σῶμα ὁκοῖον ἢ ψυχῇ, διακοσμεῖται. ἐσέρπει  
 δὲ ἐς ἄνθρωπον μέρεα μερέων, ὅλα ὅλων, ἔχοντα  
 σύγκρησιν πυρὸς καὶ ὕδατος, τὰ μὲν ληψόμενα,  
 τὰ δὲ δώσοντα· καὶ τὰ μὲν λαμβάνοντα πλείον  
 ποιεῖ, τὰ δὲ διδόντα μείον. πρίουσιν ἄνθρωποι  
 ξύλον· ὁ μὲν ἔλκει, ὁ δὲ ὠθεῖ. τὸ δ' αὐτὸ τοῦτο  
 ποιέουσιν, μείον δὲ ποιέοντες πλείον ποιέουσιν.  
 τοιοῦτον φύσις ἀνθρώπων, τὸ μὲν ὠθεῖ, τὸ δὲ  
 10 ἔλκει· τὸ μὲν δίδωσι, τὸ δὲ λαμβάνει· καὶ τῷ μὲν  
 δίδωσι, τοῦ δὲ λαμβάνει· καὶ τῷ μὲν δίδωσι<sup>2</sup>  
 τοσούτῳ πλέον, οὗ δὲ<sup>3</sup> λαμβάνει τοσούτῳ μείον.  
 χώρην δὲ ἕκαστον φυλάσσει τὴν ἑωυτοῦ, καὶ τὰ  
 μὲν ἐπὶ τὸ μείον ἰόντα διακρίνεται ἐς τὴν ἐλάσσονα  
 χώρην· τὰ δὲ ἐπὶ τὸ μέζον πορευόμενα, συμ-  
 μισγόμενα ἐξαλλάσσει ἐς τὴν μέζω τάξιν· τὰ δὲ  
 ξεῖνα μὴ ὁμότροπα<sup>4</sup> ὠθεῖται<sup>5</sup> ἐκ χώρας ἄλλο-  
 τρήης. ἕκαστη δὲ ψυχὴ μέζω καὶ ἐλάσσῳ ἔχουσα  
 περιφοιτᾷ τὰ μόρια τὰ ἑωυτῆς, οὔτε προσθέσιος  
 20 οὔτε<sup>6</sup> ἀφαιρέσιος δεομένη τῶν μερέων, κατὰ δὲ  
 αὐξήσιν τῶν ὑπαρχόντων καὶ μείωσιν δεομένη  
 χώρας, ἕκαστα διαπρήσσεται ἐς ἡντινα ἂν

<sup>1</sup> καὶ τὸ . . . μέζονος omitted by M. Diels writes αὐξη-  
 τε τῷ μέζονι ἀπὸ τοῦ ἐλάσσονος καὶ τῷ ἐλάσσονι ἀπὸ τοῦ  
 μέζονος So Fredrich and Wil

<sup>2</sup> τοῦ δὲ . . . δίδωσι omitted by θ

<sup>3</sup> οὐδὲν θ M: τοῦ δὲ Lattré. Bywater reads οὗ δὲ λαμβάνει

<sup>4</sup> μὴ ὁμοίτροπα bracketed by Bywater· καὶ μὴ ὁμοίτροπα  
 Diels.

## REGIMEN, I. v.-vi.

comes to all things from one another mutually, to the greater from the less, and to the less from the greater, and the greater increases from the smaller, and the smaller from the greater.

VI. All other things are set in due order, both the soul of man and likewise his body. Into man enter parts of parts and wholes of wholes, containing a mixture of fire and water, some to take and others to give. Those that take give increase, those that give make diminution. Men saw a log; the one pulls and the other pushes, but herein they do the same thing, and while making less they make more. Such is the nature of man. One part pushes, the other pulls; one part gives, the other takes. It gives to this and takes from that, and to one it gives so much the more, while that from which it takes is so much the less<sup>1</sup> Each keeps its own place; the parts going to the less are sorted out to the smaller place, those advancing to the greater mingle and pass to the greater rank, and the strange parts, being unsuitable, are thrust from a place that is not theirs. Each individual soul, having greater and smaller parts, makes the round of its own members; needing neither to add to, nor to take from, its parts, but needing space to correspond to increase or decrease of what exists already, it fulfils its several duties into whatsoever space it enters, and receives the

<sup>1</sup> Should we read  $\phi$  for  $\tau\phi$ ?

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<sup>5</sup> ὠθέεται M. ἐκχωρέεται θ

<sup>6</sup> οὐ προσθέσιος οὐδὲ ἀφαιρέσιος δευμένης M. Diels adds αὐτῇ δ' before οὐτε πρὸςθέσιος.



## ΠΕΡΙ ΔΙΑΤΗΣ

ἐσέλθῃ, καὶ δέχεται τὰ προσπίπτοντα. οὐ γὰρ δύναται τὸ μὴ ὁμότροπον ἐν τοῖσιν ἀσυμφο-  
 ροῖσι χωρίοισιν ἐμμένειν<sup>1</sup>· πλανᾶται μὲν γὰρ  
 ἀγνώμονα· συγγινόμενα<sup>2</sup> δὲ ἀλλήλοισι γινώσκει  
 πρὸς ὃ προσίζει· προσίζει γὰρ τὸ σύμφορον<sup>3</sup> τῷ  
 συμφόρῳ, τὸ δὲ ἀσύμφορον πολεμεῖ καὶ μάχεται  
 καὶ διαλλάσσει ἀπ' ἀλλήλων. διὰ τοῦτο  
 30 ἀνθρώπου ψυχὴ ἐν ἀνθρώπῳ αὐξάνεται, ἐν ἄλλῳ  
 δὲ οὐδενί· καὶ τῶν ἄλλων ζώων τῶν μεγάλων  
 ὡσαύτως· ὅσα ἄλλως, ἀπ' ἄλλων<sup>4</sup> ὑπὸ βίης  
 33 ἀποκρίνεται.

VII. Περὶ μὲν<sup>5</sup> τῶν ἄλλων ζώων ἐάσω, περὶ  
 δὲ ἀνθρώπου δηλώσω. ἐσέρπει δὲ<sup>6</sup> ἐς ἄνθρωπον  
 ψυχὴ πυρὸς καὶ ὕδατος σύγκρησιν ἔχουσα,  
 μοῖρην σώματος ἀνθρώπου· ταῦτα δὲ καὶ θήλεα  
 καὶ ἄρσενα πολλὰ καὶ παντοῖα τρέφεται τε<sup>7</sup> καὶ  
 αὖξεται διαίτῃ τῇ περὶ τὸν ἄνθρωπον<sup>8</sup> ἀνάγκη δὲ  
 τὰ μέρη ἔχειν πάντα τὰ ἐσιόντα· οὐτινος γὰρ  
 μὴ ἐνείῃ μοίρῃ ἐξ ἀρχῆς οὐκ ἂν<sup>9</sup> αὐξηθείη οὔτε  
 πολλῆς τροφῆς ἐπιούσης οὔτε ὀλίγης, οὐ γὰρ ἔχει  
 10 τὸ προσαυξόμενον· ἔχον δὲ πάντα, αὖξεται ἐν  
 χώρῃ τῇ ἐαυτοῦ ἑκαστον, τροφῆς ἐπιούσης ἀπὸ  
 ὕδατος ξηροῦ καὶ πυρὸς ὑγροῦ,<sup>10</sup> τὰ μὲν εἴσω  
 βιαζόμενα, τὰ δὲ ἔξω. ὥσπερ οἱ τέκτονες τὸ

<sup>1</sup> ἐμμένων M: μὴ ὁμονοεῖν θ.

<sup>2</sup> συγγινόμενα θ: συμμισγόμενα M· συγγινόμενα Diels

<sup>3</sup> συγγινώσκει προσίζει γὰρ τὸ σύμφορον κ τ ἐ M.

<sup>4</sup> ὡσαύτως ὅσα διαλλάσσει ἀπ' ἀλλήλων, Diels. ὅσα ἄλλως θ:  
 ὁκόσα δ' ἄλλως M ὅσα ἁλλοῖα ἀπ' αὐτῶν Wil.

<sup>5</sup> μὲν θ· μὲν οὖν M.

<sup>6</sup> δὲ θ: γὰρ M

<sup>7</sup> τρέφεται τε καὶ αὖξεται θ: τρέφεται· τρέφεται δὲ καὶ  
 αὖξεται M

<sup>8</sup> τῇ περὶ τὸν ἄνθρωπον M: τηπερ ἄνθρωπος θ Diels.

## REGIMEN, I. VI.-VII.

attacks that are made For that which is not suitable cannot abide in regions not adapted to it. Now such wander without thought, but combining with one another they realise what they are joining.<sup>1</sup> For the suitable joins the suitable, while the unsuitable wars and fights and separates itself. For this reason a man's soul grows in a man, and in no other creature. It is the same with the other large animals When it is otherwise, there is forcible separation from others

VII. I shall say nothing about the other animals, confining my attention to man. Into man there enters a soul, having a blend of fire and water,<sup>2</sup> a portion of a man's body. These, both female and male, many and of many kinds, are nourished and increased by human diet. Now the things that enter must contain all the parts. For that of which no part were present would not grow at all, whether the nutriment that were added were much or little, as having nothing to grow on to it. But having all, each grows in its own place, nutriment being added from dry water and moist fire, some things being forced inside, others outside. As carpenters saw the log, and one pulls and the

<sup>1</sup> Diels' reading would mean: "They wander when at variance, but when they are of one mind they realise," etc

<sup>2</sup> That soul is a mixture of fire and water, and that the character of soul is relative to that mixture, is doctrine directly derived from Heraclitus See p 493 "It is death to souls to become water"

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<sup>9</sup>  $\delta\upsilon$  is not in  $\theta$  It could easily fall out before  $\alpha\upsilon\delta\epsilon\eta\theta\epsilon\iota\eta$ , on the other hand, potential optatives without  $\delta\upsilon$  are not infrequent in the Hippocratic Collection. Bywater puts a comma at  $\delta\rho\chi\eta\varsigma$ .

<sup>10</sup> Before  $\tau\acute{\alpha}$   $\theta$  has  $\kappa\alpha\iota$ .

## ΠΕΡΙ ΔΙΑΤΗΣ

ξύλον πρίζουσι,<sup>1</sup> καὶ ὁ μὲν ἔλκει, ὁ δὲ ὠθεῖ, τωὺτο ποιέοντες· κάτω δ' ὁ πιέζων τὸν ἄνω ἔλκει,<sup>2</sup> οὐ γὰρ ἂν παραδέχοιτο<sup>3</sup> κάτω ἵεναι· ἦν δὲ βιάζωνται,<sup>4</sup> παντὸς ἀμαρτήσονται. τοιοῦτον τροφή ἀνθρώπου· τὸ μὲν ἔλκει, τὸ δὲ ὠθεῖ· εἴσω δὲ βιαζόμενον<sup>5</sup> ἔξω ἔρπει· ἦν δὲ βιῆται παρὰ και-  
 19 ρόν, παντὸς ἀποτεύξεται.

VIII. Χρόνον δὲ τοσοῦτον ἕκαστα τὴν αὐτὴν τάξιν ἔχει,<sup>6</sup> ἄχρι μηκέτι δέχεται ἢ τροφή, μηδὲ χώρην<sup>7</sup> ἱκανὴν ἔχῃ ἐς τὸ μήκιστον τῶν δυνατῶν· ἐπειτ' ἐναμείβει ἐς τὴν μέζονα χώρην, θήλεα καὶ ἄρσενά, τὸν αὐτὸν τρόπον ὑπὸ βίης καὶ ἀνάγκης διωκόμενα· ὁκόσα δ' ἂν πρότερον ἐμπλήσῃ τὴν πεπρωμένην μοῖρην, ταῦτα διακρίνεται πρῶτα, ἅμα δὲ καὶ συμμίσγεται· ἕκαστον μὲν γὰρ διακρίνεται πρῶτα, ἅμα δὲ καὶ συμ-  
 10 μίσγεται· χώρην δὲ ἀμείψαντα καὶ τυχόντα ἀρμονίης ὀρθῆς ἐχούσης συμφωνίας τρεῖς, συλλήβδην διεξιόν<sup>8</sup> διὰ πασέων, ζῶει καὶ αὔξεται τοῖσιν αὐτοῖσιν οἷσι καὶ πρόσθεν· ἦν δὲ μὴ τύχῃ τῆς ἀρμονίης, μηδὲ σύμφωνα τὰ βαρέα τοῖσιν ὀξέσι γένηται ἐν τῇ πρώτῃ συμφωνίᾳ, ἢ τῇ δευτέρῃ, ἢ τῇ διὰ παντός,<sup>9</sup> ἐνὸς<sup>10</sup> ἀπογενομένου

<sup>1</sup> τρυπῶσι θ. M. πρίζουσι in corrector's hand over τρυπῶσι θ.

<sup>2</sup> δὲ πιέζοντων ἀνέρπει θ: δὲ πιέζοντων ἄνω ἔρπει M: δ' ὁ πιέζων τὸν ἄνω ἔλκει (from several Paris MSS.) Littré: κάτω δὲ πιέζοντων ἄνω ἔρπει Diels: πιεζόμενον ἄνω Fred.

<sup>3</sup> οὐ γὰρ ἂν παρὰ <καιρὸν> δέχοιτο Diels. See Appendix, p. 296.

<sup>4</sup> βιάζωνται . . . ἀμαρτήσονται M: βιάζεται . . . ἀμαρτήσεται θ

<sup>5</sup> βιαζόμενον M: βιαζόμενου θ. Perhaps the readings of θ are a correction due to a scribe or editor who did not realise that besides the deponent βιάζομαι there exists βιάζω.

## REGIMEN, I. VII.—VIII.

other pushes, though they do the same thing. The one that presses below pulls the one above, otherwise the saw could not descend. If force be applied they will lose all. Such is the nutriment of a man. One part pulls, the other pushes; what is forced inside comes outside. But if untimely violence be applied there is no success.<sup>1</sup>

VIII. Each keeps the same position until nourishment no longer receives it, and it has not sufficient room for the greatest possible extension; then it passes into larger room, female and male, driven along in the same manner by force and necessity. Such as first fill the allotted portion are the first to be separated, and at the same time they also commingle. For each separates first, and at the same time also commingles. And if, on changing position, they achieve a correct attunement, which has three harmonic proportionals, covering altogether the octave, they live and grow by the same things as they did before. But if they do not achieve the attunement, and the low harmonize not with the high in the interval of the fourth, of the fifth, or in the octave, then the failure of one makes the whole

<sup>1</sup> There is a kind of "one-way traffic" through the body. Interference with the circuit means disease or death

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<sup>6</sup> ἕκαστον τὴν αὐτὴν τάξιν ἔχει θ: ἕκαστα τὴν αὐτὴν τάξιν ἔχει M: ἕκαστα τὴν αὐτὴν ἔχει τάξιν Lattre.

<sup>7</sup> ἡ χώρα μηδὲ τροφήν M: ἡ τροφή: μηδὲ χώραν θ.

<sup>8</sup> διεξιόντα Erm: διεξιούσας Mack.

<sup>9</sup> γέννηται. ἡ πρώτη συμφωνίῃ: ἡ δὲ δευτέρῃ γένεσις. τὸ διαπαντός θ: γέννηται, ἡ πρώτη συμφωνίῃ: ἡ δὲ δευτέρῃ γένεσις θ, τὸ διαπαντός M: γέννηται, ἡ ἡ πρώτη συμφωνίῃ, ἡ ἡ δευτέρῃ γεννηθῇ ἡ τὸ διὰ παντός Lattre ("mais le passage est désespéré"): γέννηται ἐν τῇ πρώτῃ συμφωνίῃ ἡ τῇ δευτέρῃ ἡ τῇ διὰ παντός, Diels.

<sup>10</sup> For ἐνδὲ θ has τινός.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

πᾶς ὁ τόνος μάταιος· οὐ γὰρ ἂν προσαιέσαι·  
 ἀλλ' ἀμείβει ἐκ τοῦ μέζονος ἐς τὸ μείον πρὸ  
 19 μοίρης· διότι οὐ γινώσκουσιν ὃ τι ποιοῦσιν.

ΙΧ. Ἀρσένων μὲν οὖν καὶ θηλέων διότι ἐκάτερα  
 γίνεται, προιόντι τῷ λόγῳ δηλώσω. τούτων δὲ  
 ὁκότερον ἂν τύχῃ ἔλθον καὶ<sup>1</sup> τύχῃ τῆς ἁρμονίης,  
 ὑγρὸν ἐὼν κινεῖται ὑπὸ τοῦ πυρός· κινεόμενον δὲ  
 ζωπυρεῖται καὶ προσάγεται τὴν τροφήν ἀπὸ τῶν  
 ἐσιόντων ἐς τὴν γυναῖκα σίτων καὶ πνεύματος, τὰ  
 μὲν πρῶτα πάντῃ ὁμοίως, ἕως ἔτι ἀραιὸν ἐστίν,  
 ὑπὸ δὲ τῆς κινήσιος καὶ τοῦ πυρὸς ξηραίνεται  
 καὶ στερεοῦται· στερεούμενον δὲ πυκνοῦται πέριξ,  
 10 καὶ τὸ πῦρ ἐγκατακλειόμενον οὐκέτι τὴν τροφήν  
 ἱκανὴν ἔχει ἐπάγεσθαι, οὐδὲ τὸ πνεῦμα ἐξωθεῖ  
 διὰ τὴν πυκνότητα τοῦ περιέχοντος· ἀναλίσκει  
 οὖν τὸ ὑπάρχον ὑγρὸν εἴσω τὰ μὲν οὖν στερεὰ  
 τὴν φύσιν ἐν τῷ συνεστηκότι καὶ ξηρῷ οὐ κατα-  
 ναλίσκεται τῷ πυρὶ ἐς τὴν τροφήν· ἀλλ' ἐγκρατέα  
 γίνεται καὶ συνίσταται τοῦ ὑγροῦ ἐκλείποντος,  
 ἅπερ ὁστέα καὶ νεῦρα ὀνομάζονται. τὸ δὲ πῦρ  
 ἐκ τοῦ συμμιγέντος κινεόμενον,<sup>2</sup> τοῦ ὑγροῦ,  
 διακοσμεῖται τὸ σῶμα κατὰ φύσιν διὰ τοιήνδε  
 20 ἀνάγκην· διὰ μὲν τῶν στερεῶν καὶ ξηρῶν οὐ  
 δύναται τὰς διεξόδους χρονίας ποιείσθαι, διότι  
 οὐκ ἔχει τροφήν· διὰ δὲ τῶν ὑγρῶν καὶ μαλακῶν  
 δύναται· ταῦτα γάρ ἐστιν αὐτῷ τροφή· ἐνὶ δὲ  
 καὶ ἐν τούτοις ξηρότης οὐ καταναλισκομένη ὑπὸ

<sup>1</sup> ἔλθον καὶ θ. omitted by M.

<sup>2</sup> κινεόμενον Diels. the MSS have the genitive

## REGIMEN, I. VIII.-IX.

scale of no value, as there can be no consonance, but they change from the greater to the less before their destiny. The reason is they know not what they do.

IX. As for males and females, later on in my discourse I shall explain why each severally come to be. But whichever of the two happens to come and achieves the attunement, it is moist and is kept in movement by the fire. Being in movement it gets inflamed, and draws to itself its nourishment from the food and breath that enter the woman. At first, while it is still rare, this occurs equally throughout; but owing to the movement and the fire it dries and solidifies, as it solidifies it hardens all round, and the fire being imprisoned can no longer draw to itself its nourishment in sufficient quantity, while it does not expel the breath owing to the hardness of its envelope. So it consumes the available moisture inside. Now the parts in the compacted, dry mass that are solid in substance are not consumed by the fire for its nourishment, but they prove powerful, and as the moisture fails they become compact, and are called bones and sinews. The fire, meanwhile, being moved<sup>1</sup> out of the moisture which was mixed with it, arranges the body according to nature through the following necessity. Through the hard and dry parts it cannot make itself lasting passages, because it has no nourishment; but it can through the moist and soft, for these are its nourishment. Yet in these too there is dryness not consumed by the fire,

<sup>1</sup> The MSS reading (*κινουμένου* or *κινευμένου*) will give the rendering: "out of the moisture mixed with it, and put in motion by it, arranges," etc.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- τοῦ πυρός· ταῦτα δὲ συνίσταται πρὸς ἄλληλα.  
 τὸ μὲν οὖν ἐσωτάτῳ καταφραχθέν πῦρ καὶ  
 πλεϊστὸν ἐστὶ καὶ μεγίστην τὴν διέξοδον ἐποιή-  
 σατο· πλεϊστον γὰρ τὸ ὑγρὸν ἐνταῦθα ἐνῆν,  
 ὅπερ κοιλή καλεῖται· καὶ ἐξέπεσεν ἐντεῦθεν,  
 30 ἐπεὶ οὐκ εἶχε τροφήν, ἔξω, καὶ ἐποιήσατο τοῦ  
 πνεύματος διεξόδους καὶ τροφῆς ἐπαγωγὴν καὶ  
 διάπεμψιν· τὸ δὲ ἀποκλεισθὲν ἐς<sup>1</sup> ἄλλο σῶμα  
 περιόδους ἐποιήσατο τρισσάς,<sup>2</sup> ὅπερ ἦν ὑγρότατον  
 τοῦ πυρός, ἐν τούτοις τοῖσι χωρίοις, αἵτινες  
 φλέβες καλέονται κοῖλαι· ἐς δὲ τὰ μέσα τούτων  
 τὸ ὑπολειπόμενον τοῦ ὕδατος συνιστάμενον  
 37 πήγνυται, ὅπερ καλεῖται σάρκες.

- Χ. Ἐνὶ δὲ λόγῳ πάντα διεκοσμήσατο κατὰ  
 τρόπον αὐτὸ ἐωυτῷ τὰ ἐν τῷ σώματι τὸ πῦρ,  
 ἀπομίμησιν τοῦ ὅλου, μικρὰ πρὸς μεγάλα καὶ  
 μεγάλα πρὸς μικρά· κοιλίην μὲν τὴν μεγίστην,  
 ὕδατι ξηρῷ καὶ ὑγρῷ ταμεῖον, δοῦναι πᾶσι καὶ  
 λαβεῖν παρὰ πάντων, θαλάσσης δύναμιν, ζώων  
 συμφόρων<sup>3</sup> τροφόν, ἀσυμφόρων δὲ φθορόν· περὶ  
 δὲ ταύτην ὕδατος ψυχροῦ καὶ ὑγροῦ σύστασιν,  
 διέξοδον πνεύματος ψυχροῦ καὶ θερμοῦ· ἀπο-  
 10 μίμησιν γῆς, τὰ ἐπεισπίπτοντα πάντα ἀλλοιούσης.  
 καταναλίσκον δὲ καὶ αὔξον<sup>4</sup> σκέδασιν ὕδατος  
 λεπτοῦ καὶ πυρὸς ἐποιήσατο ἡρίον,<sup>5</sup> ἀφανέος καὶ  
 φανεροῦ, ἀπὸ τοῦ συνεστηκότος ἀπόκρισιν, ἐν ᾧ  
 φερόμενα ἐς τὸ φανερὸν ἀφικνεῖται ἕκαστον μοίρη

<sup>1</sup> Between ἐς and ἄλλο Diels inserts τό.

<sup>2</sup> περιόδους ἐποιήσατο τρισσάς is placed by Diels after χωρίοις. Friedrich marks an hiatus after κοῖλαι.

<sup>3</sup> συμφόρων Wilamowitz: συντρόφων θ: ἐντρόφων M.

## REGIMEN, I. IX. X.

and these dry parts become compacted one with another. So the fire shut up in the innermost part both is most abundant and made for itself the greatest passage. For there the moisture was most abundant, and it is called the belly. Therefrom the fire burst forth, since it had no nourishment, and made passages for the breath and to supply and distribute nourishment. The fire shut up in the rest of the body made itself three passages, the moistest part of the fire being in those places called the hollow veins. And in the middle of these that which remains of the water becomes compacted and congeals. It is called flesh.

X In a word, all things were arranged in the body, in a fashion conformable to itself, by fire, a copy of the whole, the small after the manner of the great and the great after the manner of the small. The belly is made the greatest, a steward for dry water and moist, to give to all and to take from all, the power of the sea, nurse of creatures suited to it, destroyer of those not suited. And around it a concretion of cold water and moist, a passage for cold breath and warm, a copy of the earth, which alters all things that fall into it. Consuming and increasing,<sup>1</sup> it made a dispersion of fine water and of ethereal fire, the invisible and the visible, a secretion from the compacted substance, in which things are carried and come to light, each

<sup>1</sup> With the reading of Diels: "Consuming some and increasing other."

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<sup>4</sup> καταναλίσκοντα δὲ αἷζον (αἷζον θ) ΘΜ: καταναλίσκον δὲ καὶ αἷζον Zwinger, Littré. καὶ τὰ μὲν καταναλίσκον, τὰ δὲ αἷζον Diels.

<sup>5</sup> Should we read ἀραιῶ?



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- πεπρωμένη. ἐν δὲ τούτῳ ἐποίησατο τὸ πῦρ<sup>1</sup>  
 περιόδους τρισσάς, περαινούσας πρὸς ἀλλήλας  
 καὶ εἴσω καὶ ἔξω· αἱ μὲν πρὸς τὰ κοῖλα τῶν  
 ὑγρῶν, σελήνης δύναμιν, αἱ δὲ πρὸς τὴν ἔξω  
 20 περιφορὴν,<sup>2</sup> πρὸς τὸν περιέχοντα πάγον, ἄστρων  
 δύναμιν, αἱ δὲ μέσαι καὶ εἴσω καὶ ἔξω περαίνουσαι.<sup>3</sup>  
 τὸ θερμότατον καὶ ἰσχυρότατον πῦρ, ὅπερ πάντων  
 ἐπικρατεῖται, διέπον ἅπαντα κατὰ φύσιν, αἰκτον<sup>4</sup>  
 καὶ ὄψει καὶ ψαύσει, ἐν τούτῳ ψυχρή, νόος,  
 φρόνησις, αὖξησης, κίνησις, μείωσις, διάλλαξις,<sup>5</sup>  
 ὕπνος, ἔγερσις· τοῦτο πάντα διὰ παντὸς κυβερνᾷ,  
 26 καὶ τάδε καὶ ἐκεῖνα, οὐδέποτε ἀτρεμίζον.

- XI. Οἱ δὲ ἄνθρωποι ἐκ τῶν φαιερῶν τὰ ἀφανέα  
 σκέπτεσθαι οὐκ ἐπίστανται· τέχνησι γὰρ χρεό-  
 μενοι ὁμοίησιν ἀνθρωπίνῃ φύσει οὐ γινώσκουσιν·  
 θεῶν γὰρ νόος ἐδίδαξε μιμεῖσθαι τὰ ἐωυτῶν,  
 γινώσκοντας ἃ ποιέουσιν, καὶ οὐ γινώσκοντας ἃ  
 μιμέονται. πάντα γὰρ ὅμοια, ἀνόμοια ἔοντα  
 καὶ σύμφορα πάντα, διάφορα ἔοντα· διαλεγόμενα,  
 οὐ διαλεγόμενα· γνώμην ἔχοντα, ἀγνώμονα·  
 ὑπεναντίος ὁ τρόπος ἐκάστων, ὁμολογεόμενος.  
 10 νόμος γὰρ καὶ φύσις, οἷσι πάντα διαπρησόμεθα,  
 οὐχ ὁμολογεῖται ὁμολογεόμενα· νόμον γὰρ ἄνθρω-  
 ποι ἔθεσαν αὐτοὶ ἐωυτοῖσιν, οὐ γινώσκοντες περὶ  
 ὧν ἔθεσαν, φύσιν δὲ πάντων θεοὶ διεκόσμησαν.<sup>6</sup>

<sup>1</sup> τὸ πῦρ Diels : πυρὸς MSS.

<sup>2</sup> αἱ δὲ <ὧς> πρὸς τὴν ἔξω περιφορὴν Diels Perhaps a gloss.

<sup>3</sup> After περαίνουσαι Diels has a comma, followed by <πρὸς τὰς ἐτέρας, ἡλίου δύναμιν,> τὸ θερμότατον.

<sup>4</sup> αἰκτον θ. ἔψοφον M αἰκτον Littre: αἰκτον Bernays, Diels. Bernays himself preferred ἔψαυστον.

<sup>5</sup> θ omits κίνησις, μείωσις, διάλλαξις

## REGIMEN, I. x.-xi.

according to its allotted portion And in this fire made for itself three groups of circuits, within and without each bounded by the others: those towards the hollows of the moist, the power of the moon; those towards the outer circumference, towards the solid enclosure, the power of the stars; the middle circuits, bounded both within and without. The hottest and strongest fire, which controls all things, ordering all things according to nature, imperceptible to sight or touch, wherein are soul, mind, thought, growth, motion, decrease, mutation, sleep, waking. This governs all things always, both here and there, and is never at rest.

XI. But men do not understand how to observe the invisible through the visible. For though the arts they employ are like the nature of man, yet they know it not For the mind of the gods taught them to copy their<sup>1</sup> own functions, and though they know what they are doing yet they know not what they are copying. For all things are like, though unlike, all compatible though incompatible, conversing though not conversing, intelligent without intelligence. The fashion of each is contrary, though in agreement For custom and nature, by means of which we accomplish all things, do not agree though they do agree. For custom was settled by men for themselves without their knowing those things about which they settled the custom; but the nature of all things was

<sup>1</sup> Probably "the operations of their own bodies," but Littré translates "les opérations divines"

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<sup>6</sup> θεὸς διεκόσμησεν θ, altered to θεοὶ διεκόσμησαν (or the reverse). Is the latter a Christian correction?

## ΠΕΡΙ ΔΙΑΤΗΣ

τὰ μὲν οὖν ἄνθρωποι διέθεσαν οὐδέποτε κατὰ τὸ αὐτὸ ἔχει οὔτε ὀρθῶς οὔτε μὴ ὀρθῶς· ὁκόσα δὲ θεοὶ διέθεσαν αἰεὶ ὀρθῶς ἔχει· καὶ τὰ ὀρθὰ καὶ  
 17 τὰ μὴ ὀρθὰ τοσοῦτον διαφέρει.

XII. Ἐγὼ δὲ δηλώσω τέχνας φανεράς ἀνθρώπου παθήμασιν ὁμοίας ἐούσας καὶ φανεροῖσι καὶ ἀφανέσι. μαντικὴ τοιόνδε· τοῖσι μὲν φανεροῖσι τὰ ἀφανέα γινώσκει, καὶ τοῖσιν ἀφανέσι τὰ φανερά, καὶ τοῖσιν ἐοῦσι τὰ μέλλοντα, καὶ τοῖσιν ἀποθανοῦσι τὰ ζῶντα, καὶ τῷ ἀσυνέτῳ<sup>1</sup> συνίασιν, ὁ μὲν εἰδὼς αἰεὶ ὀρθῶς, ὁ δὲ μὴ εἰδὼς ἄλλοτε ἄλλως. φύσιν ἀνθρώπου καὶ βίον ταῦτα μιμεῖται· ἀνὴρ γυναικὶ συγγενόμενος παιδίον  
 10 ἐποίησε· τῷ φανερῷ τὸ ἄδηλον γινώσκει ὅτι οὕτως ἔσται. γνώμη<sup>2</sup> ἀνθρώπου ἀφανὴς γινώσκουσα τὰ φανερά ἐκ παιδὸς ἐς ἄνδρα μεθίσταται· τῷ ἐόντι τὸ μέλλον γινώσκει. οὐχ ὅμοιον ἀποθανῶν ζῶντι· τῷ τεθνηκότι οἶδεν τὸ ζῆον.<sup>3</sup> ἀσύνητον γαστήρ· ταύτῃ συνίεμεν ὅτι διψῇ ἢ πεινῇ. ταῦτα<sup>4</sup> μαντικῆς τέχνης καὶ φύσιος ἀνθρωπίνης πάθεια, τοῖσι μὲν γινώσκουσιν αἰεὶ ὀρθῶς, τοῖσι δὲ μὴ γινώσκουσιν αἰεὶ ἄλλοτε  
 19 ἄλλως.

<sup>1</sup> τῶν ἀσυνέτων (θ omits τῶν) MSS τῷ ἀσυνέτῳ Bywater.

<sup>2</sup> ὅτι <συνέλαβεν>· οὕτως ἔσται γνώμη Diels

<sup>3</sup> οὐχ ὅμοιον ἀποθανῶν ζῶντι· τῷ τεθνηκότι οἶδεν τὸ ζῶον Diels οὐχ ὅμοιον ἀποθανῶν ζῶντι τῷ τεθνηκότι οἶδεν τὸ ζῶον M. οὐχ ὅμοιον ἀπὸ θανάτου ζῶντι τῷ τεθνηκότι τὸ ζῶον οἶδε M. οὐχ ὁ μὴ ὢν ἀπὸ θανάτου, ζῶον δὲ, κ τ ε. Lattre: διότι οὐχ ὅμοιον τὸ ἀποθανὸν τῷ ζῶντι Ermerins.

## REGIMEN, I. XI.—XII.

arranged by the gods. Now that which men arrayed never remains constant, whether right or wrong; but whatsoever things were arranged by the gods always remain right. So great the difference between the right and the wrong.

XII. But I will show that arts are visibly like to the affections of man, both visible and invisible. Seercraft is after this fashion. By the visible it gets knowledge of the invisible, by the invisible knowledge of the visible, by the present knowledge of the future, by the dead knowledge of the living, and by means of that which understands not men have understanding—he who knows, right understanding always, he who knows not, sometimes right understanding, sometimes wrong. Seercraft herein copies the nature and life of man. A man by union with a woman begets a child; by the visible he gets knowledge of the invisible that so it will be. The invisible human intelligence, getting knowledge of the visible, changes from childhood to manhood; by the present it gets knowledge of the future. A corpse is not like a living creature, by the dead he knows the living. The belly is without consciousness, yet by it we are conscious of hunger and thirst. The characteristics of seercraft and of human nature are these:<sup>1</sup> for those who know, always rightly interpreted;<sup>2</sup> for those who know not, sometimes rightly and sometimes not.

<sup>1</sup> Or (with ταῦτά) "the same."

<sup>2</sup> The grammar is curious. With ὁρθῶς some participle (or verb) must be understood, perhaps γινώσκόμενα or γινώσκεται. The αἰ before ἄλλοτε is suspicious.

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<sup>4</sup> For ταῦτα perhaps we should read ταῦτά

## ΠΕΡΙ ΔΙΑΙΤΗΣ

XIII. Σιδήρου ὄργανα· † τέχνησι †<sup>1</sup> τὸν σίδηρον πυρὶ<sup>2</sup> τήκουσι, πνεύματι ἀναγκάζοντες τὸ πῦρ, τὴν ὑπάρχουσαν τροφήν ἀφαιρέονται,<sup>3</sup> ἀραιὸν δὲ ποιήσαντες παίουσιν καὶ συνελαύνουσιν, ὕδατος δὲ ἄλλου τροφῇ ἰσχυρὸν γίνεται. ταῦτα<sup>4</sup> πάσχει ἄνθρωπος ὑπὸ παιδοτρίβου· τὴν ὑπάρχουσαν τροφήν πυρὶ ἀφαιρείται, ὑπὸ πνεύματος ἀναγκάζομενος· ἀραιούμενος<sup>5</sup> κόπτεται, τρίβεται, καθαίρεται, ὑδάτων δὲ ἐπαγωγῇ<sup>6</sup> ἄλλοθεν ἰσχυρὸς  
10 γίνεται.

XIV. Καὶ οἱ γναφῆες τοῦτο<sup>7</sup> διαπρήσσονται· λακτίζουσι, κόπτουσιν, ἔλκουσι, λυμαινόμενοι ἰσχυρότερα ποίεουσιν,<sup>8</sup> κείροντες τὰ ὑπερέχοντα καὶ παραπλέκοντες καλλίω ποίεουσιν· ταῦτα  
5 πάσχει ἄνθρωπος.

XV. Σκυτέες τὰ ὅλα κατὰ<sup>9</sup> μέρεα διαιρέουσι, καὶ τὰ μέρεα ὅλα ποίεουσιν, τάμνοντες δὲ καὶ κεντεύοντες τὰ σαθρὰ ὑγίεια ποίεουσιν. καὶ ἄνθρωπος δὲ ταῦτα<sup>10</sup> πάσχει· ἐκ τῶν ὅλων μέρεα διαιρεῖται, καὶ ἐκ τῶν μερέων συντιθεμένων ὅλα γίνεται· κεντεόμενοί τε καὶ τεμνόμενοι τὰ σαθρὰ ὑπὸ τῶν ἰητρῶν ὑγιάζονται<sup>11</sup> καὶ τότε ἰητρικῆς· τὸ λυπέον ἀπαλλάσσειν, καὶ ὅφ' οὗ πονεῖ ἀφαιρέοντα ὑγίεια ποιεῖν ἢ φύσις αὐτομάτη ταῦτα<sup>12</sup>  
10 ἐπίσταται· καθήμενος πονεῖ ἀναστῆναι, κινεό-

<sup>1</sup> τέχνησι (θ) is corrupt, and so is the τέχνης of M. Perhaps we should read τεχνίται.

<sup>2</sup> πυρὶ τήκουσι Bywater περιτήκουσι MSS.

<sup>3</sup> ἀφαιρέονται θ ἀφαιρέοντες M.

<sup>4</sup> ταῦτα MSS. ταῦτ' Ermerins and Diels.

<sup>5</sup> ἀραιούμενος θ· ὑπὸ τῶν θ. ἀραιούμενος δὲ M.

<sup>6</sup> ἐπαγωγῇ θ ὑπαγωγῇ M. ὑπὸ τῶν for ὑδάτων θ.

<sup>7</sup> τοῦτο θ; τῷ·ὅτ' M.

## REGIMEN, I. XIII.-XV.

XIII. Iron tools. Craftsmen melt the iron with fire, constraining the fire with breath; they take away the nourishment it has already; when they have made it rare, they beat it and weld it, and with the nourishment of other water it grows strong. Such is the treatment of a man by his trainer. By fire the nourishment he has already is taken away, breath constraining him. As he is made rare, he is struck, rubbed and purged. On the application of water from elsewhere he becomes strong.

XIV. This do also the fullers. They trample, strike and pull, by maltreating they make stronger; by cutting off the threads that project, or by weaving them in, they beautify. The same happens to a man.

XV. Cobblers divide wholes into parts and make the parts wholes, cutting and stitching they make sound what is rotten. Man too has the same experience. Wholes are divided into parts, and from union of the parts wholes are formed. By stitching and cutting, that which is rotten in men is healed by physicians. This too is part of the physician's art: to do away with that which causes pain, and by taking away the cause of his suffering to make him sound. Nature of herself knows how to do these things. When a man is sitting it is a labour to rise; when he is moving it is a labour to come

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<sup>8</sup> κόπτουσιν ἔλκουσι λυμαινόμενοι ἰσχυρότερα ποιέουσι θ: παύουσι λυμαινόμενοι κόπτουσι ἔλκουσι λυμαινόμενοι ἰσχυρότερα ποιέουσι M.

<sup>9</sup> κατα M. καὶ τὰ θ.

<sup>10</sup> ταῦτα θ. τῶν τὸ M · ταῦτα Bywater

<sup>11</sup> ὑγιαίνουνται Ermerins: ὑγιαίνονται MSS.

<sup>12</sup> Bywater has ταῦτά.

## ΠΕΡΙ ΔΙΑΤΗΣ

μενος πονεῖ ἀναπαύσασθαι, καὶ ἄλλα τὰ αὐτὰ  
12 ἔχει ἢ φύσις ἡτρικῇ.<sup>1</sup>

XVI. Τέκτονες πρίοντες ὁ μὲν ὠθεῖ, ὁ δὲ ἔλκει·  
τὸ αὐτὸ ποιέοντες ἀμφοτέρως·<sup>2</sup> † τρυπῶσιν, ὁ μὲν  
ἔλκει, ὁ δὲ ὠθεῖ· † πιεζόντων ἄνω ἔρπει, τὸ δὲ  
κάτω· μείω ποιέοντες<sup>3</sup> πλείω ποιέουσι.<sup>4</sup> φύσιν  
ἀνθρώπου μιμέονται. πνεῦμα τὸ μὲν ἔλκει,  
τὸ δὲ ὠθεῖ· τὸ αὐτὸ ποιεῖ ἀμφοτέρως·<sup>5</sup> τὰ μὲν  
κάτω πιέζεται, τὰ δὲ ἄνω ἔρπει. ἀπὸ μιῆς  
ψυχῆς διαιρεομένης πλείους καὶ μείους καὶ  
9 μέζονες καὶ ἐλάσσονες.

XVII. Οἰκοδόμοι ἐκ διαφόρων σύμφορον<sup>6</sup> ἐργά-  
ζονται, τὰ μὲν ξηρὰ ὑγραίνοντες, τὰ δὲ ὑγρὰ  
ξηραίνοντες, τὰ μὲν ὅλα διαιρέοντες, τὰ δὲ  
διηρημένα συντιθέντες· μὴ οὕτω δὲ ἐχόντων οὐκ  
ἂν ἔχοι ἡ δεῖ.<sup>7</sup> δίκαιαν ἀνθρωπίνην μιμεῖται· τὰ  
μὲν ξηρὰ ὑγραίνοντες, τὰ δὲ ὑγρὰ ξηραίνοντες,  
τὰ μὲν ὅλα διαιρέουσι, τὰ δὲ διηρημένα συντι-  
8 θέασι· ταῦτα πάντα διάφορα ἔοντα συμφέρει.<sup>8</sup>

XVIII. [Μουσικῆς ὄργανον ὑπάρξει δεῖ πρῶτον,  
ἐν ᾧ δηλώσει ἃ βούλεται] ἁρμονίης συντάξεις<sup>9</sup>  
ἐκ τῶν αὐτῶν οὐχ αἱ αὐταί, ἐκ τοῦ ὀξέος, ἐκ τοῦ  
βαρέος, ὀνόματι μὲν ὁμοίων, φθόγγῳ δὲ οὐχ

<sup>1</sup> Bywater's emendation. The MSS. have τοιαῦτα or τὰ τοιαῦτα and ἡτρικῆς

<sup>2</sup> τωῦτὸ ποιεῖ ἀμφοτέρως φέρεi M. τῶντο ποιέοντες ἀμφο-  
τεροι θ. See Appendix, p. 296.

<sup>3</sup> μιν οἱ ἐόντες M: μιν ποιέοντες θ.

<sup>4</sup> After ποιέουσι Littré adds καὶ πλείω ποιέοντες μείω ποιέουσι because the Latin MS. 7027 has *et maius facientes minuiunt*.

<sup>5</sup> ἀμφοτέρως φέρεi, σίτων M: καὶ ἀμφοτέρως θ. M also has ποιεῖν before ἀμφοτέρως.

<sup>6</sup> θ omits σύμφορον.

<sup>7</sup> ἡδεi θ: ἰδίως M.

## REGIMEN, I. xv.-xviii.

to rest. In other respects too nature is the same as the physician's art.

XVI. When carpenters saw, one pushes and the other pulls, in both cases doing the same thing. [When boring, one pulls and the other pushes.] When they press the tool, this goes up, that goes down.<sup>1</sup> When they diminish they increase. They are copying the nature of man. This draws breath in, that expels it; in both cases the same thing is done. Some parts <of the food> are pressed down, some come up. From one soul when divided come more and less, greater and smaller.

XVII. Builders out of diverse materials fashion a harmony, moistening what is dry, drying what is moist, dividing wholes and putting together what is divided. Were this not so, the result would not be what it should. It is a copy of the diet of man; moistening the dry, drying the moist, they divide wholes and put together what is divided. All these being diverse are harmonious.

XVIII. [First there must be an instrument of music, whereby to set forth what is intended.] From the same notes come musical compositions that are not the same, from the high and from the low, which are alike in name<sup>2</sup> but not alike in

<sup>1</sup> Probably this means that as the saw goes down the log appears to come up and *vice versa*. Perhaps, however, τὸ δὲ applies to a different action of the saw, "When they press, it first goes up, then down."

<sup>2</sup> *I e.* they are all called "notes"

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<sup>3</sup> After συμφέρει M adds τῇ φύσει.

<sup>4</sup> ἁρμονίη συντάξις M: ἁρμονίης σύνταξις θ. The words Μουσικῆς . . . βούλεται should probably be deleted as a marginal note which has been incorporated into the text.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

ὁμοίων· τὰ πλείστον<sup>1</sup> διάφορα μάλιστα συμφέρει, τὰ δὲ ἐλάχιστον διάφορα ἥκιστα συμφέρει· εἰ δὲ ὁμοια πάντα ποιήσῃ τις, οὐκέτι<sup>2</sup> τέρψις· αἱ πλείσται μεταβολαὶ καὶ πολυειδέσταται μάλιστα τέρπουσιν.

- 10 Μάγειροι ὄψα σκευάζουσιν ἀνθρώποισι διαφόρων, συμφόρων, παντοδαπὰ συγκρίνοντας, ἐκ τῶν αὐτῶν οὐ τὰ αὐτά, βρώσιν καὶ πόσιν ἀνθρώπων<sup>3</sup> ἣν δὲ πάντα ὁμοια ποιήσῃ, οὐκ ἔχει τέρψιν· οὐδ' εἰ ἐν τῷ αὐτῷ πάντα συντάξῃ, οὐκ ἂν ἔχοι ὀρθῶς. κρούεται τὰ κρούματα ἐν μουσικῇ τὰ μὲν ἄνω, τὰ δὲ κάτω. γλῶσσα μουσικὴν μιμεῖται διαγινώσκουσα μὲν τὸ γλυκὺ καὶ τὸ ὀξύ τῶν προσπιπτόντων, καὶ διάφωνα καὶ σύμφωνα· κρούεται δὲ τοὺς φθόγγους<sup>4</sup> ἄνω  
20 καὶ κάτω, καὶ οὔτε τὰ ἄνω κάτω κρουόμενα ὀρθῶς ἔχει οὔτε τὰ κάτω ἄνω· καλῶς δὲ ἡρμοσμένης γλώσσης, τῇ συμφωνίᾳ<sup>5</sup> τέρψις, ἀναρμόστου δὲ  
23 λύπη.

XIX. Νακοδέψαι<sup>6</sup> τείνουσι, τρίβουσι, κτενίζουσι, πλύνουσι· ταῦτά<sup>7</sup> παιδίων θεραπείη. πλοκέες ἄγοντες κύκλῳ πλέκουσιν, ἀπὸ τῆς ἀρχῆς ἐς τὴν ἀρχὴν τελευτῶσι· τὸ αὐτὸ<sup>8</sup> περίοδος  
5 ἐν τῷ σώματι, ὁκόθεν ἄρχεται, ἐπὶ τοῦτο τελευτᾷ.

XX. Χρυσίον ἐργάζονται, κόπτουσι, πλύνουσι, τήκουσι· πυρὶ μαλακῷ, ἰσχυρῷ δὲ οὐ, συνίσταται· ἀπειργασμένοι πρὸς πάντα χρῶνται· ἄνθρωπος

<sup>1</sup> πλείστον and ἐλάχιστον Wilamowitz· πλείστα and ἐλάχιστα MSS.

<sup>2</sup> οὐκέτι θ: οὐκ ἔτι M.

<sup>3</sup> ἀνθρώποι θ· ἀνθρώπων M.

<sup>4</sup> τοὺς φθόγγους, bracketed by Diels after Bywater.

<sup>5</sup> τῇ συμφωνίᾳ θ: τῆς συμφωνίης M.

## REGIMEN, I. xviii.-xx.

sound. Those that are most diverse make the best harmony; those that are least diverse make the worst. If a musician composed a piece all on one note, it would fail to please. It is the greatest changes and the most varied that please the most.

Cooks prepare for men dishes of ingredients that disagree while agreeing, mixing together things of all sorts, from things that are the same, things that are not the same, to be food and drink for a man. If the cook make all alike there is no pleasure in them; and it would not be right either if he were to compound all things in one dish. The notes struck while playing music are some high, some low. The tongue copies music in distinguishing, of the things that touch it, the sweet and the acid, the discordant from the concordant. Its notes are struck high and low, and it is well neither when the high notes are struck low nor when the low are struck high. When the tongue is well in tune the concord pleases, but there is pain when the tongue is out of tune.

XIX Curriers stretch, rub, comb and wash. Children are tended in the same way. Basket-makers turn the baskets round as they plait them; they end at the place from which they begin. The circuit in the body is the same; it ends where it begins.

XX. Men work on gold, beat it, wash it and melt it. With gentle, not strong, fire it is compacted. When they have wrought it they use it for all purposes. So a man beats corn, washes it,

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<sup>6</sup> νακοδέψαι θ σκυτοδέψαι M. <sup>7</sup> ταῦτα Ermerinis· ταῦτα MSS.

<sup>8</sup> τὸ αὐτὸ Diels ταῦτο MSS. M omits συμφέρων (l. 11) and καὶ σύμφωνα (l. 19); and θ omits χρώνται (l. 8) and reads ἀπεργασμένοι.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

σίτον κόπτει, πλύνει, ἀλήθει, πυρώσας χρήται·  
 ἰσχυρῶ μὲν πυρὶ ἐν τῷ σώματι οὐ συνίσταται,  
 6 μαλακῶ δέ.

XXI. Ἀνδριαντοποιοὶ μίμησιν σώματος ποιέ-  
 ουσιν πλὴν ψυχῆς,<sup>1</sup> γνώμην δὲ ἔχοντα οὐ ποιέ-  
 ουσιν, ἐξ ὕδατος καὶ γῆς, τὰ ὑγρά ξηραίνοντες  
 καὶ τὰ ξηρὰ ὑγραίνοντες.<sup>2</sup> ἀφαιρέονται ἀπὸ τῶν  
 ὑπερεχόντων, προστιθέασι πρὸς τὰ ἐλλείποντα,  
 ἐκ τοῦ ἐλαχίστου ἐς τὸ μέγιστον αὖξυντες.  
 ταῦτα<sup>3</sup> πάσχει καὶ ἄνθρωπος· αὖξεται ἐκ τοῦ  
 ἐλαχίστου ἐς τὸ μέγιστον, ἐκ τῶν ὑπερεχόντων  
 ἀφαιρέόμενος, τοῖσιν ἐλλείπουσι προστιθείς, τὰ  
 10 ξηρὰ ὑγραίνων καὶ τὰ ὑγρά ξηραίνων.

XXII. Κεραμέες τροχὸν δινέουσι, καὶ οὔτε  
 πρόσω οὔτε ὀπίσω προχωρεῖ, † ἀμφοτέρως ἅμα  
 τοῦ ὅλου ἀπομιμα τῆς περιφορῆς.†<sup>4</sup> ἐν δὲ τῷ  
 αὐτῷ ἐργάζονται περιφερομένῳ παντοδαπά, οὐδὲν  
 ὅμοιον τὸ ἕτερον τῷ ἐτέρῳ ἐκ τῶν αὐτῶν τοῖσιν  
 αὐτοῖσιν ὀργάνοισιν.<sup>5</sup> ἄνθρωποι ταῦτα<sup>6</sup> πάσ-  
 χουσι καὶ τᾶλλα ζῶα· ἐν τῇ αὐτῇ περιφορῇ  
 πάντα ἐργάζονται, ἐκ τῶν αὐτῶν οὐδὲν ὅμοιον  
 τοῖσιν αὐτοῖσιν ὀργάνοισιν, ἐξ ὑγρῶν ξηρὰ  
 10 ποιέοντες καὶ ἐκ τῶν ξηρῶν ὑγρά.

XXIII. Γραμματικὴ τοιόνδε· σχημάτων σύν-  
 θεσις, σημήϊα ἀνθρωπίνης φωνῆς, δύναμις τὰ  
 παροιχόμενα μνημονεῦσαι, τὰ ποιητέα δηλῶσαι·  
 δι' ἐπτὰ σχημάτων ἡ γνώσις· ταῦτα πάντα

<sup>1</sup> πλὴν ψυχῆς is bracketed by Diels. It has the appearance of a note that has crept into the text.

<sup>2</sup> καὶ τὰ ξηρὰ ὑγραίνοντες omitted by M.

<sup>3</sup> Perhaps ταῦτα.

## REGIMEN, I. xx.-xxiii.

grinds it, applies fire and then uses it. With strong fire it is not compacted in the body, but with gentle fire.

XXI. Statue-makers copy the body without the soul, as they do not make intelligent things, using water and earth, drying the moist and moistening the dry. They take from that which is in excess and add to that which is deficient, making their creations grow from the smallest to the tallest. Such is the case of man. He grows from his smallest to his greatest, taking away from that which is in excess, adding to that which is deficient, moistening the dry and drying the moist.

XXII. Potters spin a wheel, which shifts neither forwards nor backwards, yet moves both ways at once, therein copying the revolution of the universe. On this wheel as it revolves they make pottery of every shape, and no two pieces are alike, though they are made from the same materials and with the same tools. Men and the animals too are in the same case. In one and the same revolution they make all things, without two being alike, from the same materials and with the same tools, making dry from moist and moist from dry.

XXIII The art of writing is of this sort: the putting together of figures, symbols of human voice, a power to recall past events, to set forth what must be done. Through seven figures<sup>1</sup> comes

<sup>1</sup> *I.e.* the seven vowels α, ε, η, ι, ο, υ, ω

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<sup>4</sup> ἀμφοτέρως ἅμα τοῦ ὅλου ἀπομιμα (sic) τῆς περιφορῆς (θ) is corrupt. M has καὶ ἀμφοτέρωσε, ἅμα τοῦ ὅλου μιμητῆς περιφορῆς. Diels would read ἔγει for ἅμα.

<sup>5</sup> τοῖσιν αὐτοῖσιν ὀργάνοισιν omitted by M.

<sup>6</sup> Perhaps ταῦτά

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἄνθρωπος διαπρήσσεται, καὶ ὁ ἐπιστάμενος γράμματα καὶ ὁ μὴ ἐπιστάμενος. δι' ἐπτὰ σχημάτων καὶ αἱ αἰσθήσεις ἀνθρώπων,<sup>1</sup> ἀκοὴ ψόφου, ὄψις φανερώων, ῥὶν ὁσμῆς, γλῶσσα ἡδονῆς καὶ ἀηδίας, στόμα διαλέκτου, σῶμα ψαύσιος, θερ<sup>2</sup> ~~πνεύματος~~ ψυχροῦ πνεύματος διέξοδοι ἔξω καὶ ἔν<sup>3</sup> ~~ἐν ὧ~~.

10 ψυχροῦ πνεύματος διέξοδοι ἔξω καὶ ἔν<sup>3</sup> ~~ἐν ὧ~~.

11 τούτων ἀνθρώποισιν γνώσις, ἀγνωσίη, ~~καὶ πάθος~~.

XXIV. Παιδοτριβίη τοιόνδε· διδάσκειν τὸν παρ<sup>4</sup> νομεῖν κατὰ νόμον, ἀδικεῖν δικαίως, ἐξαπατᾶν, κλέπτειν, ἀρπάζειν, βιάζεσθαι τὰ αἰσχιστα καὶ κάλλιστα.<sup>5</sup> ὁ μὴ ταῦτα ποιέων κακός, ὁ δὲ ταῦτα ποιέων ἀγαθός· ἐπίδειξις τῆς τῶν πολλῶν ἀφροσύνης· θεῶνται ταῦτα καὶ κρίνουσιν ἕνα ἐξ ἀπάντων ἀγαθόν, τοὺς δὲ ἄλλους κακοὺς· πολλοὶ θαυμάζουσιν, ὀλίγοι γινώσκουσιν. ἐς ἀγορὴν ἐλθόντες ἄνθρωποι ταῦτα διαπρήσσονται· ἐξαπατῶσι ἄνθρωποι πωλέοντες καὶ ὠνεόμενοι· ὁ πλεῖστα ἐξαπατήσας, οὗτος θαυμάζεται. πίνοντες καὶ μαινόμενοι ταῦτα διαπρήσσονται. τρέχουσι, παλαίουσι, μάχονται, κλέπτουσιν, ἐξαπατῶσιν· εἰς ἐκ πάντων κρίνεται. ὑποκριτικὴ ἐξαπατᾶ εἰδότας· λέγουσιν ἄλλα καὶ φρονέουσιν ἕτερα,<sup>6</sup> οἱ αὐτοὶ ἐσέρπουσι καὶ ἐξέρπουσιν οὐχ οἱ αὐτοί· ἐν<sup>5</sup> δὲ ἀνθρώπων ἄλλα μὲν λέγειν, ἄλλα δὲ ποιεῖν,<sup>6</sup> καὶ τὸν αὐτὸν μὴ εἶναι τὸν αὐτόν, καὶ τότε μὲν

10 πατῶσι ἄνθρωποι πωλέοντες καὶ ὠνεόμενοι· ὁ πλεῖστα ἐξαπατήσας, οὗτος θαυμάζεται. πίνοντες καὶ μαινόμενοι ταῦτα διαπρήσσονται. τρέχουσι, παλαίουσι, μάχονται, κλέπτουσιν, ἐξαπατῶσιν· εἰς ἐκ πάντων κρίνεται. ὑποκριτικὴ ἐξαπατᾶ εἰδότας· λέγουσιν ἄλλα καὶ φρονέουσιν ἕτερα,<sup>6</sup> οἱ αὐτοὶ ἐσέρπουσι καὶ ἐξέρπουσιν οὐχ οἱ αὐτοί· ἐν<sup>5</sup> δὲ ἀνθρώπων ἄλλα μὲν λέγειν, ἄλλα δὲ ποιεῖν,<sup>6</sup> καὶ τὸν αὐτὸν μὴ εἶναι τὸν αὐτόν, καὶ τότε μὲν

<sup>1</sup> καὶ αἱ αἰσθήσεις ἀνθρώπων θ: καὶ ἡ αἴσθησις ἡ ἀνθρώπων M: ἀνθρώπων Bywater.

<sup>2</sup> So θ. M has γνῶσις ἀνθρώποις· ἀγωνίη

<sup>3</sup> τὰ κάλλιστα καὶ αἰσχιστα M τὰ αἰσχιστα καὶ κάλλιστα θ. We ought perhaps to delete καί, which might easily be a repetition of the first syllable of κάλλιστα.

<sup>4</sup> εἰδότας & λέγουσιν ἄλλα καὶ φρονέουσιν θ· εἰδότας λέγουσι ἄλλα. καὶ φρονέουσιν ἕτερα M. Diels suggests ἄλλα λέγουσιν

## REGIMEN, I. XXIII.—XXIV.

knowledge. All these things a man performs, both he who knows letters and he who knows them not. Through seven figures come sensations for a man; there is hearing for sounds, sight for the visible, nostril for smell, tongue for pleasant or unpleasant tastes, mouth for speech, body for touch, passages outwards and inwards for hot or cold breath. Through these come knowledge or lack of it.

XXIV. The trainer's art is of this sort. they teach how to transgress the law according to law, to be unjust justly, to deceive, to trick, to rob, to do the foulest violence most fairly. He who does not these things is bad; he who does them is good. It is a display<sup>1</sup> of the folly of the many. They behold these things and judge one man out of all to be good and the others to be bad. Many admire, few know. Men come to the market-place and do the same things; men deceive when they buy and sell. He who has deceived most is admired. When drinking and raving they do the same things. They run, they wrestle, they fight, they trick, they deceive. One out of them all is judged. The actor's art deceives those who know. They say one thing and think another, they come on and go off, the same persons yet not the same. A man too can say one thing and do another; the same man can be not the same; he may be now of one mind, now of

<sup>1</sup> Bernays suggested ἀπόδειξις, "proof"

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καὶ ἄλλα φρονέουσιν, which is probably the correct reading. Peck suggests ἰδόντας for εἰδόντας. So too Fredrich.

<sup>5</sup> ἐνὶ MSS. I thought of ἐνὶ before I knew that the suggestion had already been made by Bernays.

<sup>6</sup> ποιεῖν M. ἀκούειν θ

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἄλλην τότε δὲ ἄλλην ἔχειν γνώμην.<sup>1</sup> οὕτω μὲν  
 20 αἱ τέχναι πᾶσαι τῇ ἀνθρωπίνῃ φύσει ἐπικοινων-  
 21 νέουσιν.

XXV. Ἡ δὲ ψυχὴ τοῦ ἀνθρώπου, ὥσπερ μοι  
 καὶ προείρηται, σύγκρησιν ἔχουσα πυρὸς καὶ  
 ὕδατος, μέρεα δὲ ἀνθρώπου, ἐσέρπει ἐς ἅπαν  
 ζῶον, ὃ τι περ ἀναπνεῖ, καὶ δὴ καὶ ἐς ἀνθρωπον  
 πάντα καὶ νεώτερον καὶ πρεσβύτερον. αὖξεται  
 δὲ οὐκ<sup>2</sup> ἐν πᾶσιν ὁμοίως, ἀλλ' ἐν μὲν τοῖσι  
 νεοῖσι τῶν σωμάτων, ἅτε ταχείης ἐούσης τῆς  
 περιφορῆς καὶ τοῦ σώματος αὐξίμου, ἐκπυρρυνμένη  
 καὶ λεπτυνομένη καταναλίσκεται ἐς τὴν αὖξιν  
 10 τοῦ σώματος· ἐν δὲ τοῖσι πρεσβυτέροισιν, ἅτε  
 βραδέης ἐούσης τῆς κινήσεως καὶ ψυχροῦ τοῦ  
 σώματος, καταναλίσκεται ἐς τὴν μείωσιν τοῦ  
 ἀνθρώπου. ὅσα δὲ τῶν σωμάτων ἀκμᾶζοντά  
 ἐστι καὶ ἐν<sup>3</sup> τῇσιν ἡλικίῃσι τῇσι γονίμῃσι,  
 δύναται τρέφειν καὶ αὔξειν· δυνάστης δὲ ἀνθρω-  
 πος, ὅστις δύναται πλείστους ἀνθρώπους τρέφειν,  
 οὗτος<sup>4</sup> ἰσχυρός· ἀπολειπόντων δέ, ἀσθενέστερος.  
 τοιοῦτον καὶ ἕκαστα τῶν σωμάτων· ὁκοῖα πλείσ-  
 τας δύναται ψυχὰς τρέφειν, ταῦτα ἰσχυρότατα,<sup>5</sup>  
 20 ἀπελθόντων δὲ τούτων ἀσθενέστερα.

XXVI. Ὅ τι μὲν ἂν ἐς ἄλλο ἐσέλθῃ, οὐκ  
 αὖξεται· ὃ τι δὲ ἐς τὴν γυναιῖκα, αὖξεται, ἣν  
 τύχῃ τῶν προσηκόντων. καὶ διακρίνεται τὰ  
 μέλεα πάντα ἅμα καὶ αὖξεται, καὶ πρότερον  
 οὐδὲν ἕτερον ἐτέρου οὐδ' ὕστερον.<sup>6</sup> τὰ δὲ μέζω

<sup>1</sup> τότε μὲν ἄλλην τότε δὲ ἄλλην μὴ ἔχειν γνώμην θ τότε  
 μὲν ἄλλην ἔχειν γνώμην M.

<sup>2</sup> οὐκ is omitted by θ.

<sup>3</sup> ἐν omitted by θ

<sup>4</sup> οὗτος is omitted by θ, perhaps rightly. M has δυνάσται  
 δὲ ἀνθρωποι ὅστι κ τ ε, but reads οὗτος.

## REGIMEN, I. xxiv.-xxvi.

another. So all the arts have something in common with the nature of man.

XXV. The soul of man, as I have already said, being a blend of fire and water, and the parts of man, enter into every animal that breathes, and in particular into every man, whether young or old. But it does not grow equally in all, but in young bodies, as the revolution is fast and the body growing, it catches fire, becomes thin and is consumed for the growth of the body; whereas in older bodies, the motion being slow and the body cold, it is consumed for the lessening of the man. Such bodies as are in their prime and at the procreative age can nourish it and make it grow. Just as a potentate is strong who can nourish<sup>1</sup> very many men, but is weaker when they desert him, even so those bodies are severally strongest that can nourish very many souls, but are weaker when this faculty has departed.<sup>2</sup>

XXVI. Whatever enters into something else does not grow; but whatever enters a woman grows if it meets with the things that suit it. And all the limbs are separated and grow simultaneously, none before or after another; although those by nature

<sup>1</sup> τρέφειν can mean "to keep" pets or servants, as well as "to nourish" the body.

<sup>2</sup> ἀπελθόντων δὲ τούτων is strange. To what does it refer? And how can a body nourish many souls?

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<sup>5</sup> τοιούτων καὶ ἕκαστα τῶν σωμάτων πλείστα ὁκοῖα πλείστα δύναται ψυχὰς τρέφειν, ταῦτα ἰσχυρότερον. M: τοιοῦτον ὁκοῖ ἕκαστα τῶν σωμάτων πλείστας δύναται τρέφειν ταῦτα ἰσχυρότατα θ.

<sup>6</sup> οὔτε πρότερον οὐδὲν ἕτερον ἑτέρου, οὐδ' ὕστερον M. οὔτε πρότερον. οὐθ' ὕστερον Littré, following a later correction in H.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- φύσει πρότερα φαίνεται τῶν ἐλασσόνων, οὐδὲν πρότερα γινόμενα. οὐκ ἐν ἴσῳ δὲ χρόνῳ πάντα διακοσμεῖται, ἀλλὰ τὰ μὲν θᾶσσον, τὰ δὲ βραδύτερον, ὅπως ἂν καὶ τοῦ πυρὸς τύχῃ ἕκαστα καὶ
- 10 τῆς τροφῆς· τὰ μὲν οὖν ἐν τεσσαράκοντα ἡμέρησιν ἴσχει πάντα φανερά, τὰ δ' ἐν δύο μηνί, τὰ δ' ἐν<sup>1</sup> τρισί, τὰ δ' ἐν τετραμήνῳ. ὥς δ' αὐτως καὶ γόνιμα γίνεται τὰ μὲν θᾶσσον ἐπτάμηνα τελέως, τὰ δὲ βραδύτερον ἐννέα μηνί τελέως· ἐς φάος ἀναδείκνυται ἔχοντα τὴν σύγκρησιν ἥνπερ καὶ
- 16 διὰ παντὸς ἔξει.<sup>2</sup>

- XXVII. Ἄρρενα μὲν οὖν καὶ θήλεα ἐν τῷδε τῷ τρόπῳ γίνοιτ' ἂν ὥς ἀνυστόν· τὰ δὲ θήλεα πρὸς ὕδατος μᾶλλον ἀπὸ τῶν ψυχρῶν καὶ ὑγρῶν καὶ μαλακῶν αὖξεται καὶ σίτων καὶ ποτῶν καὶ ἐπιτηδευμάτων· τὰ δὲ ἄρσена πρὸς πυρὸς μᾶλλον, ἀπὸ τῶν ξηρῶν καὶ θερμῶν καὶ σίτων καὶ διαίτης. εἰ οὖν θῆλυ τεκεῖν βούλοιτο, τῇ πρὸς ὕδατος διαίτῃ<sup>3</sup> χρηστέον· εἰ δὲ ἄρσεν,<sup>4</sup> τῇ πρὸς πυρὸς ἐπιτηδεύσει διακτέον· καὶ οὐ μόνον<sup>5</sup> τὸν ἄνδρα
- 10 δεῖ τοῦτο διαπρήσσεσθαι, ἀλλὰ καὶ τὴν γυναῖκα. οὐ γὰρ ἀπὸ τοῦ ἀνδρὸς μόνον ἀποκριθὲν αὖξιμόν ἐστιν, ἀλλὰ καὶ ἀπὸ τῆς γυναικὸς, διὰ τὰδε<sup>6</sup> ἐκάτερον μὲν τὸ μέρος οὐκ ἔχει ἱκανὴν τὴν κίνησιν τῷ πλήθει τοῦ ὑγροῦ, ὥστε καταναλίσκειν τὸ ἐπιρρέον καὶ συνιστάναι δι' ἀσθeneίην τοῦ πυρὸς· ὁκόταν δὲ κατὰ τωὐτὸ ἀμφότερα συνεκπεσόντα<sup>7</sup> τύχῃ, συμπίπτει<sup>8</sup> πρὸς ἄλληλα, τὸ πῦρ τε πρὸς

<sup>1</sup> πάντα φανερά, . . . τὰ δ' ἐν omitted by M.

<sup>2</sup> ἔξει M: ἔχει θ.

<sup>3</sup> διαίτη θ: διαιτήσαι M.

<sup>4</sup> ἄρσεν θ: ἄρσена M.

<sup>5</sup> καὶ οὐ μόνον θ: οὐ μόνον δὲ M.

## REGIMEN, I. xxvi.—xxvii.

larger become visible before the smaller, yet they are formed none the earlier. Not all take the same time to form; some take less time, some longer, according as they severally meet with fire and nourishment. Some have everything visible in forty days, some in two months, some in three months and others in four. Similarly also some are formed before others; those that grew quicker are fully formed in seven months, those that grew more slowly in nine months; and they appear in the light with the same blend as they will have always.<sup>1</sup>

XXVII. Males and females would be formed, so far as possible, in the following manner. Females, inclining more to water, grow from foods, drinks and pursuits that are cold, moist and gentle. Males, inclining to fire, grow from foods and regimen that are dry and warm. So if a man would beget a girl, he must use a regimen inclining to water. If he wants a boy, he must live according to a regimen inclining to fire. And not only the man must do this, but also the woman. For growth belongs, not only to the man's secretion, but also to that of the woman, for the following reason. Either part alone has not motion enough, owing to the bulk of its moisture and the weakness of its fire, to consume and to solidify the oncoming water. But when it happens that both are emitted together to one place, they conjoin, the fire to the fire and the

<sup>1</sup> It might perhaps be well to punctuate with a colon at γίγνεται, no colon at τελέως and a comma at αποδείκνυται

<sup>6</sup> So θ. M reads οὐ γὰρ τὸ ἀπὸ τοῦ ἀνδρὸς μόνον αὐξίμὸν ἐστὶν ἀποκριθὲν, ἀλλὰ καὶ τὸ ἀπὸ τῆς γυναικὸς διὰ τὸδε·

<sup>7</sup> συνεκπεσόντα θ. συνεμπεσόντα M.

<sup>8</sup> συμπίπτει θ. περιπίπτει M.

- τὸ πῦρ καὶ τὸ ὕδωρ ὡσαύτως. ἦν μὲν οὖν ἐν  
 20 ξηρῇ τῇ χώρῃ πέσῃ, κινεῖται, εἰ καὶ κρατεῖ τοῦ  
 συνεκπεσόντος<sup>1</sup> ὕδατος, καὶ ἀπὸ τούτου αὖξεται  
 τὸ πῦρ, ὥστε μὴ κατασβέννυσθαι ὑπὸ τοῦ ἐπι-  
 πίπτοντος<sup>2</sup> κλύδωνος, ἀλλὰ τό τε ἐπιδὼν δέχεσθαι  
 καὶ συνιστάναι πρὸς τὸ ὑπάρχον· ἦν δὲ ἐς ὑγρὸν  
 πέσῃ, εὐθέως ἀπ' ἀρχῆς κατασβέννυται τε<sup>3</sup> καὶ  
 διαλύεται ἐς τὴν μείω τάξιν. ἐν μιῇ δὲ ἡμέρῃ  
 τοῦ μηνὸς ἐκάστου δύναται συστήναι καὶ κρατῆσαι  
 τῶν ἐπιόντων, καὶ ταῦτ' ἦν τύχῃ συνεκπεσόντα<sup>4</sup>  
 28 παρ' ἀμφοτέρων κατὰ τόπον.

- XXVIII. Συνίστασθαι δὲ δύναται καὶ τὸ θῆλυ  
 καὶ τὸ ἄρσεν πρὸς ἄλληλα, διότι καὶ ἐν ἀμφο-  
 τέροις ἀμφοτέρα τρέφεται, καὶ διότι ἡ μὲν ψυχὴ  
 τῷτὸ πᾶσι τοῖσιν ἐμψύχοις, τὸ δὲ σῶμα δια-  
 φέρει ἐκάστου. ψυχὴ μὲν οὖν αἰεὶ ὁμοίῃ καὶ ἐν  
 μέζονι καὶ ἐν ἐλάσσονι· οὐ γὰρ ἀλλοιοῦται οὔτε  
 διὰ φύσιν οὔτε δι' ἀνάγκην· σῶμα δὲ οὐδέποτε  
 τῷτὸ οὐδενὸς οὔτε κατὰ φύσιν οὔθ' ὑπ' ἀνάγκης,  
 τὸ μὲν γὰρ διακρίνεται ἐς πάντα, τὸ δὲ συμ-  
 10 μίσγεται πρὸς ἅπαντα. ἦν μὲν οὖν ἐς<sup>5</sup> ἄρσεν  
 τὰ σώματα ἀποκριθέντα ἀμφοτέρων<sup>6</sup> τύχῃ,  
 αὖξεται κατὰ τὸ ὑπάρχον, καὶ γίνονται οὔτοι  
 ἄνδρες λαμπροὶ τὰς ψυχὰς καὶ τὸ σῶμα<sup>7</sup>  
 ἰσχυροί, ἦν μὴ ὑπὸ τῆς διαίτης βλαβῶσι τῆς  
 ἑπειτα. ἦν δὲ τὸ μὲν ἀπὸ τοῦ ἀνδρὸς ἄρσεν  
 ἀποκριθῇ, τὸ δὲ ἀπὸ τῆς γυναικὸς θῆλυ, καὶ

<sup>1</sup> εἰ μὲν οὖν ἐν ξηρῇ τῇ χώρῃ πέσῃ, κινεῖται εἰ καὶ  
 κρατεῖ τοῦ συνεκπεσόντος ὕδατος· θ· ἦν μὲν νῦν ἐν ξηρῇ τῇ  
 χώρῃ περικενεῖται, κρατεῖ τοῦ συνεκπεσόντος ὕδατος M.

<sup>2</sup> ἐπιπίπτοντος θ· ἐμπίπτοντος M

<sup>3</sup> After τε M adds ὑπὸ τοῦ ἐμπίπτοντος κλύδωνος.

<sup>4</sup> συνεκπεσόντα θ· ξυνεμπεσόντα M.

## REGIMEN, I. XXVII.—XXVIII.

water likewise. Now if the fire fall in a dry place, it is set in motion, if it also master the water emitted with it, and therefrom it grows, so that it is not quenched by the onrushing flood, but receives the advancing water and solidifies it on to what is there already. But if it fall into a moist place, immediately from the first it is quenched and dissolves into the lesser rank<sup>1</sup> On one day in each month it can solidify, and master the advancing parts, and that only if it happen that parts are emitted from both parents together in one place.

XXVIII Male and female have the power to fuse into one solid, both because both are nourished in both and also because soul is the same thing in all living creatures, although the body of each is different. Now soul is always alike, in a larger creature as in a smaller, for it changes neither through nature nor through force. But the body of no creature is ever the same, either by nature or by force, for it both dissolves into all things and also combines with all things. Now if the bodies secreted from both happen to be male, they grow up to the limit of the available matter,<sup>2</sup> and the babies become men brilliant in soul and strong in body, unless they be harmed by their subsequent diet. If the secretion from the man be male and that of the woman female, should

<sup>1</sup> Littré translates "passant au rang de décroissance" Does it refer to "lifeless" matter, i.e. matter that cannot form a living embryo?

<sup>2</sup> Littré says "ils croissent sur le fonds existant."

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<sup>3</sup> εἰς is omitted by M.

<sup>4</sup> ἀμφοτέρων is omitted by θ.

<sup>5</sup> τὸ σῶμα M τὰ σώματα θ.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐπικρατήσῃ τὸ ἄρσεν, ἡ μὲν ψυχὴ προσμίσγεται  
 πρὸς τὴν ἰσχυροτέραν ἢ ἀσθενεστέρη, οὐ γὰρ  
 ἔχει πρὸς ὃ τι ὁμοτροπώτερον<sup>1</sup> ἀποχωρήσει τῶν  
 20 παρεόντων· προσέρχεται γὰρ καὶ ἡ μικρὴ πρὸς  
 τὴν μέζω καὶ ἡ μέζων πρὸς τὴν ἐλάσσονα·<sup>2</sup>  
 κοινῇ δὲ τῶν ὑπαρχόντων κρατέουσι· τὸ δὲ σῶμα  
 τὸ μὲν ἄρσεν αὖξεται, τὸ δὲ θῆλυ μειοῦται καὶ  
 διακρίνεται εἰς ἄλλην μοῖρην. καὶ οὗτοι ἦσσαν  
 μὲν τῶν προτέρων λαμπροί, ὅμως δέ, διότι ἀπὸ  
 τοῦ ἀνδρὸς τὸ ἄρσεν ἐκράτησεν, ἀνδρεῖοι γίνονται,  
 καὶ τοῦνομα τοῦτο δικαίως ἔχουσιν. ἦν δὲ ἀπὸ  
 μὲν τῆς γυναικὸς ἄρσεν ἀποκριθῇ, ἀπὸ δὲ τοῦ  
 ἀνδρὸς θῆλυ, κρατήσῃ δὲ τὸ ἄρσεν, αὖξεται τὸν  
 30 αὐτὸν τρόπον τῷ προτέρῳ· τὸ δὲ μειοῦται·  
 γίνονται δὲ οὗτοι ἀνδρόγυννοι καὶ καλέονται τοῦτο  
 ὀρθῶς. τρεῖς μὲν οὖν<sup>3</sup> αὗται γενέσεις τῶν  
 ἀνδρῶν, διάφοροι δὲ πρὸς τὸ μᾶλλον καὶ ἥσσαν  
 τὸ τοιοῦτον<sup>4</sup> εἶναι διὰ τὴν σύγκρησιν τοῦ ὕδατος  
 τῶν μερέων καὶ τροφᾶς καὶ παιδεύσιας καὶ  
 συνηθείας. δηλώσω δὲ προιόντι τῷ λόγῳ καὶ  
 37 περὶ τούτων.

XXIX. Τὸ δὲ θῆλυ γίνεται κατὰ τὸν αὐτὸν  
 τρόπον· ἦν μὲν ἀπ' ἀμφοτέρων θῆλυ ἀποκριθῇ,  
 θηλυκώτατα καὶ εὐφυέστατα γίνεται· ἦν δὲ τὸ  
 μὲν ἀπὸ τῆς γυναικὸς θῆλυ, τὸ δὲ ἀπὸ τοῦ ἀνδρὸς  
 ἄρσεν, κρατήσῃ δὲ τὸ θῆλυ,<sup>5</sup> θρασύτεραι μὲν τῶν  
 πρόσθεν, ὅμως δὲ κόσμια καὶ αὗται.<sup>6</sup> ἦν δὲ τὸ  
 μὲν ἀπὸ τοῦ ἀνδρὸς θῆλυ, τὸ δ' ἀπὸ τῆς γυναικὸς

<sup>1</sup> ὁμοτροπώτερον θ. ὁμοτροφώτερον Μ

<sup>2</sup> προσδέχεται γὰρ ἡ μικρὴ τὴν μέζω καὶ ἡ μέζω, τὴν ἐλάσσονα Μ: προσέρχεται γὰρ καὶ ἡ μικρῇ πρὸς τὴν μέζω· καὶ ἡ μέζω πρὸς τὴν ἐλάσσονα θ.

## REGIMEN, I. xxviii.—xxix.

the male gain the mastery, the weaker soul combines with the stronger, since there is nothing more congenial present to which it can go. For the small goes to the greater and the greater to the less, and united they master the available matter. The male body grows, but the female body decreases into another part.<sup>1</sup> And these, while less brilliant than the former, nevertheless, as the male from the man won the mastery, they turn out brave, and have rightly this name. But if male be secreted from the woman but female from the man, and the male get the mastery, it grows just as in the former case, while the female diminishes. These turn out hermaphrodites ("men-women") and are correctly so called. These three kinds of men are born, but the degree of manliness depends upon the blending of the parts of water, upon nourishment, education and habits. In the sequel I shall discuss these matters also.

XXIX In like manner the female also is generated. If the secretion of both parents be female, the offspring prove female and fair, both to the highest degree. But if the woman's secretion be female and the man's male, and the female gain the mastery, the girls are bolder than the preceding, but nevertheless they too are modest. But if the man's secretion be female, and the woman's male,

<sup>1</sup> Or, "destiny."

<sup>3</sup> *οὐδὲν* is omitted by *θ*

<sup>4</sup> For *τὸ τοιοῦτον θ* has *τοιοῦτοι*

<sup>5</sup> A few MSS. (but neither M nor *θ*) have after *θῆλυ* the words *αἰξεται τὸν αὐτὸν τρόπον καὶ*. Lattre prints them.

<sup>6</sup> *αἰται θ: αὐταί M.*

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ἄρσεν, κρατήσῃ δὲ τὸ θῆλυ, αὖξεται τὸν αὐτὸν  
τρόπον, γίνονται δὲ τολμηρότεροι τῶν προτέρων  
10 καὶ ἀνδρεῖαι ὀνομάζονται. εἰ δέ τις ἀπιστεῖ  
ψυχὴν μὴ προσμίγεσθαι ψυχῇ,<sup>1</sup> ἀφορῶν ἐς  
ἄνθρακας, κεκαυμένους πρὸς κεκαυμένους<sup>2</sup> προσ-  
βάλλων, ἰσχυροὺς πρὸς ἀσθενέας, τροφὴν αὐτοῖσι  
διδούς, ὅμοιον τὸ σῶμα πάντες παρασχέσονται  
καὶ οὐ διάδηλος ἕτερος τοῦ ἑτέρου,<sup>3</sup> ἀλλ' ἐν  
ὁποίῳ σώματι ζωπυρέονται, τοιοῦτον δὴ τὸ πᾶν<sup>4</sup>  
ἔσται· ὁκόταν δ' ἀναλώσῃ τὴν ὑπάρχουσαν  
τροφὴν, διακρίνονται ἐς τὸ ἄδηλον· τοῦτο καὶ  
19 ἀνθρωπίνῃ ψυχῇ πάσχει.

- XXX. Περὶ δὲ τῶν διδύμων γινομένων ὧδε ὁ  
λόγος δηλώσει. τὸ μὲν πλείστον τῆς γυναικὸς ἢ  
φύσις αἰτίη τῶν μητρέων· ἦν γὰρ ὁμοίως ἀμφο-  
τέρωσε πεφύκωσι κατὰ τὸ στόμα, καὶ ἀναχάσ-  
κωσιν ὁμοίως, καὶ ξηραίνωνται ἀπὸ τῆς καθάρσιος,  
δύνανται τρέφειν, ἦν τὰ τοῦ ἀνδρὸς συλλαμβάνῃ  
ὥστε εὐθὺς ἀποσχίζεσθαι<sup>5</sup> ἐς ἀμφοτέρας τὰς  
μήτρας ὁμοίως. ἦν μὲν οὖν πολὺ ἀπ' ἀμφοτέρων  
τὸ σπέρμα καὶ ἰσχυρὸν ἀποκριθῇ, δύναται ἐν  
10 ἀμφοτέρῃσι τῇσι χώρῃσιν αὖξεσθαι· κρατεῖ γὰρ  
τῆς τροφῆς τῆς ἐπιούσης. ἦν δέ πως ἄλλως  
γένηται, οὐ γίνεταί διδυμα. ὁκόταν μὲν οὖν  
ἄρσεν ἀπ' ἀμφοτέρων ἀποκριθῇ, ἐξ ἀνάγκης

<sup>1</sup> ψυχῇ M. φύσει θ.

<sup>2</sup> Between πρὸς and κεκαυμένους Littré without MS.  
authority inserts μή For ἀφορῶν ἐς M has ἀφρῶν ἐστίν.

## REGIMEN, I. xxix.—xxx.

and the female gain the mastery, growth takes place after the same fashion, but the girls prove more daring than the preceding, and are named "mannish." If anyone doubts that soul combines with soul, let him consider coals. Let him place lighted coals on lighted<sup>1</sup> coals, strong on weak, giving them nourishment. They will all present a like substance, and one will not be distinguished from another, but the whole will be like the body in which they are kindled. And when they have consumed the available nourishment, they dissolve into invisibility. So too it is with the soul of man.

XXX. How twins are born my discourse will explain thus. The cause is chiefly the nature of the womb in woman. For if it has grown equally on either side of its mouth, and if it opens equally, and also dries equally after menstruation, it can give nourishment, if it conceive the secretion of the man so that it immediately divides into both parts of the womb equally. Now if the seed secreted from both parents be abundant and strong, it can grow in both places, as it masters the nourishment that reaches it. In all other cases twins are not formed. Now when the secretion from both parents

<sup>1</sup> Or, with Littre's reading, "unlighted." But it seems more natural, if the male soul be the strong burning coal, for the female soul to be represented by a weak burning coal. When combined, the two coals burn with one flame, with that flame, in fact, appropriate "to the substance in which they are kindled."

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<sup>3</sup> So M.  $\theta$  has  $\acute{\alpha}\pi\alpha\nu\ \pi\alpha\rho\epsilon\sigma\chi\eta\kappa\acute{o}\tau\omicron\varsigma\ \kappa\alpha\iota\ \omicron\upsilon\ \delta\iota\acute{\alpha}\delta\eta\lambda\omicron\nu\ \xi\tau\epsilon\rho\omicron\nu\ \tau\omicron\upsilon\ \sigma\tau\epsilon\rho\omicron\upsilon$  Peck reads  $\pi\acute{\alpha}\nu\ \pi\alpha\rho\alpha\sigma\chi\acute{\eta}\sigma\epsilon\tau\alpha\iota\ \kappa\alpha\iota\ \omicron\upsilon\ \delta\iota\acute{\alpha}\delta\eta\lambda\omicron\nu\ \tau\omicron\delta\ \xi\tau\epsilon\rho\omicron\nu\ \tau\omicron\upsilon\ \acute{\epsilon}\tau\acute{\epsilon}\rho\omicron\upsilon$ —perhaps rightly

<sup>4</sup> So  $\theta$  M has  $\tau\omicron\iota\omicron\upsilon\tau\omicron\nu\ \acute{\alpha}\pi\omicron\delta\ \pi\acute{\alpha}\nu\tau\omega\nu$

<sup>5</sup> After  $\acute{\alpha}\pi\omicron\sigma\chi\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$  M has  $\omicron\upsilon\tau\omega\ \gamma\acute{\alpha}\rho\ \acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta\ \sigma\kappa\acute{\iota}\delta\nu\alpha\sigma\theta\alpha\iota$ .



## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐν ἀμφοτέροις ἄρσενά γεννᾶσθαι<sup>1</sup> ὁκόταν δὲ  
θήλεα ἀπ' ἀμφοτέρων, θήλεα γίνεται· ὅταν δὲ  
τὸ μὲν θῆλυ, τὸ δὲ ἄρσεν, ὁκότερον ἂν ἐκατέρου  
κρατήσῃ, τοιοῦτον ἐπαύξεται. ὅμοια δὲ ἀλλή-  
λοισι τὰ δίδυμα διὰ τάδε<sup>2</sup> γίνεται, ὅτι πρῶτον  
μὲν τὰ χωρία ὅμοια<sup>3</sup> ἐν οἷσιν αὖξεται, ἔπειτα  
20 ἅμα ἀπεκρίθη, ἔπειτα τῇσιν αὐτῇσι τροφῇσιν  
21 αὖξεται, γόνιμά τε γίνεται ἅμα<sup>4</sup> ἐς φάος.

XXXI. Ἐπίγονα δὲ τῷδε τῷ τρόπῳ γίνεται·  
ὅταν αἱ τε μήτραι θερμαί τε καὶ ξηραὶ φύσει  
ἔωσιν, ἥ τε γυνὴ τοιαύτη, τό τε σπέρμα ξηρὸν  
καὶ θερμὸν ἐμπέσῃ, οὐκ ἐπιγίνεται<sup>5</sup> ἐν τῇσι  
μήτρῃσιν ὑγρασίῃ οὐδεμίῃ, ἥτις τὸ εἰσπίπτον<sup>6</sup>  
σπέρμα κρατήσῃ· διὰ τοῦτο συνίσταται ἐξ ἀρχῆς  
καὶ ζῶει, διατελεῖν δὲ οὐ δύναται, ἀλλὰ τὸ  
ὑπάρχον προσδιαφθείρει,<sup>7</sup> διότι οὐ ταῦτά συμ-  
9 φέρει ἀμφοῖν.<sup>8</sup>

XXXII. Ὑδατος δὲ τὸ λεπτότατον καὶ πυρὸς  
τὸ ἀραιότατον σύγκρησιν λαβόντα ἐν ἀνθρώπου  
σώματι ὑγιεινοτάτην ἔξιν ἀποδεικνύει διὰ τάδε,  
ὅτι ἐν τῇσι μεταβολῇσι τοῦ ἐνιαυτοῦ τῶν ὥρέων  
τῇσι μεγίστησιν οὐκ ἐπιπληροῦνται τὸ ἔσχατον  
οὐδέτερον,<sup>9</sup> οὔτε τὸ ὕδωρ ἐς τὸ πυκνότατον ἐν<sup>10</sup>  
τῇσι τοῦ ὕδατος ἐφόδοισιν, οὔτε τὸ πῦρ ἐν τῇσι  
τοῦ πυρὸς, οὔτε τῶν ἡλικιέων<sup>11</sup> ἐν τῇσι μετα-

<sup>1</sup> γεννᾶσθαι θΜ: γεννᾶται Littré.

<sup>2</sup> τάδε Μ: τάδε θ.

<sup>3</sup> τὰ χωρία ὅμοια θ. τὰ χωρία Μ

<sup>4</sup> γόνιμά τε γίνεται ἅμα θ. γονημά τε ἀναγίνεται Μ: γόνιμά  
τε ἀνάγεται ἅμα Littré.

<sup>5</sup> οὐκ ἐπιγίνεται θ: οὐκέτι γίνεται Μ (perhaps rightly).

<sup>6</sup> εἰσπίπτον θ: ἐπεισπίπτον Μ.

# REGIMEN, I. xxx.-xxxii.

is male, of necessity boys are begotten in both places;<sup>1</sup> but when from both it is female, girls are begotten. But when one secretion is female and the other male, whichever masters the other gives the embryo its sex. Twins are like one another for the following reasons. First, the places are alike in which they grow; then they were secreted together; then they grow by the same nourishment, and at birth they reach together the light of day.

XXXI. Superfetation occurs in the following way. When the womb is naturally hot and dry, and the woman is also such, and the seed that enters it is dry and hot, there is no superfluous moisture in the womb to master the seed that enters. Therefore, though it congeals at first and lives, yet it cannot last, but destroys as well the embryo already there, as the same things do not suit both.

XXXII. (1) The finest water and the rarest fire, on being blended together in the human body, produce the most healthy condition for the following reasons. At the greatest changes in the seasons of the year neither is fulfilled to the extreme limit; the water is not fulfilled to the densest limit at the onsets of the water, nor is the fire at the onsets of the fire, whether these be due to alterations in age or to

<sup>1</sup> If we accept the reading of θ M the grammar is peculiar; we have γεννᾶσθαι as though ἀνάγκη (and not ἐξ ἀνάγκης) had preceded

<sup>7</sup> προσδιαφθείρει M. διαφορεῖ θ. M has καὶ (perhaps rightly) after ἀλλὰ

<sup>8</sup> ἀμφοῖν M: αὐτοῖν θ, which has ταῦτα for ταῦτά.

<sup>9</sup> M omits οὐκ . . . οὐδέτερον. <sup>10</sup> ἐν θ: ἐστὶ M.

<sup>11</sup> ἡλικιῶν θ: μικρέων M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- στάσεσιν, οὔτε τῶν σίτων καὶ ποτῶν ἐν τοῖσι  
 10 δαιτήμασι. δύνανται γὰρ γένεσίν τε πλείστην  
 δέξασθαι ἀμφοτέρα καὶ πλησμονήν· χαλκὸς ὁ  
 μαλακώτατός τε<sup>1</sup> καὶ ἀραιότατος πλείστην  
 κρήσιν δέχεται καὶ γίνεται κάλλιστος· καὶ  
 ὕδατος τὸ λεπτότατον καὶ πυρὸς τὸ ἀραιότατον  
 σύγκρησιν λαμβάνοντα<sup>2</sup> ὡσαύτως. οἱ μὲν οὖν  
 ταύτην ἔχοντες τὴν φύσιν ὑγιαίνοντες διατε-  
 λέουσιν τὸν πάντα χρόνον, μέχρι τεσσαράκοντα  
 ἑτέων, οἱ δὲ καὶ μέχρι γήρως τοῦ ἐσχάτου·  
 ὁκόσοι δ' ἂν ληφθῶσιν ὑπὸ τινος νοσήματος  
 20 ὑπὲρ τεσσαράκοντα ἔτεα, οὐ μάλα ἀποθνήσκου-  
 σιν.<sup>3</sup> ὁκόσα δὲ τῶν σωμάτων σύγκρησιν λαμ-  
 βάνει πυρὸς τοῦ ἰσχυροτάτου καὶ ὕδατος τοῦ  
 πυκνοτάτου, ἰσχυρὰ μὲν καὶ ἔρρωμένα τὰ σώματα  
 γίνεται, φυλακῆς δὲ πολλῆς δεόμενα· μεγάλας  
 γὰρ τὰς μεταβολὰς ἔχει ἐπ' ἀμφοτέρα, καὶ ἐν  
 τῇσι τοῦ ὕδατος ἐφόδοισιν ἐς νοσήματα πίπτουσι,  
 ἐν τε τῇσι τοῦ πυρὸς ὡσαύτως. τοῖσιν οὖν  
 δαιτήμασι συμφέρει χρῆσθαι τὸν τοιοῦτον πρὸς  
 τὰς ὥρας τοῦ ἔτεος ἐναντιούμενον, ὕδατος μὲν  
 30 ἐφόδου γινομένης, τοῖσι πρὸς πυρὸς, πυρὸς δὲ  
 ἐφόδου γενομένης, τοῖσι πρὸς ὕδατος χρῆσθαι,  
 κατὰ μικρὸν μεθιστάντα μετὰ τῆς ὥρης. ὕδατος  
 δὲ τοῦ παχυτάτου καὶ πυρὸς τοῦ λεπτοτάτου  
 συγκρηθέντων ἐν τῷ σώματι, τοιαῦτα συμβαίνει  
 ἐξ ὧν διαγιγνώσκειν χρὴ ψυχρὴν φύσιν καὶ

<sup>1</sup> M omits τε after μαλακώτατος, as it also does after θερμαί at the beginning of Chapter XXXI.

<sup>2</sup> σύγκρησιν λαμβάνοντα omitted by θ

<sup>3</sup> ἀποθνήσκουσιν θ διαφυγάνουσι M.

## REGIMEN, I. xxxii.

the foods and drinks that comprise diet.<sup>1</sup> For both <finest water and rarest fire> can admit the amplest generation and fullness. It is the softest and rarest bronze that admits of the most thorough blending and becomes most beautiful; even so is it with the finest water and the rarest fire, when they are blended together. Now those who have this nature continue in good health all the time till they are forty years of age, some of them till extreme old age, while such of them as are attacked by some illness after the age of forty do not generally die of it.<sup>2</sup> (2) Such bodies as are blended of the strongest fire and the densest water turn out strong and robust physically, but need great caution. For they are subject to great changes in either direction, and fall into illnesses at the onsets of the water and likewise at those of the fire. Accordingly it is beneficial for a man of this type to counteract the seasons of the year in the diet he follows, employing one inclined to fire when the onset of water occurs, and one inclined to water when the onset of fire occurs, changing it gradually as the season itself changes (3) When the thickest water and the finest fire have been blended in the body, the results are such that we must discern a nature cold and moist. These

<sup>1</sup> Referring apparently to the *ἐφοδοί* of water or of fire that may take place at the change from one period of life to another, or through peculiarities of diet.

<sup>2</sup> The *διαφυγάνουσι* of M ("rarely escape death") is an obvious correction based upon a misunderstanding of the argument. The verb applies not to the average man over forty, who may be "a bad life," but to the man whose elements are a happy blend of "the finest water and the rarest fire." Such a man, the writer asserts, is "a good life" all his days. This passage is a clear proof of the general superiority of *θ* over our other MSS.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ὑγρὴν· ταῦτα τὰ σώματα ἐν τῷ χειμῶνι νοσε-  
 ρώτερα ἢ ἐν τῷ θέρει, καὶ<sup>1</sup> ἐν τῷ ἡρι ἢ ἐν τῷ  
 φθινοπώρῳ. τῶν ἡλικιέων, ὑγιηρότατοι τῶν  
 τοιούτων οἱ παῖδες, δεύτερον νεηνίσκοι, νοσε-  
 40 ρώτατοι δὲ οἱ πρεσβύτατοι καὶ οἱ ἔγγιστα, καὶ  
 ταχέως γηράσκουσιν αἱ φύσεις αὗται. διαιτᾶσ-  
 θαι<sup>2</sup> δὲ συμφέρει τοῖσι τοιούτοις ὅκοσα  
 θερμαίνει καὶ ξηραίνει καὶ πόνοισι καὶ σίτοις,  
 καὶ πρὸς τὰ ἔξω τοῦ σώματος μᾶλλον τοὺς  
 πόνους<sup>3</sup> ποεῖσθαι ἢ πρὸς τὰ εἴσω. εἰ δὲ λάβοι<sup>4</sup>  
 πυρὸς τε τὸ ὑγρότατον καὶ ὕδατος τὸ πυκνότατον  
 σύγκρησιν ἐν τῷ σώματι, τοισίδ' ἐγινώσκειν ὑγρὴν  
 καὶ θερμὴν φύσιν· κάμνουσι μὲν μάλιστα οἱ  
 τοιοῦτοι ἐν τῷ ἡρι, ἥκιστα δὲ ἐν τῷ φθινοπώρῳ,  
 50 ὅτι ἐν μὲν τῷ ἡρι ὑπερβολὴ τῆς ὑγρασίας, ἐν δὲ  
 τῷ φθινοπώρῳ συμμετρίῃ τῆς ξηρασίας· τῶν  
 δὲ ἡλικιέων νοσερώταται ὅσαι νεώταταί εἰσιν·  
 αὖξεται δὲ τὰ σώματα ταχέως, καταρροώδεις δὲ  
 οἱ τοιοῦτοι γίνονται. διαιτῆσθαι δὲ συμφέρει  
 ὅσα ξηραίνοντα ψύχει καὶ σίτων καὶ ποτῶν καὶ  
 πόνων,<sup>5</sup> τοὺς δὲ πόνους τούτοις εἴσω τοῦ σώματος  
 ποιεῖσθαι συμφέρει μᾶλλον. εἰ δὲ σύγκρησιν  
 λάβοι πυρὸς τε τὸ ἰσχυρότατον καὶ ὕδατος τὸ  
 λεπτότατον, ξηρὴ φύσις καὶ θερμή. νοῦσος μὲν  
 60 τοῖσι τοιούτοις ἐν τῇσι τοῦ πυρὸς ἐφόδοισιν,  
 ὑγείῃ δὲ ἐν τῇσι τοῦ ὕδατος· ἡλικίῃσιν ἄκμα-  
 ζούσῃσι πρὸς σαρκὸς εὐεξίην νοσερώτατοι,  
 ὑγιηρότατοι δὲ οἱ πρεσβύτεροι καὶ τὰ ἔγγιστα  
 ἐκατέρων. δίδαιται ὅσαι<sup>6</sup> ψύχουσι καὶ ὑγραί-

<sup>1</sup> καὶ M ἢ θ.

<sup>2</sup> διαιτᾶσθαι θ· διαιτεῖσθαι M, with η written over the -ει-,

## REGIMEN, I. xxxii.

bodies are more unhealthy in winter than in summer, and in spring more than in autumn. As for age, such persons are most healthy in childhood, next come youths, while the least healthy are the very old and the elderly; such constitutions age rapidly. Such persons ought to use a regimen that warms and dries, whether it be exercise or food, and their exercise should be directed more to the outside of the body than to the inner parts. (4) If the moistest fire and the densest water be blended in the body, from the following signs discern a nature moist and warm. Such persons are sick most in spring and least in autumn, because in spring there is excess of moisture, but in autumn a moderate amount of dryness. As for age, the youngest are the most unhealthy. Their bodies grow quickly, but such persons prove to be subject to catarrhs. Their regimen should consist of such things as dry and cool, both food, drink and exercise, and these persons profit more if their exercise be directed to the internal parts of the body. (5) If there be blended the strongest fire and the finest water, the constitution is dry and warm. Such persons fall sick at the onsets of fire, and are healthy at the onsets of water. It is at the prime of life, and when the body is stoutest, that these fall sick most; the most healthy are the aged. It is the same with those nearest these ages. Regimen should be such

<sup>3</sup> τοὺς πόνοὺς θ· τοῦ πόνου M.

<sup>4</sup> εἰ δὲ λάβοι θ ἤν δὲ λάβῃ M

<sup>5</sup> θ omits καὶ πόνων and M omits καὶ ποτῶν.

<sup>6</sup> ὀκόσαι M: ὀσαι θ. Littré wrongly says that θ omits the word.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

νουσι, καὶ τῶν πόνων ὅσοι ἥκιστα ἐκθερμαίνουσι  
 καὶ συντήκουσι καὶ<sup>1</sup> πλείστην ψύξιν παρα-  
 σχήσουσιν· αἱ τοιαῦται φύσεις μακρόβιοι καὶ  
 εὐγηροὶ γίνονται. ἦν δὲ σύγκρησιν λαβῇ πυρὸς  
 τοῦ ἀραιοτάτου καὶ ὕδατος τοῦ ξηροτάτου, ξηρὴν  
 70 καὶ ψυχρὴν ἢ τοιαύτη φύσις, νοσερὴ μὲν ἐν τῷ  
 φθινοπώρῳ, ὑγερὴ δὲ ἐν τῷ ἥρι καὶ τοῖσιν  
 ἐγγιστα ὡσαύτως· ἡλικίαι πρὸς ἕτεα τεσσαρά-  
 κοντα νοσεραί· παῖδες δὲ ὑγιηρότατοι καὶ τὰ  
 προσέχοντα ἐκατέροισιν. δίαται ὅσαι θερμαί-  
 ἐούσαι ὑγραίνουσι· καὶ πόνοι ἐξ ὀλίγου προσα-  
 γόμενοι, ἡσυχῇ διαθερμαίνοντες, μὴ πολὺ ἀπὸ  
 τῶν ὑπαρχόντων φέροντες. περὶ μὲν οὖν φύσιος  
 διαγνώσιος οὕτω χρὴ διαγινώσκειν τῆς ἐξ ἀρχῆς  
 79 συστάσιος.

XXXIII. Αἱ δὲ ἡλικίαι αὗται πρὸς ἑωυτὰς  
 ὧδε ἔχουσι· παῖς μὲν οὖν κέκρηται ὑγροῖσι καὶ  
 θερμοῖσι, διότι ἐκ τούτων συνέστηκε καὶ ἐν τού-  
 τοισιν ἠϋξήθη· ὑγρότατα μὲν οὖν καὶ θερμότατα  
 ὅσα ἐγγιστα γενέσιος, καὶ αὖξεται ὡς πλείστον,  
 καὶ τὰ ἐχόμενα ὡσαύτως. νεηνίσκος δὲ θερμοῖσι  
 καὶ ξηροῖσι, θερμοῖσι μὲν, ὅτι τοῦ πυρὸς ἐπι-  
 κρατεῖ ἢ ἐφοδος τοῦ ὕδατος· ξηροῖσι δέ, ὅτι<sup>2</sup> τὸ  
 ὑγρὸν ἤδη κατανάλωται τὸ ἐκ τοῦ παιδός, τὸ  
 10 μὲν ἐς τὴν αὖξιν τοῦ σώματος, τὸ δὲ ἐς τὴν  
 κίνησιν τοῦ πυρός, τὸ δὲ ὑπὸ τῶν πόνων. ἀνὴρ,  
 ὁκόταν στῇ<sup>3</sup> τὸ σῶμα, ξηρὸς καὶ ψυχρὸς, διότι  
 τοῦ μὲν θερμοῦ ἢ ἐφοδος οὐκ ἔτι ἐπικρατεῖ, ἀλλ'  
 ἔστηκεν, ἀτρεμίζον δὲ τὸ σῶμα τῆς αὖξήσιος

<sup>1</sup> M has ὁκόσοι ἥκιστα ἐκθερμαίνοντες καὶ συντήκοντες  
 πλείστην ψύξιν παρασχήσουσι.

## REGIMEN, I. XXXII.-XXXIII.

as cools and moistens, with such exercises as warm and dissolve least and produce the most thorough cooling. Such natures have long life and a healthy old age. (6) Should there be a blending of the rarest fire and the driest water, such a nature is dry and cold, unhealthy in autumn and healthy in spring, "autumn" and "spring" denoting approximate periods. At the age of forty (more or less) they are unhealthy; childhood (and the periods just before and after) is the most healthy time. Regimen should be such as is warm and at the same time moistens. Exercise should be mild at first, gradually increasing, gently warming and not taking too much from the available strength. In this way then ought one to judge of the nature of the original constitution of a man.

XXXIII. The various ages stand thus in relation to each other. A child is blended of moist, warm elements, because of them he is composed and in them he grew. Now the moistest and warmest are those nearest to birth, and likewise those next to it, and these grow the most. A young man is composed of warm and dry elements; warm because the onset of the fire masters the water, dry because the moisture from the child is already spent, partly for the growth of the body, partly for the motion of the fire, and partly through exercise. A man, when his growth is over, is dry and cold, because the onset of the warm no longer has the mastery, but stands, and the body, now that

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<sup>2</sup> M has θερμὸς μὲν, ὅτι τοῦ πυρὸς ἐπικρατεῖ ἡ ἔφοδος, τοῦ ὕδατος. ξηρὸς δέ, ὅτι κ τ.ξ.

<sup>3</sup> For ἀνὴρ, ὅσῳτ' ἀνὴρ θ has ὥσπερ.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἔψυκται· ἐκ δὲ τῆς νεωτέρης ἡλικίης τὸ ξηρὸν  
 ἐνι· ἀπὸ δὲ τῆς ἐπιούσης ἡλικίης καὶ τοῦ ὕδατος  
 τῆς ἐφόδου οὐκ ἔχων τὴν ὑγρασίην, διὰ ταῦτα<sup>1</sup>  
 τοῖσι ξηροῖσι<sup>2</sup> κρατεῖται. οἱ δὲ πρεσβῦται  
 ψυχροὶ καὶ ὑγροί,<sup>3</sup> διότι πυρὸς μὲν ἀποχώρησις,  
 20 ὕδατος δὲ ἔφοδος· καὶ ξηρῶν μὲν ἀπάλλαξις,  
 21 ὑγρῶν δὲ κατάστασις.

XXXIV. Τῶν δὲ πάντων τὰ μὲν ἄρσενά  
 θερμότερα καὶ ξηρότερα, τὰ δὲ θήλεα ὑγρότερα  
 καὶ ψυχρότερα διὰ τὰδε, ὅτι τε ἀπ' ἀρχῆς ἐν  
 τοιούτοις ἐκάτερα ἐγένετο καὶ ὑπὸ τοιούτων  
 αὔξεται, γενόμενα τε τὰ μὲν ἄρσενά<sup>4</sup> τῇσι  
 διάττησιν ἐπιπονωτέρησι χρήται, ὥστε ἐκθερ-  
 μαίνεσθαι καὶ ἀποξηραίνεσθαι, τὰ δὲ θήλεα  
 ὑγροτέρησι καὶ ῥαθυμοτέρησι τῇσι διαίτησι  
 χρέονται, καὶ κάθαρσιν<sup>5</sup> τοῦ θερμοῦ ἐκ τοῦ  
 10 σώματος ἐκάστου μηνὸς ποιεύονται.

XXXV. Περὶ δὲ φρονήσιος ψυχῆς ὀνομαζομένης  
 καὶ ἀφροσύνης ὧδε ἔχει· πυρὸς τὸ ὑγρότατον καὶ  
 ὕδατος τὸ ξηρότατον κρήσιν λαβόντα ἐν σώματι  
 φρονιμώτατον, διότι τὸ μὲν πῦρ ἔχει ἀπὸ τοῦ  
 ὕδατος τὸ ὑγρόν, τὸ δὲ ὕδωρ ἀπὸ τοῦ πυρὸς τὸ  
 ξηρόν· ἐκάτερον δὲ οὕτως αὐταρκέστατον<sup>6</sup> οὔτε

<sup>1</sup> θ omits from τὸ ξηρὸν το διὰ ταῦτα. οὐκω is an emenda-  
 tion of Littré; M has οὐκό.

<sup>2</sup> τοῖσι ξηροῖσι θ. ξηροῖσι καὶ ὑγρυοῖσι (sic) M.

<sup>3</sup> πρεσβῦται ψυχροὶ καὶ ὑγροὶ M: πρεσβύτεροι ψυχροισι θ

<sup>4</sup> τὰ μὲν ἄρσενά is omitted by θ and M. Littré gives this  
 reading on the authority of his MS. K'.

<sup>5</sup> For καὶ κάθαρσιν θ has καὶ θράυσι (an interesting haplo-  
 graphy from καὶ κάθαρσιν).

<sup>6</sup> There is a large gap in θ here. Fol. 191 v. ends ἀπὸ τοῦ  
 ὕδατος τὸ ὑ, while fol. 192 r. begins τὴν τροφήν συμφέρει δὲ  
 καὶ ἐμέτοις χρέεσθαι. See p 284. οὕπω for οὕτως Fred.

## REGIMEN, I. XXXIII.-XXXV.

it has rest from growth, is cooled. But the dryness from the younger age is still in him, and he is mastered by the dry elements because he has not yet got the moisture which advancing years and the onset of the water will bring. Old men are cold and moist,<sup>1</sup> because fire retreats and there is an onset of water; the dry elements have gone and the moist have established themselves.

XXXIV. The males of all species are warmer and drier, and the females moister and colder, for the following reasons: originally each of them was born in such things and grows thereby, while after birth males use a more rigorous regimen, so that they are well warmed and dried, but females use a regimen that is moister and less strenuous, besides purging the heat out of their bodies every month.

XXXV. The facts are as follow with regard to what are called the intelligence<sup>2</sup> of the soul and the want of it. The moistest fire and the driest water, when blended in a body, result in the most intelligence, because the fire has the moisture from the water, and the water the dryness from the fire. Each is thus most self-sufficing. The fire is not in

<sup>1</sup> The reading of  $\theta$ , "older men are mastered by cold elements," is less adapted to the context than that of  $\mu$ , but may possibly be right.

<sup>2</sup>  $\phi\rho\acute{o}\nu\eta\sigma\iota\varsigma$  seems to mean the power of the soul to perceive things, whether by the mind or by the senses. "Intelligence" is not a satisfactory rendering, nor yet is "sensitiveness," which has been suggested as an equivalent. Perhaps "quick at the uptake" Peck thinks that sensations only, not mind, are referred to, and would translate everywhere "sensitive" and "sensitiveness."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- τὸ πῦρ τῆς τροφῆς ἐνδεέστερον ἐπὶ πολὺ φοιτᾷ, οὔτε τὸ<sup>1</sup> ὕδωρ τῆς κινήσιος δεόμενον κωφούται· αὐτό τε οὖν ἐκάτερον οὕτως αὐταρκέστατόν ἐστι
- 10 πρὸς ἀλλήλα τε κρηθέντα. ὅ τι γὰρ ἐλάχιστα τῶν πέλας δεῖται, τοῦτο μάλιστα τοῖσι παρεούσι προσέχει, πυρός τε τὸ ἥκιστα κινεόμενον μὴ ὑπ' ἀνάγκης, καὶ ὕδατος τὸ μάλιστα μὴ ὑπὸ βίης. ἐκ τούτων δὲ ἡ ψυχὴ συγκρηθεῖσα φρονιμωτάτη καὶ μνημονικωτάτη· εἰ δέ τινι ἐπαγωγῇ χρεομένη τούτων ὀκοτερονοῦν αὐξηθείη ἢ<sup>2</sup> μαραῖνοι, ἀφρονέστατον ἂν γένοιτο, διότι οὕτως ἔχοντα αὐταρκέστατα. εἰ δὲ πυρὸς τοῦ εἰλικρινεστάτου καὶ ὕδατος<sup>3</sup> σύγκρησιν λάβοι, ἐνδεέστερον δὲ τὸ πῦρ εἴη τοῦ
- 20 ὕδατος ὀλίγον, φρόνιμοι μὲν καὶ οὗτοι, ἐνδεέστεροι δὲ τῆς προτέρης, διότι κρατεόμενον τὸ πῦρ ὑπὸ τοῦ ὕδατος καὶ<sup>4</sup> βραδείην τὴν κίνησιν ποιούμενον, νωθρότερον προσπίπτει πρὸς τὰς αἰσθήσιας· παραμόνιμοι δ' εἰσὶν ἐπιεικέως αἱ τοιαῦται ψυχαὶ πρὸς ὅ τι ἂν προσέχωσιν· εἰ δὲ ὀρθῶς διαιτῶτο,<sup>5</sup> καὶ φρονιμώτερος καὶ ὀξύτερος γένοιτο<sup>6</sup> παρὰ τὴν φύσιν. συμφέρει δὲ τῷ τοιούτῳ τοῖσι πρὸς πυρὸς διαιτήμασι μᾶλλον χρῆσθαι καὶ μὴ πλησμονῇσι μήτε σίτων μήτε πομάτων. δρόμοισιν οὖν
- 30 χρῆσθαι ὀξέσιν, ὅπως τοῦ τε ὑγροῦ κενῶται τὸ σῶμα καὶ τὸ ὑγρὸν ἐφιστῆται<sup>7</sup> θάσσον· πάλησι

<sup>1</sup> οὔτε τὸ Lattre (with apparently the authority of some Paris MSS) τό τε M

<sup>2</sup> ἢ omitted by M

<sup>3</sup> An adjective agreeing with ὕδατος seems to have fallen out here

<sup>4</sup> καὶ omitted by M.

<sup>5</sup> διαιτῶντο M (and Lattre, with plurals to follow).

## REGIMEN, I. xxxv.

want of nourishment so as to wander far, nor is the water in such need of motion as to be dulled. So each is thus most self-sufficing by itself, as are both when blended with one another. For that which has least need of its neighbours attends most closely to the things at hand, as is the case with such fire as moves the least and not by necessity, and by such water as moves the most and not by force. The soul blended of these is most intelligent and has the best memory. But if by the influence of some addition one or the other of these grow or diminish, there will result something most unintelligent, because things blended in the original way are most self-sufficing.<sup>1</sup> If there be a blend of the purest fire and water, and the fire fall a little short of the water, such persons too are intelligent, but fall short of the former blend, because the fire, mastered by the water and so making slow motion, falls rather dully on the senses. But such souls are fairly constant in their attention, and this kind of man under right regimen may become more intelligent and sharper than natural endowment warrants. Such a one is benefited by using a regimen inclining rather towards fire, with no surfeit either of foods or of drinks. So he should take sharp runs, so that the body may be emptied of moisture and the moisture may be stayed

<sup>1</sup> It is difficult to be satisfied with this sentence, although the MS tradition shows no important variants. Can *τινι ἐπαγωγῇ χρεομένη*, with no expressed object, be right? "By an addition which uses them," Littré's "par l'usage de quelque addition," seems very strange. One might conjecture (without much confidence) *χρεόμενον* or *ἐρχομένη*.

<sup>6</sup> Before *παρὰ* Zwinger adds *ἄν*, but in the *Corpus* the plain optative is often equivalent to the optative with *ἄν*.

<sup>7</sup> *ἐφίστηται* Littré *ἐφίσταται* Mack: *ἐπίσταται* M.

## ΠΕΡΙ ΔΙΑΤΗΣ

δὲ καὶ τρίψῃσι καὶ τοῖσι τοιούτοις γυμνασίοις οὐ συμφέρεи χρῆσθαι, ὅπως μὴ κοιλοτέρων τῶν πόρων γινομένων πλησμονῆς<sup>1</sup> πληρῶνται, βαρύνεσθαι γὰρ ἀνάγκη τῆς ψυχῆς τὴν κίνησιν ὑπὸ τῶν τοιούτων· τοῖσι περιπάτοις συμφέρεи χρῆσθαι καὶ ἀπὸ δείπνου καὶ ὀρθρίοις καὶ ἀπὸ τῶν δρόμων, ἀπὸ δείπνου μὲν, ὅπως τροφήν ξηροτέραν ἢ ψυχὴ δέχεται ἀπὸ τῶν ἐσιόντων, 40 ὀρθρου δέ, ὅπως αἱ διέξοδοι κενῶνται τοῦ ὑγροῦ καὶ μὴ φράσσωνται οἱ πόροι τῆς ψυχῆς, ἀπὸ δὲ τῶν γυμνασίων, ὅπως μὴ ἐγκαταλείπηται ἐν τῷ σώματι τὸ ἀποκριθὲν ἀπὸ τοῦ δρόμου, μηδὲ ξυμμίσηται τῇ ψυχῇ, μηδὲ ἐμφράσση τὰς διεξόδους, μηδὲ συνταράσση τὴν τροφήν. συμφέρεи δὲ καὶ ἐμέτοις χρῆσθαι, ὅπως ἀποκαθάρηται τὸ σῶμα, εἴ τι ἐνδεέστερον οἱ πόνοι διαπρήσσονται, προσάγειν δὲ ἀπὸ τῶν ἐμέτων, κατὰ μικρὸν προστιθέντα τούτοις πλείονας 50 ἡμέρας ἢ<sup>2</sup> τέσσαρας τὰς ἐλαχίστας. χρῆσθαι δὲ συμφορώτερον ἢ λούεσθαι, λαγνέειν δὲ ὕδατος ἐφόδων γινομένων,<sup>3</sup> ἐν δὲ τῇσι τοῦ πυρὸς<sup>4</sup> μείον. εἰ δέ τι<sup>5</sup> ἐνδεεστέραν τὴν δύναμιν τὸ πῦρ λάβοι τοῦ ὕδατος, βραδυτέραν<sup>6</sup> ἀνάγκη ταύτην εἶναι, καὶ καλέονται οἱ τοιοῦτοι ἡλίθιοι· ἄτε γὰρ βραδείης ἐούσης τῆς περιόδου, κατὰ βραχὺ τι προσπίπτουσιν αἱ αἰσθήσεις, ὅξεῖαι ἐοῦσαι, καὶ ἐπ' ὀλίγον συμμίσηγονται διὰ βραδυτῆτα τῆς περιόδου· αἱ γὰρ αἰσθήσεις τῆς ψυχῆς ὁκόσαι μὲν δι' ὄψιος

<sup>1</sup> πλησμονήν M (perhaps rightly).

<sup>2</sup> τούτοις πλείονας ἡμέρας ἢ θ: τὸ οὐτίον, ἐς ἡμέρας M

<sup>3</sup> After γινομένων M adds πλείονα, with μείονα at the end of the sentence.

<sup>4</sup> After πυρὸς some authorities add ἐπιφορήσι.

## REGIMEN, I. xxxv.

sooner. But it is not beneficial for such to use wrestling, massage or like exercises, for fear lest, the pores<sup>1</sup> becoming too hollow, they be filled with surfeit. For the motion of the soul is of necessity weighed down by such things. Walks, however, are beneficial, after dinner, in the early morning and after running; after dinner, that the soul may receive drier nourishment from the things that enter, in the early morning, that the passages may be emptied of moisture and the pores of the soul may not be obstructed; after exercise, in order that the secretion from running may not be left behind in the body to contaminate the soul, obstruct the passages and trouble the nourishment. It is beneficial also to use vomiting, so that the body may be cleansed of impurities left behind owing to any failure of exercise to purify, and after the vomiting gradually to increase the amount of food for more than four days at least. Unction is more beneficial to such persons than baths, and sexual intercourse should take place when the onsets of water occur, less, however, at the onsets of fire. If in any case fire receive a power inferior to that of water, such a soul is of necessity slower, and persons of this type are called silly. For as the circuit is slow, the senses, being quick, meet their objects spasmodically, and their combination is very partial owing to the slowness of the circuit. For the senses of the soul that act through sight or hearing are quick; while

<sup>1</sup> The word *πόρος* means any "passage" or "way" in the body, and is not limited to the pores of the skin

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<sup>5</sup> *τινι Μ. τι θ.*

<sup>6</sup> *βραδυτέρην* Zwinger and others. *βραχυτέρην* θΜ.

- 60 ἡ ἀκοῆς εἰσίν, ὀξεῖαι, ὀκόσαι δὲ διὰ ψαύσιος, βραδύτεραι καὶ εὐαισθητότεραι. τούτων μὲν οὖν αἰσθάνονται καὶ οἱ τοιοῦτοι οὐδὲν ἥσσον, τῶν ψυχρῶν καὶ τῶν θερμῶν καὶ τῶν τοιούτων· ὅσα δὲ δι' ὄψιος ἢ δι' ἀκοῆς αἰσθέσθαι<sup>1</sup> δεῖ, αἱ μὴ πρότερον ἐπίστανται, οὐ δύνανται αἰσθάνεσθαι· ἦν γὰρ μὴ σεισθῇ ἡ ψυχὴ ὑπὸ τοῦ πυρὸς πεσόντος, οὐκ ἂν αἰσθοίτο ὀκοῖόν ἐστιν. αἱ οὖν τοιαῦται ψυχαὶ οὐ πάσχουσι τοῦτο διὰ παχύτητα· εἰ δὲ ὀρθῶς διαιτῶντο, βελτίους γίνοντο
- 70 ἂν καὶ οὗτοι. συμφέρει δὲ τὰ διαιτήματα ἅπερ τῷ προτέρῳ, ξηροτέροισι καὶ ἐλάσσοσι,<sup>2</sup> τοῖσι δὲ πόνοισι πλείοσι καὶ ὀξυτέροισι· συμφέρει δὲ καὶ πυριῆσθαι, καὶ ἐμέτοισι χρῆσθαι ἐκ τῶν πυριησίων, καὶ προσαγωγῇσι τῇσιν<sup>3</sup> ἐκ τῶν ἐμέτων ἐκ πλείονος χρόνου ἢ τὸ πρότερον, καὶ ταῦτα ποιεῶν ὑγιεινότερος ἂν καὶ φρονιμώτερος εἴη. εἰ δὲ κρατηθεῖν ἐπὶ πλεῖον τὸ πῦρ ὑπὸ τοῦ ἐόντος ὕδατος, τούτους ἤδη οἱ μὲν ἄφρονας ὀνομάζουσιν, οἱ δὲ ἐμβροντήτους. ἔστι δ' ἡ μανίη τοιούτων<sup>4</sup> ἐπὶ
- 80 τὸ βραδύτερον·<sup>5</sup> οὗτοι κλαίουσιν τε οὐδενὸς ἕνεκα,<sup>6</sup> δεδίασιν τε τὰ μὴ φοβερὰ, λυπέονται τε ἐπὶ τοῖσι μὴ προσήκουσι, αἰσθάνονται τε ἐτεῇ οὐδενὸς ὥς<sup>7</sup> προσήκει τοὺς φρονέοντας. συμφέρει δὲ τούτοις πυριῆσθαι καὶ ἐλλεβόροις καθαίρεσθαι<sup>8</sup> ἐκ τῶν πυριησίων, καὶ τῇ διαίτῃ χρῆσθαι ἥπερ πρότερον· ἰσχυασίης<sup>9</sup> δεῖται καὶ ξηρασίης. εἰ δὲ τὸ ὕδωρ ἐνδεεστέραν τὴν δύναμιν λάβοι, τοῦ πυρὸς εἰλι-

<sup>1</sup> So M θ has διόψιος αἰσθάνονται δεῖ<sup>2</sup> M has ξηροτέροις δὲ καὶ ἐλάσσοις τοῖσι σιτίοις.<sup>3</sup> For προσαγωγῇσι τῇσιν M has προσαγωσι.<sup>4</sup> τοιοῦτο M τοῦτο θ. τοιούτων Littré.

## REGIMEN, I. xxxv.

those that act through touch are slower, and produce a deeper impression. Accordingly, persons of this kind perceive as well as others the sensations of cold, hot and so on, but they cannot perceive sensations of sight or hearing unless they are already familiar with them. For unless the soul be shaken by the fire that strikes it, it cannot perceive its character. Souls of such a kind have this defect because of their coarseness. But if their regimen be rightly regulated, even these may improve. The regimen that benefits is the same as in the former case, with food drier and less, and with exercise more in amount and more vigorous. Vapour baths too are beneficial, as is the use of vomiting after them, and the food after the vomiting should be increased at longer intervals than in the former case; following such a regimen will make such men more healthy and more intelligent. But if the fire should be mastered to a greater extent by the water in the soul, we have then cases of what are called by some "senseless" people, and by others "grossly stupid." Now the imbecility of such inclines to slowness; they weep for no reason, fear what is not dreadful, are pained at what does not affect them, and their sensations are really not at all those that sensible persons should feel. These persons are benefited by vapour baths followed by purging with hellebore, the diet to be the same as before. Reduction of flesh and drying are called for. But if the power of the water prove insufficient, and the

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<sup>5</sup> βραδύτερον M: βραχύτερον θ

<sup>6</sup> For ἔνεκα some MSS have λυπέοντος ἢ τύπτοντος.

<sup>7</sup> ἡτιη οὐδένως θ: αἰτίη οὐδέν οὖν M

<sup>8</sup> ἐκκαθαίρεσθαι M.

<sup>9</sup> After ἰσχυραίης M has τε πλεούμενος οὗτος.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

κρινῇ τὴν σύγκρησιν ἔχοντας, ἐν ὑγιαίνουσι  
 σώμασι φρόνιμος ἢ τοιαύτη ψυχὴ καὶ ταχέως  
 90 αἰσθανομένη τῶν προσπιπτόντων καὶ οὐ μετα-  
 πίπτουσα πολλάκις. φύσις μὲν οὖν ἢ τοιαύτη  
 ψυχῆς ἀγαθῆς· βελτίων δὲ καὶ οὗτος ὀρθῶς  
 διαιτεόμενος γίνοιτο ἄν, καὶ κακίων μὴ ὀρθῶς.  
 συμφέρεи δὲ τῷ τοιούτῳ τῇ διαίτῃ χρῆσθαι τῇ  
 πρὸς ὕδατος μᾶλλον, ὑπερβολὰς φυλασσόμενον  
 καὶ σίτων καὶ ποτῶν καὶ πόνων, καὶ δρόμοισι  
 καμπτοῖσι καὶ διαύλοισι καὶ πάλῃ καὶ τοῖσιν  
 ἄλλοισι γυμνασίοισιν πᾶσιν ὑπερβολὴν οὐδενὸς  
 ποιεόμενον. ἦν γὰρ ἔχῃ ὑγιερῶς τὸ σῶμα<sup>1</sup> καὶ  
 100 μὴ ὑπ' ἄλλου τινὸς συνταράσσεται,<sup>2</sup> τῆς ψυχῆς  
 φρόνιμος ἢ σύγκρησις. εἰ δ' ἐπὶ πλείον κρατηθεῖ  
 ἢ τοῦ ὕδατος δύναμις ὑπὸ τοῦ πυρός, ὀξυτέρην  
 μὲν τοσοῦτ' ἀνάγκη εἶναι τὴν ψυχὴν ὅσῳ θᾶσσον  
 κινεῖται, καὶ πρὸς τὰς αἰσθήσιας θᾶσσον προσ-  
 πίπτειν, ἥσσον δὲ μόνιμον<sup>3</sup> τῶν πρότερον,<sup>4</sup> διότι  
 θᾶσσον ἐκκρίνεται<sup>5</sup> τὰ παραγινόμενα καὶ ἐπὶ  
 πλείονα ὀρμᾶται διὰ ταχυτήτα. συμφέρεи δὲ  
 τῷ τοιούτῳ διαιτῆσθαι τῇ πρὸς ὕδατος<sup>6</sup> διαίτῃ  
 μᾶλλον ἢ τῇ προτέρῃ· καὶ μάξῃ μᾶλλον ἢ τῷ  
 110 ἄρτῳ, καὶ ἰχθυῖσιν ἢ κρέασι· τῷ ποτῷ ὕδαρεστέρῳ·  
 καὶ λαγνείησιν ἐλασσόσι χρῆσθαι· καὶ τῶν πόνων  
 τοῖσι κατὰ φύσιν μάλιστα καὶ πλείστοις· τοῖσι  
 δ' ὑπὸ βίης χρῆσθαι μὲν ἀνάγκη, ἐλάττοσι δέ·  
 καὶ ἐμέτοισιν ἐκ<sup>7</sup> τῶν πλησμονῶν, ὅπως κενῶται

<sup>1</sup> ἦν γὰρ ὑπογῆρως ἔχεται τὸ σῶμα· θ : the text is that of M.

<sup>2</sup> After συνταράσσεται θ adds τὸ σῶμα.

<sup>3</sup> μονίμους θ.

<sup>4</sup> προτέρων θ.

<sup>5</sup> διὸ θᾶσσον ἐκκρίνεται θ : διότι κρίνεται M.

## REGIMEN, I. xxxv.

fire have a pure blend, the body is healthy, and such a soul is intelligent, quickly perceiving without frequent variations the objects that strike it. Such a nature implies a good soul; correct regimen, however, will make it too better, and bad regimen will make it worse. Such a person is benefited by following a regimen inclining to water, and by avoiding excess, whether of food, drink or exercise, with exercises on the circular and double<sup>1</sup> tracks, wrestling and all other forms of athletics, but he must in no case fall into excess. For if his body be in a healthy state and be not troubled from any source, the blend of his soul is intelligent. But if the power of the water be further mastered by the fire, the soul must be quicker, in proportion to its more rapid motion, and strike its sensations more rapidly, but be less constant than the souls discussed above, because it more rapidly passes judgment on the things presented to it, and on account of its speed rushes on to too many objects. Such a person is benefited by a regimen inclining more to water than the preceding; he must eat barley bread rather than wheaten, and fish rather than meat; his drink should be well diluted and his sexual intercourse less frequent; exercises should be as far as possible natural and there should be plenty of them; violent exercise should be sparingly used, and only when necessary; vomiting should be employed after surfeits, in such

<sup>1</sup> The δίαυλος was a race to the end of the 200 yards track and then back again.

<sup>6</sup> After ὕδατος M has a long passage, which is practically a repetition of the preceding lines, beginning μάλλον ὑπερβολῆς φυλασσόμενον

<sup>7</sup> Before ἐκ θ adds καὶ

## ΠΕΡΙ ΔΙΑΙΤΗΣ

μὲν τὸ σῶμα, θερμαίνεται δὲ ὡς ἥκιστα. συμ-  
 φέρει δὲ καὶ ἄσαρκεῖν τοῖσι τοιούτοις πρὸς τὸ  
 φρονίμους εἶναι· πρὸς γὰρ σαρκὸς εὐεξίην καὶ  
 αἵματος<sup>1</sup> φλεγμονὴν ἀνάγκη γίνεσθαι· ὁκόταν  
 δὲ τοῦτο πάθῃ ἡ τοιαύτη ψυχὴ, ἐς μανίην καθίς-  
 120 τатаι, κρατηθέντος τοῦ ὕδατος, ἐπισπασθέντος<sup>2</sup>  
 τοῦ πυρός. συμφέρει δὲ τοῖσι τοιούτοις καὶ τὰς  
 πρήξιας πρήσσειν βεβρωκόσι μᾶλλον ἢ ἀσίτοισι·  
 στασιμωτέρη γὰρ ἡ ψυχὴ τῇ τροφῇ καταμισγο-  
 μένη τῇ συμφόρῳ μᾶλλον ἢ ἐνδεῆς ἐοῦσα τροφῆς.  
 εἰ δέ τι<sup>3</sup> πλέον ἐπικρατηθείη τὸ ὕδωρ ὑπὸ<sup>4</sup> τοῦ  
 πυρός, ὀξεῖ<sup>5</sup> ἡ τοιαύτη ψυχὴ ἄγαν, καὶ τούτους  
 ὀνειρώσσειν ἀνάγκη<sup>6</sup> καλέουσι δὲ αὐτοὺς ὑπο-  
 μαινομένους.<sup>7</sup> ἔστι δὲ ἔγγιστα μανίης τὸ τοιοῦτον·  
 καὶ γὰρ ἀπὸ βραχείης φλεγμονῆς ἀσυμφόρου  
 130 μαίνονται, καὶ ἐν τῇσι μέθησι καὶ ἐν τῇσιν  
 εὐεξίῃσι τῆς σαρκὸς καὶ ὑπὸ τῶν κρηφαγιῶν.  
 ἀλλὰ χρὴ τὸν τοιοῦτον τούτων μὲν πάντων  
 ἀπέχεσθαι καὶ τῆς ἄλλης πλησμονῆς, καὶ γυμ-  
 νασίων τῶν ἀπὸ βίης γινομένων, μάζῃ δὲ ἀτρίπτῳ  
 διαιτῆσθαι, καὶ λαχάνοισιν ἐφθοῖσι πλὴν τῶν  
 καθαρτικῶν, καὶ ἰχθυδίοισιν ἐν ἄλμῃ, καὶ ὕδρο-  
 ποτεῖν βέλτιστον, εἰ δύναιτο· εἰ δὲ μή, ὃ τι  
 ἐγγιστότατα τούτου, ἀπὸ μαλακοῦ οἴνου καὶ  
 λευκοῦ· καὶ τοῖσι περιπάτοις τοῖσιν ὀρθρίοις  
 140 πολλοῖσιν, ἀπὸ δείπνου δὲ ὁκόσον ἐξαναστήναι,

<sup>1</sup> For καὶ αἵματος M has κάματος.

<sup>2</sup> M has ἐπισπασθεῖσα without τοῦ πυρός.

<sup>3</sup> τι<sup>3</sup> θ. τι M.

<sup>4</sup> ὑπὸ M; ἀπὸ θ

<sup>5</sup> Folio 193 v of θ ends with the ὁ- of ὀξεῖ and 194 r. begins -τασπάσαι ἀφανεα οὐχοιονται ὡς αὐτως δὲ καὶ τῆς φωνῆς See p. 292.

## REGIMEN, I. xxxv.

a way as to empty the body with a minimum of heat. To reduce the flesh of such persons conduces to their intelligence; for abundance of flesh cannot fail to result in inflammation of the blood, and when this happens to a soul of this sort it turns to madness, as the water has been mastered and the fire attracted. Such persons are also benefited if they eat a meal before they go about their duties, instead of doing them without food, as their soul is more stable when it is mixed with its appropriate nourishment than when it lacks nourishment. But if in any case the water be yet more mastered by the fire, such a soul is too quick, and men of this type inevitably suffer from dreams. They are called "half-mad"; their condition, in fact, is next door to madness, as even a slight untoward inflammation results in madness, whether arising from intoxication, or from overabundance of flesh, or from eating too much meat. Such persons ought to abstain from all these things and from surfeit of every kind, as well as from violent forms of exercise; their diet should consist of unkneaded barley bread, boiled vegetables (except those that purge), and saunders, while to drink water only is best, should that be possible, otherwise the next best thing is a soft white wine. There should be plenty of walking in the morning, but after dinner

<sup>6</sup> ἀνάγκη K': M omits

<sup>7</sup> οἱ δέ, ὑπομαίνεσθαι M: αὐτοὺς ὑπομαίνομένους Littré, from second hand in H. The first hand reads τὸ ὑπομαίνεσθαι, and Littré's E has ὑπομαίνεσθαι after ὑπομαίνομένους. The reading of M ("others <give> ὑπομαίνεσθαι") is a note which has crept into the text

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ὅκως τὰ μὲν σίτα μὴ ξηραίνωνται ἀπὸ τῶν ἀπὸ  
 δείπνου περιπάτων, τὸ δὲ σῶμα κενῶται ὑπὸ τοῦ  
 ὀρθρίου· λούεσθαι δὲ χλιερῶ ὕδατι περικλύδην  
 μᾶλλον ἢ χρίεσθαι· συμφέρει δὲ καὶ ἐν τῷ θέρει  
 τῆς ἡμέρας ὕπνοισι χρῆσθαι βραχέσι μὴ<sup>1</sup> πολ-  
 λοῖσιν, ὅκως μὴ ἀποξηραίνεται τὸ σῶμα ὑπὸ τῆς  
 ὥρης· ἐπιτήδειον δὲ τοῦ ἥρος καὶ ἐλλεβόροισι  
 καθαίρειν προπυριθέντας, εἴτα ἐπάγειν πρὸς  
 τὴν διαίτην ἡσυχῇ, καὶ μὴ ἄσιτον τὰς πρήξιας  
 150 μὴδὲ τοῦτον ποιεῖσθαι· ἐκ ταύτης τῆς ἐπιμελείης  
 151 ἢ τοιαύτη ψυχὴ φρονιμωτάτη ἂν εἴη.

XXXVI. Περὶ μὲν οὖν φρονίμου καὶ ἀφρονος  
 ψυχῆς ἡ σύγκρησις αὕτη αἰτία ἐστίν, ὥσπερ μοι  
 καὶ γέγραπται· καὶ δύναται ἐκ τῆς διαίτης καὶ  
 βελτίων καὶ χείρων γίνεσθαι. δρόμοισι δὲ πυρὸς  
 ἐπικρατέοντος, τῷ ὕδατι προστιθέναι δυνατὸν<sup>2</sup>  
 ἂν ᾖ, καὶ τοῦ ὕδατος ἐπικρατέοντος ἐν τῇ  
 συγκρήσει τὸ πῦρ αὐξῆσαι· ἐκ τούτων δὲ φρο-  
 νιώτεραι καὶ ἀφρονέστεραι γίνονται. τῶν δὲ  
 τοιούτων οὐκ ἐστὶν ἡ σύγκρησις αἰτία· οἶον  
 10 ὀξύθυμος, ῥάθυμος, δόλιος, ἀπλοῦς, δυσμενής,  
 εὖνους· τῶν τοιούτων ἀπάντων ἡ φύσις τῶν  
 πόρων δι' ὧν ἡ ψυχὴ πορεύεται, αἰτία ἐστὶ·  
 δι' ὁκοίων γὰρ ἀγγείων ἀποχωρεῖ καὶ πρὸς ὁκοιά  
 τινα προσπίπτει καὶ ὁκοίοις τισὶ καταμίσγεται,  
 τοιαῦτα φρονέουσι· διὰ τοῦτο οὐ<sup>3</sup> δυνατὸν τὰ  
 τοιαῦτα ἐκ διαίτης μεθιστάναι· φύσιν γὰρ μετα-  
 πλάσαι ἀφανέα οὐχ οἶον τε. ὡσαύτως δὲ καὶ

<sup>1</sup> βραχέσιν ἢ M: βραχέσι μὴ Littré after van der Linden.

<sup>2</sup> προστιθέντα ἀδύνατον M: προστιθέναι ἀδύνατον Mack  
 προστιθέναι δυνατὸν Littré.

## REGIMEN, I. XXXV.—XXXVI.

only just enough to unbend the limbs; the object is to empty the body by the morning walk, but not to dry the food as the result of walking after dinner. Preferable to unction is a tepid shower-bath. It is also beneficial to have in summer a short, occasional siesta, to prevent the body being dried up by the season. In spring it is a good thing to purge with hellebore after a vapour bath; then the usual diet should be restored gradually, as this type of man, like the preceding, must not go about duties fasting. With this treatment such a soul may be highly intellectual

XXXVI. It is this blending, then, that is, as I have now explained, the cause of the soul's intelligence or want of it; regimen can make this blending either better or worse. When the fire prevails in his courses, it is doubtless possible to add to the water, and, when the water prevails in the blend, to increase the fire. These things are the source of greater or less intelligence in souls. But in the following cases the blend is not the cause of the characteristic:—irascibility, indolence, craftiness, simplicity, quarrelsomeness and benevolence. In all these cases the cause is the nature of the passages through which the soul passes. For such dispositions of the soul depend upon the nature of the vessels through which it passes, upon that of the objects it encounters and upon that of the things with which it mixes. It is accordingly impossible to change the above dispositions through regimen, for invisible nature cannot be moulded differently. Similarly, the nature of voice too depends

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\* οὐ A. L. Peck: οὐν M. γούν Littré ἀδύνατον (for οὐν δύνατον) Linden, Mack.

## ΠΕΡΙ ΔΙΑΤΗΣ

τῆς φωνῆς ὁκοίη τις ἂν ᾗ, οἱ πόροι αἵτιοι<sup>1</sup> τοῦ  
 πνεύματος· δι' ὁκοίων γάρ ἂν<sup>2</sup> τινων κινῆται ὁ  
 20 ἡῆρ καὶ πρὸς ὁκοίους τινὰς προσπίπτῃ,<sup>3</sup> τοιαύτην  
 ἀνάγκη τὴν φωνὴν εἶναι. † καὶ ταύτην<sup>4</sup> μὲν  
 δυνατὸν καὶ βελτίω καὶ χεীরω ποιεῖν, διότι  
 λειοτέρους καὶ τραχυτέρους<sup>5</sup> τοὺς πόρους τῷ  
 πνεύματι δυνατὸν ποιῆσαι, κείνο<sup>6</sup> δὲ ἀδύνατον  
 25 ἐκ διαίτης ἀλλοιώσαι. †

<sup>1</sup> For αἵτιοι θ has αὔξονται.

<sup>2</sup> γάρ ἂν omitted by θ.

<sup>3</sup> προσπίπτει θ: προσπίπτειν M.

<sup>4</sup> ταύτην K': ταῦτα θM.

<sup>5</sup> πλειοτέρους καὶ βραδυτέρους θ: λειοτέρους καὶ βραχυτέρους  
 M: λειοτέρους καὶ τραχυτέρους Littré. θ omits τοὺς πόρους  
 and M reads τοὺς πόρους. A. L. Peck would read βελτίω  
 ποιεῖν, διότι <δὲ> λειοτέρους καὶ . . ἀδύνατον ποιῆσαι, κείνο  
 ἀδύνατον ἐκ διαίτης.

<sup>6</sup> Query: κείνα.

## REGIMEN, I. xxxvi.

upon the passages of the breath. The character of voice inevitably depends upon the nature of the passages through which the air moves, and upon the nature of those it encounters. In the case of voice, indeed, it is possible to make it better or worse, because it is possible to render the passages smoother or rougher for the breath, but the aforesaid characteristics cannot be altered by regimen.<sup>1</sup>

<sup>1</sup> I am satisfied with no restoration of this sentence. Peck's reading makes good sense logically, but requires us to take *ταῦτα* = characteristics that can be changed and *κεῖνο* = characteristics that cannot—a strange use of the words to say the least. If with K' (and Mack) we read *ταύτην*, and alter *κεῖνο* to *κεῖνα* the sense is: we can change the *πόροι* (throat, nose) that give characteristics to voice, but we cannot get at the internal *πόροι* along which *ψυχὴ* travels. *κεῖνα* = the characteristics (or vessels) mentioned above. But no MS. gives *κεῖνα*, and it is hard to see why it should have been changed to *κεῖνο*.



## APPENDIX

In Chapter VII both  $\theta$  and M give  $\tau\rho\upsilon\pi\omega\sigma\iota$ , though a second hand in  $\theta$  has written over it  $\pi\rho\acute{\iota}\zeta\omicron\upsilon\sigma\iota$ . In Chapter XVI occurs the sentence  $\tau\rho\upsilon\pi\omega\sigma\iota\upsilon$ ,  $\delta\ \mu\acute{\epsilon}\nu$   $\xi\lambda\kappa\epsilon\iota$ ,  $\delta\ \delta\acute{\epsilon}$   $\acute{\omega}\theta\epsilon\iota$ , which some editors bracket. Boring with an auger seems an impossible action to represent by  $\xi\lambda\kappa\epsilon\iota$  and  $\acute{\omega}\theta\epsilon\iota$ , and so these editors regard the words as a stupid note which has crept into the text. But the MS. authority is very strong, and causes misgivings. Dr. Peck thinks that a horizontal auger could be worked up and down by a leather thong. But though you can pull a thong you cannot push it. Perhaps there is a reference to the working of an auger by means of a bow, the string of which was twisted round the top of the auger, and then the bow was worked just as a saw. See the *Dictionary of Antiquities*, s. v. *terebrum*. I do not, however, feel confident enough to adopt the reading  $\tau\rho\upsilon\pi\omega\sigma\iota$ , though it is quite possible that it is right. Diels' reading of the next sentence in VII will mean: "As they press below, up it comes, for it could not admit of going down at a wrong time," with reference to  $\pi\alpha\rho\grave{\alpha}$   $\kappa\alpha\iota\rho\acute{o}\nu$  lower down. Timely force works well, untimely force spoils everything.  $\beta\iota\alpha\acute{\zeta}\acute{o}\mu\epsilon\nu\alpha$ ,  $\beta\iota\acute{\alpha}\zeta\omega\nu\tau\alpha\iota$  and  $\beta\iota\alpha\acute{\zeta}\acute{o}\mu\epsilon\nu\omicron\nu$  are probably passives, although a meaning might be wrung out of the middle voice.

## REGIMEN II

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- XXXVII. Χωρέων δὲ θέσιν καὶ φύσιν ἐκάστων  
 χρή ὧδε διαγιγνώσκειν. κατὰ παντὸς μὲν εἰπέειν  
 ὧδε ἔχει· ἡ πρὸς μεσημβρίην κειμένη θερμότερη  
 καὶ ξηροτέρη τῆς πρὸς τὰς ἄρκτους κειμένης,  
 διότι ἐγγυτάτω<sup>1</sup> τοῦ ἡλίου ἐστίν. ἐν δὲ ταύτῃσι  
 τῇσι χώρησιν ἀνάγκη καὶ τὰ ἔθνηα τῶν ἀνθρώπων  
 καὶ τὰ φυόμενα ἐκ τῆς γῆς ξηρότερα καὶ θερμότερα  
 καὶ ἰσχυρότερα εἶναι ἢ ἐν τῇσιν ἐναντίησιν· οἶον  
 τὸ Λιβυκὸν ἔθνος πρὸς τὸ Ποντικὸν καὶ τὰ  
 10 ἔγγιστα ἐκατέρων. αὐταὶ<sup>2</sup> δὲ καθ' ἑωυτὰς αἱ  
 χώραι ὧδε ἔχουσιν· τὰ ὑψηλὰ καὶ αὐχμηρὰ καὶ  
 πρὸς μεσημβρίην κείμενα ξηρότερα τῶν πεδίων  
 τῶν ὁμοίως κειμένων, διότι ἐλάσσους<sup>3</sup> ἱκμάδας  
 ἔχει· τὰ μὲν γὰρ οὐκ ἔχει στάσιν τῷ ὁμβρίῳ  
 ὕδατι, τὰ δὲ ἔχει. τὰ δὲ λιμναῖα καὶ ἐλώδεα  
 ὑγραίνει καὶ θερμαίνει· θερμαίνει μὲν, διότι κοῖλα  
 καὶ περιέχεται<sup>4</sup> καὶ οὐ διαπνεύεται· ὑγραίνει δέ,  
 διότι τὰ φυόμενα ἐκ τῆς γῆς ὑγρότερα, οἷσι  
 τρέφονται οἱ ἄνθρωποι, τό τε πνεῦμα δ' ἀναπνέο-  
 20 μεν<sup>5</sup> παχύτερον διὰ τὸ ὕδωρ ἀπὸ τῆς ἀκινησίης.  
 τὰ δὲ κοῖλα καὶ μὴ ἔνυδρα ξηραίνει καὶ θερμαίνει·  
 θερμαίνει μὲν, ὅτι κοῖλα καὶ περιέχεται, ξηραίνει  
 δὲ διὰ τε τῆς τροφῆς τὴν ξηρότητα, καὶ διότι τὸ  
 πνεῦμα, δ' ἀναπνέομεν, ξηρὸν ἐόν, ἔλκει ἐκ τῶν

<sup>1</sup> ἐγγυτάτω θ: ἐγγυτέρω M.

<sup>2</sup> αὐταὶ my emendation. αὐται θ M

## REGIMEN II

XXXVII THE way to discern the situation and nature of various districts is, broadly speaking, as follows: The southern countries are hotter and drier than the northern; because they are very near the sun. The races of men and plants in these countries must of necessity be drier, hotter and stronger than those which are in the opposite countries. For example, compare the Libyan race with the Pontic, and also the races nearest to each. Countries considered by themselves have the following characters. Places which are high and scorched and are situated to the south are drier than plains though so situated, because they have less moisture; for they do not retain the rain that falls, but the others do. Marshy and boggy places moisten and heat. They heat because they are hollow and encompassed about, and there is no current of air. They moisten, because the things that grow there, on which the inhabitants feed, are more moist, while the air which is breathed is thicker, because the water there stagnates. Hollows that are without water dry and heat. They heat because they are hollow and encompassed; they dry both by reason of the dryness of the food, and by reason that the air which is breathed, being dry, attracts the moisture from our bodies for

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<sup>3</sup> ἐλάσσους Littré ἐλάσσωι θ ἐλάσσω M.

<sup>4</sup> περιέχεται θ: περιεχόμενα M

<sup>5</sup> ἀναπνέομεν θ: ἀναφέρον M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

σωμάτων τὸ ὑγρὸν ἐς τροφήν ἐωυτῷ, οὐκ ἔχον  
 πρὸς ὃ τι ἂν ὑγρότερον προσπίπτου τρέφεται.  
 ὅκου δὲ τοῖσι χωρίοισιν ὄρεα προσκείται πρὸς  
 νότου,<sup>1</sup> ἐν τούτοισιν αὐχμῶδες<sup>2</sup> οἱ νότοι καὶ  
 νοσεροὶ προσπνέουσιν. ὅκου δὲ βόραθεν ὄρη  
 30 πρόσκειται, ἐν τούτοισιν οἱ βορέαι ταρασσουσι  
 καὶ νούσους ποιέουσιν. ὅκου δὲ βόραθεν κοῖλα  
 χωρία τοῖσιν ἄστεσι προσκείται, ἥ καὶ ἐκ  
 θαλάσσης νήσος ἀντίκειται,<sup>3</sup> πρὸς<sup>4</sup> τῶν θερινῶν  
 πνευμάτων θερμὸν καὶ νοσερὸν τοῦτο τὸ χωρίον,  
 διότι οὔτε βορέης διαπνέων καθαρὴν τὴν ἐπαγω-  
 γὴν τοῦ πνεύματος παρέχει, οὔτε ὑπὸ τῶν θερινῶν  
 πνευμάτων διαψύχεται. τῶν δὲ νήσων αἱ μὲν  
 ἐγγὺς τῶν ἡπείρων δυσχειμερώτεραί εἰσιν, αἱ δὲ  
 πόντιαι ἀλσεινότεραι τὸν χειμῶνα, διότι αἱ χιόνες  
 40 καὶ πάγοι ἐν μὲν τῇσιν ἡπείροις ἔχουσι στάσιν  
 καὶ τὰ πνεύματα ψυχρὰ πέμπουσιν ἐς τὰς  
 ἐγγὺς νήσους, τὰ δὲ πελάγια οὐκ ἔχει στάσιν ἐν  
 43 χειμῶνι.

XXXVIII. Περὶ δὲ πνευμάτων ἡντινα φύσιν  
 ἔχει καὶ δύναμιν ἕκαστα, ὧδε χρὴ διαγινώσκειν.  
 φύσιν μὲν ἔχει τὰ πνεύματα πάντα ὑγραίνειν καὶ  
 ψύχειν τὰ τε σώματα τῶν ζώων καὶ τὰ φύομενα  
 ἐκ τῆς γῆς διὰ τὰδε· ἀνάγκη τὰ πνεύματα ταῦτα  
 πνεῖν ἀπὸ χιόνος καὶ κρυστάλλου καὶ πάγων  
 ἰσχυρῶν καὶ ποταμῶν καὶ λιμνέων καὶ γῆς  
 ὑγρανθείσης καὶ ψυχθείσης. καὶ τὰ μὲν ἰσχυρό-  
 10 τέρων, τὰ δὲ ἀσθενέστερα ἀπὸ μειόνων καὶ  
 ἀσθενεστέρων· ὥσπερ γὰρ καὶ τοῖσι ζώοις  
 πνεῦμα ἔνεστιν, οὕτω καὶ τοῖσιν ἄλλοις πᾶσι

<sup>1</sup> θ omits πρὸς νότου.

## REGIMEN, II. XXXVII.—XXXVIII.

its own nourishment, having nothing moister to assail in order to nourish itself therefrom. In places where mountains are situated to the south, the south winds that blow are parching and unhealthy; where the mountains are situated to the north, there northern winds occasion disorders and sickness. Where there are hollows on the north side of a town, or where it is faced by an island to the north, such a district becomes hot and sickly with the summer winds, because no north wind blows across to bring a pure current of air, nor is the land cooled by the summer winds. Islands which are near the mainland have very severe winters; but those which are further out to sea are milder in winter. The reason is because the snow and ice on the mainland remain, and send cold winds to the neighbouring islands; but islands situated in mid-ocean have no snow remaining in the winter.

XXXVIII. You may distinguish the nature and power of every particular wind in the following way. All winds have a power of moistening and cooling both animal and vegetable bodies for this reason; because all these winds must come either from snow or ice or places severely frozen, or from rivers or lakes, or from moist and cold land. The stronger winds come from these conditions when widely extended and strongly intensified, weaker winds from these conditions less widely extended and less intensified. As there is breath in the animals, so there is in

<sup>2</sup> θ omits from ἀνχμώδεες τοῦτοιςιν.

<sup>3</sup> M omits ἡ καὶ . . ἀντίκειται

<sup>4</sup> θ has πρὸ τῶν θερῶν at the end of fol. 194<sup>v</sup>; 194<sup>r</sup> begins πρὸς οὐκέτι ὁμοίως παραγίνεται. See Chapter XXXVIII, p 302.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- τοῖσι μὲν ἔλασσον, τοῖσι δὲ<sup>1</sup> κατὰ μέγεθος. φύσιν μὲν οὖν ἔχει ψύχειν καὶ ὑγραίνειν τὰ πνεύματα πάντα. διὰ θέσιν δὲ χωρίων καὶ τόπους, δι' ὧν παραγίνεται τὰ πνεύματα ἐς τὰς χώρας ἐκάστας, διάφορα γίνεται ἀλλήλων, ψυχρότερα, θερμότερα, ὑγρότερα, ξηρότερα, νοσερώτερα, ὑγιεινότερα. τὴν δὲ αἰτίην ἐκάστων
- 20 ὧδε χρὴ γινώσκειν· ὁ μὲν βορέας ψυχρὸς καὶ ὑγρὸς πνεῖ, ὅτι ὀρμᾶται ἀπὸ τοιούτων χωρίων, πορεύεται τε διὰ τοιούτων τόπων, οὐστίνας ὁ ἥλιος οὐκ ἐφέρει, οὐδ' ἀποξηραίνων τὸν ἥερα ἐκπίνει τὴν ἰκμάδα, ὥστε παραγίνεται ἐπὶ τὴν οἰκεομένην, τὴν ἐωυτοῦ δύναμιν ἔχων, ὅκου μὴ διὰ τὴν θέσιν τῆς χώρας διαφθείρεται· καὶ τοῖσι μὲν οἰκέουσιν ἔγγιστα ψυχρότατος, τοῖσι δὲ προσωτάτω ἥκιστα. ὁ δὲ νότος πνεῖ μὲν ἀπὸ τῶν ὁμοίων τὴν φύσιν τῷ βορέα· ἀπὸ γὰρ τοῦ
- 30 νοτίου πόλου πνέων, ἀπὸ χιόνος πολλῆς καὶ κρυστάλλου καὶ πάγων ἰσχυρῶν ὀρμώμενος, τοῖσι μὲν ἐκεῖσε πλησίον αὐτοῦ οἰκέουσιν ἀνάγκη τοῖον πνεῖν ὁκοῖόν περ ἡμῖν ὁ βορέας. ἐπὶ δὲ πᾶσαν χώραν οὐκ ἔτι ὁμοιος παραγίνεται· διὰ γὰρ τῶν ἐφόδων τοῦ ἡλίου καὶ ὑπὸ τὴν μεσημβρίην πνέων, ἐκπίνεται τὸ ὑγρὸν ὑπὸ τοῦ ἡλίου· ἀποξηραίνόμενος δὲ ἀραιούται· διὸ ἀνάγκη θερμὸν αὐτὸν καὶ ξηρὸν ἐνθάδε παραγίνεσθαι. ἐν μὲν οὖν τοῖσιν ἔγγιστα χωρίοισιν ἀνάγκη τοιαύτην
- 40 δύναμιν ἀποδιδόναι θερμὴν καὶ ξηρὴν, καὶ ποιεῖ τοῦτο ἐν τῇ Λιβύῃ· τὰ τε γὰρ φυόμενα ἐξαναίνει,<sup>2</sup> καὶ τοὺς ἀνθρώπους λανθάνει ἀποξηραίνων· ἅτε γὰρ οὐκ ἔχων οὔτε ἐκ θαλάσσης ἰκμάδα λαβεῖν οὔτε ἐκ ποταμοῦ, ἐκ τῶν ζώων καὶ ἐκ τῶν φυομένων

## REGIMEN, II. XXXVIII.

everything else; some have less, some more according to size. Now all winds have a cooling and moistening nature. But winds differ from one another according to the situation of the countries and places through which they come to the various regions, being colder, hotter, moister, drier, sicklier or healthier. You may know the cause of each in the following way. The north wind blows cold and moist, because it blows from such countries, and passes through places which the sun does not approach to dry the air and consume the moisture, so that it comes to the habitable earth with its own power, unless this be destroyed by the situation of the place. It is most cold to those who dwell nearest to these places and least to those who are farthest from them. The south blows sometimes from places that are of the same nature as the north; for when it blows from the south pole and starts from much snow, ice and severe frosts, it must of necessity blow to those who dwell there near it after the same manner as the north does to us. But it does not come the same to every country; for instance, when it blows through the approaches of the sun under the south, the moisture is absorbed by the sun. As it dries it becomes rare, and therefore of necessity it must reach here hot and dry. Therefore in the most adjacent countries it must impart such a hot and dry quality, as it does in Libya, where it parches the plants, and insensibly dries up the inhabitants. For as it cannot get any moisture either from sea or river, it drinks up the moisture of animals and

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<sup>1</sup> Before *κατὰ μέγεθος* M has *πῶ*.

<sup>2</sup> *ἐξαυαίνεται* M



## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐκπίνει τὸ ὑγρόν. ὅταν δὲ τὸ πέλαγος περαι-  
 ὴσῃ, ἅτε θερμὸς ἐὼν καὶ ἀραιός, πολλῆς ὑγρασίης  
 ἐμπύμπλησι τὴν χώραν ἐμπίπτων·<sup>1</sup> ἀνάγκη δὲ  
 τὸν νότον θερμόν τε καὶ ὑγρὸν εἶναι, ὅπου μὴ  
 τῶν χωρίων αἱ θέσιες αἴτιαί εἰσιν. ὡσαύτως  
 50 δὲ καὶ αἱ τῶν ἄλλων πνευμάτων δυνάμεις ἔχουσιν.  
 κατὰ δὲ τὰς χώρας ἐκάστας τὰ πνεύματα ἔχει  
 ὧδε· τὰ μὲν ἐκ θαλάσσης πνεύματα ἐς τὰς  
 χώρας<sup>2</sup> ἐσπίπτοντα, ἢ ἀπὸ χιόνος ἢ πάγων ἢ  
 λιμνέων ἢ ποταμῶν, ἅπαντα ὑγραίνει καὶ ψύχει  
 καὶ τὰ φυτὰ καὶ τὰ ζῶα, καὶ ὑγείην τοῖσι σώμασι  
 παρέχει ὅσα μὴ ὑπερβάλλει ψυχρότητι· καὶ  
 ταῦτα δὲ βλάπτει, διότι μεγάλας τὰς μεταβολὰς  
 ἐν τοῖσι σώμασιν ἐμποιεῖ τοῦ θερμοῦ καὶ τοῦ  
 ψυχροῦ· ταῦτα δὲ πᾶσχουσιν ὅσοι ἐν χωρίοις  
 60 οἰκέουσιν ἐλώδεσι καὶ θερμοῖσιν ἐγγὺς ποταμῶν  
 ἰσχυρῶν. τὰ δ' ἄλλα τῶν πνευμάτων ὅσα πνεῖ  
 ἀπὸ τῶν προειρημένων, ὠφελεῖ, τὸν τε ἡέρα  
 καθαρὸν<sup>3</sup> καὶ εἰλικρινέα παρέχοντα καὶ τῷ τῆς  
 ψυχῆς θερμῷ ἱκμάδα διδόντα. ὅσα δὲ τῶν  
 πνευμάτων κατὰ γῆν παραγίνεται, ξηρότερα  
 ἀνάγκη εἶναι, ἀπὸ τε τοῦ ἡλίου ἀποξηραίνόμενα  
 καὶ ἀπὸ τῆς γῆς· οὐκ ἔχοντα δὲ τροφήν ὁκόθεν  
 ἐπαγάγηται,<sup>4</sup> τὰ πνεύματα, ἐκ τῶν ζώων ἔλκοντα  
 τὸ ὑγρόν, βλάπτει καὶ τὰ φυτὰ καὶ τὰ ζῶα. καὶ  
 70 ὅσα ὑπὲρ τὰ ὄρεα ὑπερπίπτοντα παραγίνεται ἐς  
 τὰς πόλεις, οὐ μόνον ξηραίνει, ἀλλὰ καὶ τaráσσει  
 τὸ πνεῦμα ὃ ἀναπνέομεν, καὶ τὰ σώματα τῶν ἀν-  
 θρώπων, ὥστε νούσους ἐμποιεῖν. φύσιν μὲν οὖν καὶ  
 δύναμιν ἐκάστων οὕτω χρὴ γινώσκειν· ὅπως δὲ  
 χρὴ πρὸς ἕκαστα παρεσκευάσθαι, προιόντι τῷ  
 76 λόγῳ δηλώσω.

## REGIMEN, II. xxxviii.

plants. But when the wind, being hot and rare, has passed the ocean, it fills the country where it strikes with much moisture. The south wind must necessarily be hot and moist, where the situation of the countries does not cause it to be otherwise. The powers of other winds too are similarly conditioned. The properties of winds due to varieties of region are as follow. The winds which strike regions from off the sea, or from snow, frost, lakes or rivers, all moisten and cool both plants and animals, and are healthy unless they be cold to an excess, when they are hurtful by reason of the great changes of cold and heat which they make in bodies. Those are subject to these changes who inhabit marshy and hot places near great rivers. All other winds which blow from the foresaid places are beneficial, as they afford a pure and serene air, and a moisture to temper the heat of the soul. The winds which come by land must necessarily be drier, being dried both by the sun and the earth. These winds, not having a place whence to draw nourishment, and attracting moisture from living creatures, hurt both plants and animals. The winds which pass over mountains to reach cities do not only dry, but also disturb the air which we breathe, and the bodies of men, so as to engender diseases. This is the way to judge of the nature and power of various winds. I will show in the subsequent discourse how we must provide against each.

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<sup>1</sup> ἐμπίπτων θ : ἐκπίπτων M.

<sup>2</sup> M has ἐσπίπτοντα. ξηρότερα πῶς ἐστὶ· τὰ δὲ ἀπὸ χιόνος.

<sup>3</sup> θ has καθαίροντα.

<sup>4</sup> ἐπαγάγεται θ · σπάσεται M : σπάσεται Littré.

## ΠΕΡΙ ΔΙΑΤΓΗΣ

- XXXIX. Σίτων δὲ καὶ ποτῶν<sup>1</sup> δύναμιν ἐκάστων καὶ τὴν κατὰ φύσιν καὶ τὴν διὰ τέχνης ὥδε χρῆ γινώσκειν. ὅσοι μὲν κατὰ παντὸς ἐπεχειρήσαν ἐπείν περὶ τῶν γλυκέων ἢ λιπαρῶν ἢ ἄλμυρῶν ἢ περὶ ἄλλου τινὸς τῶν τοιούτων τῆς δυνάμειος, οὐκ ὀρθῶς γινώσκουσιν· οὐ γὰρ τὴν αὐτὴν δύναμιν ἔχουσιν οὔτε τὰ γλυκέα ἀλλήλοισιν οὔτε τὰ λιπαρὰ οὔτε τῶν ἄλλων τῶν τοιούτων οὐδέν· πολλὰ γὰρ τῶν γλυκέων διαχωρεῖ, τὰ δ' 10 ἴστησι, τὰ δὲ ξηραίνει, τὰ δὲ ὑγραίνει. ὡσαύτως δὲ καὶ τῶν ἄλλων ἀπάντων· ἔστι δὲ ὅσα στύφει καὶ διαχωρεῖται, τὰ δὲ οὐρεῖται, τὰ δὲ οὐδέτερα τούτων. ὡσαύτως δὲ καὶ τῶν θερμαντικῶν καὶ τῶν ἄλλων ἀπάντων, ἄλλην ἄλλα δύναμιν ἔχει. περὶ μὲν οὖν ἀπάντων οὐχ οἷον τε δηλωθῆναι ὅποιά τινά ἐστι· καθ' ἕκαστα δὲ ἥντινα δύναμιν 17 ἔχει διδάξω.

- XI. Κριθαὶ φύσει μὲν ψυχρὸν καὶ ὑγρὸν καὶ ξηραίνει· ἐνὶ δὲ καὶ καθαρτικὸν τι<sup>2</sup> ἀπὸ τοῦ χυλοῦ τοῦ ἀχύρου· τεκμήριον δέ· εἰ μὲν ἐθέλοις<sup>3</sup> κριθὰς ἀπτίστους ἐψῆσαι, καθαίρει ὁ χυλὸς ἰσχυρῶς· εἰ δὲ πτίσας,<sup>4</sup> ψύχει μᾶλλον καὶ ἴστησιν· ὅταν δὲ πυρωθῶσι, τὸ μὲν ὑγρὸν καὶ καθαρτικὸν ὑπὸ τοῦ πυρὸς παύεται,<sup>5</sup> τὸ δὲ καταλειπόμενον ψυχρὸν καὶ ξηρόν. ὅκόσα δὲ δεῖ ψῦξαι καὶ ξηρῆναι, ἄλφιτον διαπρήσσεται ὥδε 10 χρεομένῳ<sup>6</sup> μάζῃ παντοδαπῇ· δύναμιν δὲ ἔχει ἡ μᾶζα τοιήνδε. τὰ συγκομιστὰ ἄλευρα τροφήν μὲν ἔχει ἐλάσσω, διαχωρεῖ δὲ μᾶλλον· τὰ δὲ

<sup>1</sup> σιτῶν δὲ καὶ ποτῶν θ· σιτίων δὲ καὶ ποματων M.

<sup>2</sup> τι omitted by θ

<sup>3</sup> τεκμήριον μὲν· εἰ μὲν θέλεις M : τεκμήριον δὲ εἰ μὲν ἐθέλοις θ.

## REGIMEN, II. XXXIX.—XL.

XXXIX. The power of various foods and drinks, both what they are by nature and what by art, you should judge of thus. Those who have undertaken to treat in general either of sweet, or fat, or salt things, or about the power of any other such thing, are mistaken. The same power does not belong to all sweet things, nor to all fat things, nor to all particulars of any other class. For many sweet things are laxative, many binding, many drying, many moistening. It is the same with all other kinds; some are astringent or laxative, some diuretic; there are some that are neither. It is the same with things which are heating and with all other things, one has one power, another, another. Since therefore it is impossible to set forth these things in general, I will show what power each one has in particular.

XL. Barley in its own nature is cold, moist and drying, but it has something purgative from the juice of the husks. This is proved by boiling unwinnowed barley, the decoction of which is very purgative; but if it be winnowed, it is more cooling and astringent. When it is parched, the moist and purgative quality is removed by the fire, and that which is left is cool and dry. When, therefore, it is necessary to cool and dry, barley meal thus used will do it, no matter how the cake is prepared; such, in fact, is the power of the barley cake<sup>1</sup>. The meal together with the bran has less nourishment, but passes better by stool. That which is cleaned from

<sup>1</sup> The words μάζη . . . . . τοιήνδε seem out of place. Should the words μάζα παντοδαπή· δύναμιν κ τ.ξ be transposed and placed after ἡσσαν δὲ διαχωρεῖ?

<sup>4</sup> πρίσας θ: πρίσαι M: ἐπιτωμένας K Mack Littré.

<sup>5</sup> παύεται θ: αἴχεται M. <sup>6</sup> χρώμεθα M.

# ΠΕΡΙ ΔΙΑΙΤΗΣ

καθαρὰ τροφιμώτερα, ἦσσαν δὲ διαχωρεῖ. μᾶζα  
 προφυρηθεῖσα, ῥαντή, ἄτριπτος, κούφη, καὶ  
 διαχωρεῖ, καὶ ψύχει· ψύχει μὲν διότι<sup>1</sup> ψυχρῷ  
 ὕδατι ὑγρὴ ἐγένετο, διαχωρεῖ δὲ διότι ταχέως  
 πέσσεται, κούφη δὲ διότι πολλὴ τῆς τροφῆς μετὰ  
 τοῦ πνεύματος ἔξω ἀποκρίνεται. στενότεραι<sup>2</sup>  
 γὰρ αἱ διέξοδοι τῇ τροφῇ<sup>3</sup> εἶναι ἄλλην ἐπιούσαν  
 20 οὐκ ἐπιδέχονται· καὶ τὸ μὲν σὺν τῷ πνεύματι  
 λεπτυνόμενον ἀποκρίνεται ἔξω, τὸ δ' αὐτοῦ  
 μένον<sup>4</sup> φύσαν ἐμποιεῖ· καὶ τὸ μὲν ἄνω ἐρυγγάνε-  
 ται, τὸ δὲ κάτω ὑποχωρεῖ· πολλὴ οὖν τῆς τροφῆς  
 ἀπὸ τοῦ σώματος ἀπογίνεται.<sup>5</sup> εἰ δὲ ἐθέλοις<sup>6</sup>  
 εὐθέως συμφυρήσας τὴν μᾶζαν<sup>7</sup> διδόναι, ἡ τοιαύτη  
 ξηραντικὴ· ἅτε γὰρ τὸ ἄλφειτον ξηρὸν ἐὼν καὶ  
 ἀπὸ τοῦ ὕδατος διάβροχον οὕτω<sup>8</sup> γεγεννημένον,  
 ἐμπεσὼν ἐς τὴν κοιλίην, ἔλκει ἐξ αὐτῆς τὸ ὑγρὸν  
 θερμὸν ἐόν· πέφυκε γὰρ τὸ μὲν θερμὸν ψυχρὸν  
 30 ἔλκειν, τὸ δὲ ψυχρὸν τὸ θερμὸν· καταναλισκο-  
 μένου δὲ τοῦ ὑγροῦ ἐκ τῆς κοιλίης ἀνάγκη  
 ξηραίνεσθαι, τοῦ δὲ ὕδατος τοῦ σὺν τῇ μάζῃ  
 ἐσελθόντος † ψύχει ψύχεσθαι ἐπαγόμενον.†<sup>9</sup> ὅσα

<sup>1</sup> M has ὅτι (three times).

<sup>2</sup> M has στενοτοποροί.

<sup>3</sup> τῆς τροφῆς M.

<sup>4</sup> μένον θ: ἐμμένον M.

<sup>5</sup> ἀπογίνεται θ ἀποπνέεται M

<sup>6</sup> εἰ δὲ ἐθέλοις θ· εἰ δὲ θέλεις M· ἦν δὲ θέλης Littré.

<sup>7</sup> τὴν μᾶζαν εὐθέως φυρήσας M.

<sup>8</sup> οὕτω ἰδιάβροχον θ: διάβροχον οὕτω M.

<sup>9</sup> ἐπαγόμενον ἔν θ· ἐπαγόμενον M. θ has ψύχεσθαι without ψύχει, M ψύχει without ψύχεσθαι. I give Littré's reading within daggers

<sup>1</sup> προφυρηθεῖσα seems to mean "mixed some time before it is cooked (or required)"

<sup>2</sup> This is a very perplexing sentence. Whether we take the reading of θ or that of M the grammar is abnormal.  
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the bran is more nourishing, but does not pass so well by stool. Barley cake made into a paste betimes,<sup>1</sup> sprinkled with water but not well kneaded, is light, passes easily by stool, and cools. It cools because it is moistened with cold water; it passes by stool because that it is soon digested, and it is light because that a great part of the nourishment is secreted outside with the breath. For the passages, being too narrow for the nourishment, will not receive a new addition, and part of it is attenuated and secreted outside with the breath, while a part remains and causes flatulence; of this some is belched upwards, and some passes out downwards. A great part, therefore, of the nourishment passes out of the body. If you will give the barley cake as soon as it is mixed, it is drying, for the barley meal, being dry, and moist only by the water which is mixed with it, coming into the belly attracts its moisture as being hot; for it is natural for the hot to attract the cold, and the cold the hot. The moisture of the belly being consumed it must necessarily grow dry, and when the water mixed with the barley cake has entered the belly it must grow cool.<sup>2</sup> So when

Lattré, combining the two readings, translates: "Le liquide qui est dans le ventre se consume et se dessèche nécessairement, et celui qui y est appelé se refroidit par le froid de l'eau introduite avec la polenta." He takes τὸ ὑγρὸν as the subject of both infinitives and ψύχει as a noun. But we should certainly require τῷ ψύχει and τὸ ἐπαγόμενον, and it is also hard to distinguish (as Lattré does) the ὑγρὸν ἐπαγόμενον from the ὑγρὸν ἐσελθόν. I am tempted to think that ψύχει ἐπαγόμενον ("cools when introduced") is a note that has crept into an original text which read τοῦ . . . ἐσελθόντος ψύχεσθαι, and that the subject of both infinitives is τὴν κοιλίην.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

οὖν δεῖ ψῦξαι ἢ ξηρῆναι ἢ διαρροίῃ ἐχόμενον<sup>1</sup> ἢ ἄλλη τινὶ θερμασίῃ, ἢ τοιαύτῃ μᾶζα διαπρήσσεται. ἢ δὲ ξηρὴ τριπτὴ ξηραίνει μὲν οὐχ ὁμοίως διὰ τὸ πεπιλῆσθαι ἰσχυρῶς, τροφήν δὲ τῷ σώματι πλείστην δίδωσιν, ἅτε γὰρ ἡσυχῇ τηκομένης δέχονται τὴν τροφήν αἱ δίοδοι.<sup>2</sup> διαχωρεῖ μὲν οὖν  
 40 βραδέως, φῦσαν δὲ οὐκ ἐμποιεῖ οὐδὲ ἐρυγγάνεται, ἢ δὲ προφυρηθεῖσα τριπτὴ τρέφει μὲν ἥσσον,  
 42 διαχωρεῖ δὲ καὶ φῦσαν ἐμποιεῖ μᾶλλον.

XLII. Κυκεὼν δὲ σὺν ἀλφίτοισι<sup>3</sup> μούνον ἐφ' ὕδατι μὲν ψύχει καὶ τρέφει, ἐπ' οἴνῳ δὲ θερμαίνει καὶ τρέφει καὶ ἴστησιν· ἐπὶ μέλιτι δὲ θερμαίνει μὲν ἥσσον καὶ τρέφει, διαχωρεῖ δὲ μᾶλλον, ἣν μὴ ἄκρητον<sup>4</sup> ἢ τὸ μέλι· εἰ δὲ μὴ, ἴστησιν. ἐπὶ δὲ γάλακτι τρόφιμοι μὲν πάντες, ἅτᾳρ τὸ μὲν δῖον<sup>5</sup> ἴστησι, τὸ δὲ αἶγαιον μᾶλλον διαχωρεῖ, τὸ δὲ βόειον<sup>6</sup> ἥσσον, τὸ δὲ ἵππειον καὶ τὸ ὄνειον  
 9 μᾶλλον διαχωρεῖ.

XLIII. Πυροὶ ἰσχυρότεροι κριθῶν καὶ τροφιμώτεροι, διαχωρεύουσι δὲ ἥσσον καὶ αὐτοὶ καὶ ὁ χυλός. ἄρτος δὲ ὁ μὲν συγκομιστὸς ξηραίνει καὶ διαχωρεῖ, ὁ δὲ καθαρὸς τρέφει μὲν μᾶλλον, διαχωρεῖ δὲ ἥσσον. αὐτῶν δὲ τῶν ἄρτων ὁ μὲν ζυμίτης κοῦφος διαχωρεῖ· κοῦφος μὲν, ὅτι ἀπὸ τῆς ζύμης τοῦ ὀξέος τὸ ὑγρὸν προσανάλωται,<sup>7</sup> ὅπερ ἐστὶν ἡ τροφή· διαχωρεῖ δὲ ὅτι

<sup>1</sup> χεόμενον M

<sup>2</sup> ὁδοι θ: δίοδοι M.

<sup>3</sup> M omits σὺν ἀλφίτοισι.

<sup>4</sup> μὴ ἄκρητον M· ατηκτον θ

<sup>5</sup> βόειον μὲν θ. μὲν δῖον M

<sup>6</sup> δῖον (δῖον?) θ βόειον M.

<sup>7</sup> προσανάλωται M.

<sup>1</sup> The base of cyceon was barley meal, mixed with water, wine or milk. To this was added honey, or salt or herbs.

## REGIMEN, II. XL.-XLII.

it is necessary to cool or to dry a sufferer from diarrhœa or from any sort of inflammation, barley cake of this sort serves well. Barley cake that is dry and well kneaded does not dry so much, by reason that it is more tightly compressed, but it is very nourishing, because as it gently dissolves the passages admit the nourishment; so it passes slowly without occasioning wind either downwards or upwards. That which has been mixed beforehand and well kneaded nourishes less, but passes by stool and causes more wind.

XLi. Cyceon made with barley only<sup>1</sup> added to water cools and nourishes, with wine it heats, nourishes and is astringent. With honey it heats and nourishes less, but is more laxative unless the honey be unmixed;<sup>2</sup> with unmixed honey it is astringent. With milk all cyceons are nourishing; made with sheep's milk they are astringent, with goats' milk they are more laxative, with cows' milk less, but with mares' or asses' milk they are more laxative.

XLII. Wheat is stronger and more nourishing than barley, but both it and its gruel are less laxative. Bread made of it without separating the bran dries and passes; when cleaned<sup>3</sup> from the bran it nourishes more, but is less laxative. Of the various breads themselves the fermented is light and passes. It is light because the moisture is quickly used up owing to the acid of the leaven, and this is the nourishment.<sup>4</sup> It passes, because it is

<sup>1</sup> With *ἄτηκτον*: "if the honey be unmelted."

<sup>2</sup> *I.e.* "white" bread, as opposed to "brown" (*στυγκομιστός*).

<sup>4</sup> *I.e.* the consumption of moisture is nourishment.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ταχέως πέσσεται. ὁ δὲ ἄζυμος διαχωρεῖται<sup>1</sup>  
 10 μὲν ἦσσον, τρέφει δὲ μᾶλλον. ὁ δὲ τῷ χυλῷ  
 πεφυρημένος κουφότατος,<sup>2</sup> καὶ τρέφει ἱκανῶς, καὶ  
 διαχωρεῖ· τρέφει μὲν ὅτι καθαρὸς, κουφὸς δέ, ὅτι  
 τῷ κουφοτάτῳ πεφύρηται καὶ ἐζύμωται ὑπὸ  
 τούτου καὶ πεπύρωται· διαχωρεῖ δὲ ὅτι τὸ γλυκὺ  
 καὶ διαχωρητικὸν τοῦ πυροῦ<sup>3</sup> συμμέμικται. καὶ  
 αὐτῶν δὲ τῶν ἄρτων οἱ μέγιστοι τροφिमώτατοι,  
 ὅτι ἥκιστα ἐκκαίονται ὑπὸ τοῦ πυρὸς τὸ ὑγρόν·  
 καὶ οἱ ἱπνῦται τροφимώτεροι τῶν ἐσχαριτῶν καὶ  
 ὀβελιέων, διότι<sup>4</sup> ἦσσον ἐκκαίονται ὑπὸ τοῦ  
 20 πυρὸς. οἱ δὲ κλιβανίται καὶ οἱ ἐγκρυφαίαι  
 ξηρότατοι, οἱ μὲν διὰ τὴν σποδόν, οἱ δὲ διὰ τὸ  
 ὄστρακον ἐκπινόνται τὸ ὑγρόν. οἱ δὲ σεμιδα-  
 λίται ἰσχυρότατοι τούτων πάντων, ἔτι δὲ μᾶλλον  
 οἱ ἐκ τοῦ χόνδρου καὶ τρόφιμοι σφόδρα, οὐ  
 μέντοι διαχωρέουσιν ὁμοίως. ἄλητον καθαρὸν καὶ  
 πινόμενον ἐφ' ὕδατι ψύχει, καὶ πλῆμα σταιτὸς  
 ἐπὶ πυρί. πιτύρων χυμὸς ἐφθός<sup>5</sup> κουφὸς καὶ  
 διαχωρεῖ. τὰ δὲ ἐν γάλακτι ἐψόμενα<sup>6</sup> ἄλητα  
 διαχωρεῖ μᾶλλον ἢ τὰ ἐν τῷ ὕδατι, διὰ τοὺς  
 30 ὀρρούς, καὶ μάλιστα ἐν τοῖσι διαχωρητικοῖσιν.  
 ὁκόσα δὲ σὺν μέλιτι καὶ ἐλαίῳ ἔψεται ἢ  
 ὀπτᾶται ἐξ ἀλήτων, πάντα καυσώδεα καὶ  
 ἐρευγματώδεα·<sup>7</sup> ἐρευγματώδεα μὲν διότι τρόφιμα  
 εἶντα οὐ διαχωρητικά ἐστι, καυσώδεα δὲ διότι  
 λιπαρὰ καὶ γλυκέα καὶ ἀσύμφορα ἀλλήλοισιν  
 εἶντα,<sup>8</sup> οὐ τῆς αὐτῆς καθεψήσιος δεόμενα, ἐν τῷ

<sup>1</sup> διαχωρεῖ M.

<sup>2</sup> κουφότερος M.

<sup>3</sup> πυρὸς M.

<sup>4</sup> After διότι θ has περιπλάσσεται τὸς τὰς ὀβολίσκοις. This looks like a marginal note; τὰς perhaps represents ἄρτους.

<sup>5</sup> ὀπτὸς θ: ἐφθός M

<sup>6</sup> διδόμενα M.

<sup>7</sup> ἐρευγμάδεα M.

## REGIMEN, II. XLII.

soon digested; but that which is not fermented does not pass so well, but nourishes more. That which is mixed with wheat gruel is lightest, affords good nourishment, and passes. It nourishes because it is made of pure wheat. It is light because it is tempered with what is most light, and is fermented by it and baked. It passes because it is mixed with the sweet and laxative part of the wheat. Of loaves themselves the largest are the most nourishing, because the moisture of these is least consumed by the fire. Those which are baked in an oven are more nourishing than those which are baked on the hearth or on a spit, because that they are less burnt by the fire. Those which are baked in a pan or under the ashes are the most dry; the latter by reason of the ashes, the former by reason of the earthen pan which imbibes their moisture. The bread made of finest flour called *simulago* is the most strengthening of all, except that which is made of groats, which is very nourishing, but does not pass so well by stool. Fine flour mixed with water and drunk is refreshing, and so is the water wherein flour of spelt has been washed over a fire. A decoction of bran when boiled is light and passes well by stool. Meal boiled in milk passes better by stool than that boiled in water by reason of the whey, and especially if it is mixed with laxatives. All foods from meals boiled or fried with honey and oil are heating and windy; windy because they are very nourishing and do not pass by stool, heating because in one place are fat, sweet and ill-assorted ingredients, which should not be

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<sup>8</sup> καὶ ἀσύμφορα δὲ ἀλλήλοισιν ἐόντα· θ: ξύμφορα ἀλλήλοισιν ὄντα M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

αὐτῷ ἐστί. σεμίδαλις καὶ χόνδρος ἐφθά,<sup>1</sup> ἰσχυρὰ  
38 καὶ τρόφιμα, οὐ μέντοι διαχωρεῖ.

XLIII. Τίφη, ζεῖα<sup>2</sup> κουφότερα πυρῶν, καὶ τὰ  
ἐξ αὐτῶν γινόμενα ὁμοίως ὥσπερ ἐκ τῶν πυρῶν,  
καὶ διαχωρεῖ δὲ μᾶλλον. βρόμος ὑγραίνει καὶ  
4 ψύχει ἐσθιόμενος καὶ ρόφημα πινόμενος.<sup>3</sup>

XLIV. Τὰ πρόσφατα ἄλφιτα καὶ ἄλητα  
ξηρότερα τῶν παλαιῶν, διότι ἔγγιον τοῦ πυρὸς  
καὶ τῆς ἐργασίης εἰσὶ παλαιούμενα δέ, τὸ μὲν  
θερμὸν ἐκπνεῖ, τὸ δὲ ψυχρὸν ἐπάγεται. ἄρτοι  
θερμοὶ μὲν ξηραίνουσι, ψυχροὶ δὲ ἥσσουν, ἔωλοι  
6 δέ τι ἥσσουν,<sup>4</sup> ἰσχυασίην δέ τινα παρέχουσιν.

XLV. Κύαμοι, τρόφιμον καὶ στατικὸν καὶ  
φυσῶδες· φυσῶδες μὲν ὅτι οὐ δέχονται οἱ πόροι  
τὴν τροφήν ἀλέα ἐπιούσαν· στάσιμον δὲ ὅτι  
ὀλίγη<sup>5</sup> ἔχει τὴν ὑποστάθμην τῆς τροφῆς. οἱ  
δὲ πISOὶ φυσῶσι μὲν ἥσσουν, διαχωρέουσι δὲ  
μᾶλλον. ὥχροι καὶ δόλιχοι διαχωρητικώτεροι<sup>6</sup>  
τούτων, ἥσσουν δὲ φυσῶδεις, τρόφιμοι δέ. ἐρέ-  
βινθοι λευκοὶ διαχωρέουσι καὶ οὐρέονται καὶ  
τρέφουσι· τρέφει μὲν τὸ σαρκῶδες· οὐρεῖται δὲ  
10 τὸ γλυκύ· διαχωρεῖται δὲ τὸ ἄλμυρόν. κέγχρων  
χόνδροι καὶ κυρήβια,<sup>7</sup> ξηρὸν καὶ στάσιμον,<sup>8</sup> μετὰ  
σύκων ἰσχυρὸν τοῖσι πονέουσιν·<sup>9</sup> αὐτοὶ δὲ οἱ

<sup>1</sup> ἐφθός M

<sup>2</sup> τιφηζεία θ: στρύγις (and ἐξ αὐτῆς) M.

<sup>3</sup> πινόμενος θ: γενόμενος M.

<sup>4</sup> ἔωλοι δέ τι ἥσσουν omitted by M. I suggest δ' ἔτι  
"yesterday's still less"

<sup>5</sup> ὀλίγη M.

<sup>6</sup> διαχωρητικοὶ θ: διαχωρητικώτερα M. Also φυσῶδες and  
τρόφιμα.

<sup>7</sup> χονδρια κυρηβαξία θ: χόνδροι· κυβηρια M.

<sup>8</sup> ξηρὰ καὶ στάσιμα M

## REGIMEN, II. XLII.—XLV.

cooked in the same way Similago and groats boiled are strengthening and very nourishing, but do not pass by stool.

XLIII. The spelts<sup>1</sup> are lighter than wheat, and preparations therefrom are as light as<sup>2</sup> those from wheat, and more laxative. Oats, whether eaten or drunk as a decoction, moisten and cool.

XLIV. Freshly cooked meal and flour are drier than those which are stale, because they are nearer the fire with which they were prepared; for as they grow stale the heat exhales and the cold succeeds. Hot bread dries, cold dries less, yesterday's bread somewhat less, and causes a certain amount of leanness.

XLV. Beans afford an astringent and flatulent nourishment; flatulent because that the passages do not admit the abundant nourishment which is brought, astringent because that it has only a small residue from its nourishment. Peas are less windy and pass better by stool. The chick-pea, called *ochrus*, and the bean called *dolichus* pass better by stool than these, and are less windy but nourishing. The white chick-pea passes by stool and urine, and nourishes. The substantial part nourishes, the sweet passes by urine, and the saline passes by stool. Millet groats and husks are dry and binding; with figs they are strong nourishment for hard workers. Whole millet by itself boiled is

<sup>1</sup> *Triticum monococcum* and *triticum spelta*.

<sup>2</sup> I am not satisfied with θ's reading (in the text), nor with Littré's τοῖς for ὅσπερ. An old emendation, τῶν, has more to be said for it "preparations therefrom are similarly lighter than those from wheat."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

κέγχροι ἐφθοῖ τρόφιμοι, οὐ μέντοι διαχωρέουσιν. φακοὶ καυσώδεις καὶ ταρακτικοί,<sup>1</sup> οὔτε διαχωρέουσιν οὔτε ἴστασιν. ὄροβοι στάσιμον καὶ ἰσχυρὸν καὶ παχύνει καὶ πληροὶ καὶ εὐχρουν ποιεῖ τὸν ἄνθρωπον. λίνου καρπὸς τρόφιμον καὶ<sup>2</sup> στάσιμον· ἔχει δέ τι καὶ ψυκτικόν. ὀρμίνου καρπὸς παραπλήσια διαπρήσσεται.

20 θέρμοι φύσει μὲν ἰσχυρόν καὶ θερμόν, διὰ δὲ τὴν ἐργασίην κουφότερον καὶ ψυκτικώτερον καὶ διαχωρεῖ. ἐρύσιμον ὑγραίνει καὶ διαχωρεῖ. σικύου σπέρμα διουρεῖται μᾶλλον ἢ διαχωρεῖ. σήσαμα ἄπλυτα διαχωρεῖται,<sup>3</sup> πληροὶ δὲ καὶ παχύνει· διαχωρεῖ μὲν διὰ τὸ ἄχυρον τὸ ἔξω, παχύνει δὲ διὰ τὴν σάρκα· πεπλυμένα δὲ διαχωρεῖ μὲν ἥσσον,<sup>4</sup> παχύνει δὲ καὶ πληροὶ μᾶλλον, αὐαίνει<sup>5</sup> δὲ καὶ καίει διὰ τὸ λιπαρὸν καὶ πῖον. κνίκος διαχωρεῖ.<sup>6</sup> μήκων στάσιμον, μᾶλλον ἢ

30 μέλαινα, ἀτὰρ καὶ ἡ λευκή· τρόφιμον μέντοι καὶ ἰσχυρόν. τούτων δὲ οἱ χυλοὶ<sup>7</sup> διαχωρητικώτεροι τῆς σαρκός· δεῖ οὖν τῇ ἐργασίῃ φυλάσσειν, ὅκόσα μὲν βούλει ξηραίνειν, τοὺς χυλοὺς<sup>8</sup> ἀφαιρέοντα τῇ σαρκὶ χρῆσθαι· ὅκόσα δὲ διαχωρήσαι,<sup>9</sup> τῷ μὲν χυλῷ πλέονι, τῇ δὲ σαρκὶ

36 ἐλάσσονι καὶ εὐχυλοτέρῃ.<sup>10</sup>

XLVI. Περὶ δὲ τῶν ζώων τῶν ἐσθιομένων ὧδε χρὴ γινώσκειν. βοδὸς<sup>11</sup> κρέα ἰσχυρὰ καὶ στάσιμα

<sup>1</sup> καταρρηκτικόν M.      <sup>2</sup> τρόφιμον καὶ omitted by M.

<sup>3</sup> σήσαμα ἄπλυτα διαχωρεῖται omitted by M.

<sup>4</sup> After ἥσσον M adds δέ.

<sup>5</sup> αὐαίνει θ: ὑγραίνει M

## REGIMEN, II. XLV.—XLVI.

nourishing, but it does not pass by stool. Lentils are heating and trouble the bowels; they are neither laxative nor astringent. Bitter vetches are binding, strengthening, fattening, filling, and give a person a good colour. Linseed is nourishing, astringent, and somewhat refreshing. Clary seed is much of the same nature as linseed. Lupins are in their nature strengthening and heating, but by preparation they become more light and cooling than they are naturally, and pass by stool. Hedge-mustard seed moistens and passes by stool. Cucumber seeds pass better by urine than by stool. Unwashed sesame seeds pass by stool, fill and fatten, they pass by stool by reason of their outward skins, they are fattening by reason of their substance; when washed they pass less by stool, but they fatten and fill more; they dry and heat because they are fat and oily. Wild saffron passes by stool. Poppy is binding, the black more than the white, but the white also. It is nourishing, however, and strengthening. Of all these seeds the juices are more laxative than their substance. When, therefore, you have a mind to dry, you must take care in preparation to remove their juices, and to make use of their substance; when you have a mind to loosen, to make use of more of their juices, less of their substance, and only of those that are very succulent

XLVI. As to animals which are eatable, you must know that beef is strong and binding, and hard of

<sup>6</sup> θ omits κνίκος διαχωρεῖ.

<sup>7</sup> χυλοὶ θ: χυμοὶ M.

<sup>8</sup> χυλοὺς θ: χυμοὺς M.

<sup>9</sup> διαχωρῆσαι θ: διαχωρεῖ M.

<sup>10</sup> ἐνχυλοτέρη θ: ἐνχυλοτέρα M, which also has χυμῶι.

<sup>11</sup> βοὺς θ: βόεια M

## ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ δύσπεπτα τῇσι κοιλίῃσι, διότι παχύαιμον καὶ πολυάιμόν ἐστι τοῦτο τὸ ζῷον· καὶ τὰ κρέα βαρέα ἐς τὸ σῶμα,<sup>1</sup> καὶ αὐταὶ αἱ σάρκες καὶ τὸ γάλα καὶ τὸ αἷμα. ὁκόσων δὲ τὸ γάλα λεπτὸν καὶ τὸ αἷμα ὁμοιον, καὶ αἱ σάρκες παραπλήσιοι. τὰ δὲ αἷγια κουφότερα τούτων καὶ διαχωρεῖ μᾶλλον. τὰ δὲ ὕγια ἰσχὺν μὲν τῷ σώματι  
 10 ἐμποιεῖ μᾶλλον τούτων, διαχωρεῖ δὲ ἱκανῶς διότι λεπτὰς τὰς φλέβας ἔχει καὶ ὀλιγαίμους, σάρκα δὲ πολλήν. ἄρνεα δὲ κουφότερα οἶων, καὶ ἐρίφεια αἰγείων, καὶ διότι ἀναιμότερα καὶ ὑγρότερα. ξηρὰ γὰρ καὶ ἰσχυρὰ φύσει καὶ τὰ ζῷα, ὁκόταν μὲν ἀπαλὰ ᾖ, διαχωρεῖ, ὁκόταν δὲ αὐξηθῇ, οὐχ ὁμοίως. καὶ τὰ μόσχεια τῶν βοείων ὡσαύτως. τὰ δὲ χοίρεια τῶν σνείων βαρύτερα· φύσει γὰρ εὐσαρκον ὂν τὸ ζῷον καὶ ἀναιμον ὑπερβολὴν ὑγρασίας ἔχει τέως ἂν νέον ᾖ· ὁκόταν οὖν οἱ  
 20 πόροι μὴ δέχωνται τὴν τροφὴν ἐπιούσαν, ἐμμένον θερμαίνει καὶ ταράσσει τὴν κοιλίην. τὰ δὲ ὄνεια διαχωρεῖ, καὶ τῶν πώλων ἔτι μᾶλλον, καὶ τὰ ἵππεια δ' ἔτι κουφότερα. κύνεια ξηραίνει καὶ θερμαίνει καὶ ἰσχὺν ἐμποιεῖ, οὐ μέντοι διαχωρεῖ· σκυλάκεια δὲ ὑγραίνει καὶ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. ὕς ἀγρίου ξηραίνει καὶ ἰσχὺν παρέχει καὶ διαχωρεῖ. ἐλάφου δὲ ξηραίνει μὲν, ἥσσον δὲ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. λαγῶα ξηρὰ καὶ στάσιμα, οὖρησιν δὲ τινα παρέχει ἄλω-  
 30 πέκων ὑγρότερα, καὶ οὐρεῖται δέ· καὶ ἐχίνων χερσαίων οὖρητικά, ὑγραίνει δέ.

XLVII Ὅρνιθων δὲ περί ὧδε ἔχει σχεδόν τι πάντα ξηρότερα ἢ τὰ τετράποδα· ὁκόσα γὰρ

<sup>1</sup> σῶμα θ: στόμα M ἐν τῷ σταθμῷ Zwinger

## REGIMEN, II. XLVI.—XLVII.

digestion, because that this animal abounds with a gross thick blood. The meat is heavy to the body, the flesh itself, the milk and the blood. Those animals which have a thin milk, and the blood the same, have flesh too of the like nature. Goats' flesh is lighter than these, and passes better by stool. Swine's flesh affords more strength to the body than these and passes well by stool, because this animal has small anaemic veins, but much flesh. Lambs' flesh is lighter than sheep's, and kids' than goats', because they do not abound with so much blood, and are more moist. For animals too which are naturally dry and strong, when tender, pass by stool; but when they are grown up, not so much; it is just the same with veal compared to beef. But young pigs' flesh is heavier than pork; for this animal, abounding naturally in flesh and not in blood, has excess of moisture whilst young; so when the passages refuse the entering nourishment, it remains, grows hot, and deranges the belly. The flesh of asses passes by stool, and that of their foals still better, though horseflesh is somewhat lighter. Dogs' flesh dries, heats, and affords strength, but does not pass by stool. The flesh of puppies moistens and passes by stool, still more by urine. Wild boars' flesh is drying and strengthening, and passes by stool. Deer's flesh is drying and passes not so well by stool, but better by urine. Hares' flesh is dry and constipating, but is somewhat diuretic. Foxes' flesh is moister, and passes by urine. Hedgehogs' is diuretic and moistens.

XLVII With birds it is as follows. All birds almost are drier than beasts, for those creatures



## ΠΕΡΙ ΔΙΑΤΗΣ

- κύστιν οὐκ ἔχει οὔτε οὐρεῖ οὔτε σιαλοχοεῖ<sup>1</sup> διὰ θερμότητα τῆς κοιλίης· ἀναλίσκεται γὰρ τὸ ὑγρὸν ἐκ τοῦ σώματος ἐς τὴν τροφὴν τῷ θερμῷ, ὥστε οὔτε οὐρεῖται οὔτε σιαλοχοεῖ· ἐν οἷῳ δὲ μὴ ἔνι τοιαύτῃ ὑγρασίῃ,<sup>2</sup> ξηρὰ εἶναι ἀνάγκη· ξηρότατον μὲν οὖν φαίνεται φάσσης, δεύτερον πέρδικος, τρίτον περιστερῆς καὶ ἀλεκτρυόνος καὶ
- 10 τρυγόνος· ὑγρότατον δὲ χηνός. ὅσα δὲ σπερμολογεῖ ξηρότατα τῶν ἐτέρων. νήσσης δὲ καὶ τῶν ἄλλων ὁκόσα ἐν ἔλεσι<sup>3</sup> διαιτῆται ἢ ἐν ὕδασι,
- 13 πάντα ὑγρά.

- XLVIII. Τῶν δὲ ἰχθύων ξηρότατοι μὲν οἶδε, σκορπίος, δράκων, καλλιώνυμος, κόκκυξ, γλαῦκος, πέρκη, θρίσσα· κοῦφοι δὲ οἱ πετραῖοι σχεδόν τι πάντες, οἶον κίχλη, φυκίς, κωβίος, ἐλεφίτις·<sup>4</sup> οἱ τοιοῦτοι τῶν ἰχθύων κουφότεροι τῶν πλανήτων· ἅτε γὰρ ἀτρεμίζοντες ἀραιὴν τὴν σάρκα ἔχουσιν καὶ κοῦφην. οἱ δὲ πλανήται καὶ κυματοπλήγες τεθρυμμένοι τῷ πόνῳ στερεωτέραν καὶ βαθυτέραν τὴν σάρκα ἔχουσιν. νάρκαι δὲ καὶ ῥίνοι καὶ
- 10 ψῆσσαι καὶ τὰ τοιαῦτα κοῦφα. ὁκόσοι δὲ ἐν τοῖσι πηλώδεσι καὶ ὑγροῖσι<sup>5</sup> χωρίοισι τὰς τροφὰς ἔχουσιν, οἶον κέφαλοι, κεστραῖοι, ἐγγέλυνες, οἱ τοιοῦτοι τῶν ἰχθύων βαρύτεροί εἰσι, διότι ἀπὸ τοῦ ὕδατος καὶ τοῦ πηλοῦ καὶ τῶν ἐν τούτοις φυομένων τὰς τροφὰς ἔχουσιν, ἀφ' ὧν καὶ τὸ πνεῦμα ἐσιὼν ἐς τὸν ἄνθρωπον βλάπτει καὶ βαρύνει. οἱ δὲ ποτάμιοι καὶ λιμναῖοι ἔτι βαρύ-

<sup>1</sup> I have adopted here the readings of θ. M has: σιαλοχοεῖ διὰ γὰρ θερμότητα τῆς κοιλίης ἀναλίσκεται τὸ ὑγρὸν κ.τ.ε.

<sup>2</sup> So θ. M has ὅτωι δὲ μὴ εἰι τοιαῦται ὑγρασίαι ξηραίνειν ἀνάγκη

## REGIMEN, II. XLVII.—XLVIII.

which have no bladder neither make urine nor have spittle, by reason of the heat of the belly. For the moisture of the body is consumed to nourish the heat; wherefore they neither urinate nor spit. Therefore that which wants such moisture must necessarily be dry. The flesh of ringdoves is the driest, secondly partridges, thirdly pigeons, cocks and turtles. The flesh of geese is the most moist. Those which feed on seed are drier than the others. Ducks and other fowls that feed on marshes or waters are all moist.

XLVIII As to the flesh of fish, these are the driest. The scorpion fish, dragon fish,<sup>1</sup> the fish called callionymos, the piper, the grey fish, the perch, the fish called thrissa. The fish that frequent stony places are almost all light, as the thrush fish, the hake, the gudgeon and elephitis. These are lighter than those which move from place to place, for these remaining quiet have a rare and light flesh, but those which wander and are wave-tossed have a more solid and deeper flesh, being much battered by the toil. The torpedo, skate, turbot and such-like are light. All those fish that feed in muddy and marshy places, as mullet, cestreus, eels and the like are heavier (of digestion), because they feed upon muddy water and other things which grow therein. The air of which also, entering a person, hurts and oppresses him. The fish of rivers and ponds are heavier than these. The

<sup>1</sup> The great weever.

<sup>2</sup> θ has εαεσι—an interesting survival of a mistake made when the manuscripts were in uncials; ΕΑΕΞΙ and ΕΑΕΞΙ.

<sup>4</sup> Said to be corrupt. Corrected by Coraes to ἀλφεστῆς.

<sup>5</sup> ὕγραῖσι θ· ἰδρηλοῖσι M

## ΠΕΡΙ ΔΙΑΤΗΣ

- τεροι τούτων. πολύποδες δὲ καὶ σηπταὶ καὶ τὰ  
 τοιαῦτα οὔτε κοῦφα, ὥς δοκεῖ, ἐστὶν οὔτε  
 20 διαχωρητικά, τοὺς δ' ὀφθαλμοὺς ἀπαμβλύνου-  
 σιν.<sup>1</sup> οἱ μέντοι χυμοὶ τούτων διαχωρεύουσιν. τὰ  
 δὲ κογχύλια, οἷον πίνναι, λεπάδες, πορφύραι,  
 κήρυκες, ὄστρεα, αὐτὴ μὲν ἢ σὰρξ ξηραίνει,<sup>2</sup> οἱ  
 δὲ χυλοὶ διαχωρητικοί· μύες δὲ καὶ κτένες καὶ  
 τελλίνοι μᾶλλον τούτων διαχωρεύουσιν· αἱ δὲ  
 κνίδαι μάλιστα καὶ τὰ σελάχεα ὑγραίνει καὶ  
 διαχωρεῖ. ἐχίνων ὡὰ καὶ τὸ ὑγρὸν καράβων  
 διαχωρεῖ, καὶ ἄρκοι,<sup>3</sup> καὶ καρκίνοι, μᾶλλον μὲν  
 οἱ ποτάμιοι, ἀτὰρ καὶ οἱ θαλάσσιοι, καὶ οὐρεῖται.<sup>4</sup>  
 30 οἱ τάριχοι ξηραίνουν καὶ ἰσχυαίνουν· τὰ δὲ  
 πίοινα<sup>5</sup> διαχωρεῖ ἐπιεικέως· ξηρότατοι μὲν τῶν  
 ταρίχων οἱ θαλάσσιοι, δεύτερον δὲ οἱ ποτάμιοι,  
 ὑγρότατοι δὲ οἱ λιμναῖοι. αὐτῶν δὲ τῶν ταρίχων,  
 34 οἵπερ καὶ ἰχθύες ξηρότατοι, οὗτοι καὶ τάριχοι.<sup>6</sup>

XLIX. Τῶν δὲ ζώων τῶν τιθασσῶν,<sup>7</sup> τὰ  
 ὑλόνομα καὶ ἀγρόνομα<sup>8</sup> τῶν ἔνδον τρεφομένων  
 ξηρότερα, ὅτι πονοῦντα ξηραίνεται καὶ ὑπὸ τοῦ  
 ἡλίου καὶ ὑπὸ τοῦ ψύχεος, καὶ τῷ πνεύματι  
 ξηροτέρῳ χρῆται.<sup>9</sup> τὰ δὲ ἄγρια τῶν ἡμέρων  
 ξηρότερα,<sup>10</sup> καὶ τὰ ὀλιγοφάγα τῶν πολυφάγων,  
 καὶ τὰ †χλωροφάγα†<sup>11</sup> τῶν ποηφάγων, καὶ τὰ καρ-

<sup>1</sup> ἀπαμβλύνουσιν θ βαρύνουσιν M.

<sup>2</sup> αὐτὴ μὲν ἢ σὰρξ ξηραίνει θ: αὐτὰ μὲν ξηρὰ M.

<sup>3</sup> καὶ ἄρκοι omitted by θ, which also reads οἱ for καὶ  
 (before καρκίνοι) M has καράβων μύες καὶ ἄρκοι καὶ καρκίνοι

<sup>4</sup> M has καὶ διαχωρεῖ καὶ οὐρεῖται

<sup>5</sup> πίοινα θ πλείονα M.

<sup>6</sup> αὐτῶν δὲ τῶν ταρίχων οἱ περ καὶ ἰχθύες M αὐτῶν δὲ τῶν  
 ταρίχων οἱ περκαὶ ἰχθύες θ αὐτέων δὲ τῶν θαλασσίων οἱ  
 λεγόμενοι πέρκαι ἰχθύες Littré (from Paris MSS), suggesting  
 αἱ λεγόμεναι πηλαμύδες

## REGIMEN, II. XLVIII.—XLIX.

polypus, cuttle and the like are neither light, as they are thought to be, nor do they pass by stool, but they dull the eyes. The broth of them, however, passes by stool. Shell-fish, as the pinna, limpet, purple fish, trumpet and oysters, have a flesh that dries, but their broths pass by stool. Mussels, cockles and tellines pass better than these by stool; sea-nettles do so especially; fish that are cartilaginous moisten and pass by stool. The spawn of urchins and the juice of spiny lobsters pass by stool; arcos too and crabs, the river variety more than others, but also sea-crabs; they are also diuretic. Pickled fish are drying and attenuating; oily ones are gently laxative. The driest of pickled fish are those of the sea, the next those of the rivers, while the moistest are those of the lakes. Of pickled fish considered by themselves those are driest which are made from the driest fish.

XLIX. As to animals which are tamed, those which feed in the woods and fields are drier than those fed within doors, because their labours in the sun and the cold dry them, while they breathe an air that is drier. Wild beasts are drier than tame; small eaters than great eaters; hay eaters than grass eaters;<sup>1</sup> fruit eaters than non-fruit eaters; small drinkers than

<sup>1</sup> This is evidently the sense of the sentence, but neither the *χλωροφάγα* of *θ* nor the *καρποφάγα* of *Μ* can bear the meaning "hay eating." Perhaps we should adopt the conjecture of Zwinger.

<sup>7</sup> For *τιθασσῶν θ* has *πόλεων*.

<sup>8</sup> *ἀγρόνομα Μ*. *ὕγρόνομα θ*.

<sup>9</sup> *χοῖται θ* : *τρέφεται Μ*.

<sup>10</sup> *Μ* has *καὶ τὰ ὠμοφάγα καὶ τὰ ὕλοράγα* after *ξηρότεραι*

<sup>11</sup> *χλωροφάγα θ* : *καρποφάγα Μ*. *χορτοφάγα Zwinger*

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ποφάγα τῶν μὴ καρποφάγων, καὶ τὰ ὀλιγόποτα  
 τῶν πολυπότων, καὶ τὰ πολύαιμα τῶν ἀναιμῶν  
 10 καὶ ὀλιγαίμων, καὶ τὰ ἀκμάζοντα μᾶλλον ἢ τὰ  
 λίην παλαιὰ καὶ τὰ νέα, καὶ τὰ ἄρσενα τῶν  
 θηλείων, καὶ τὰ ἑνορχα τῶν ἀνόρχων, καὶ μέλανα  
 λευκῶν, καὶ τὰ δασέα ψιλῶν· τὰ δ' ἐναντία  
 ὑγρότερα. αὐτῶν δὲ τῶν ζῶων ἰσχυρόταται μὲν  
 αἱ σάρκες αἱ μάλιστα πονέουσai καὶ ἐναιμόταται  
 καὶ ἐν ἧσι κατακλίνεται, κουφόταται δὲ τῶν  
 σαρκῶν αἱ ἥκιστα πονέουσai καὶ ὀλιγαιμόταται,<sup>1</sup>  
 καὶ ἐκ τῆς σκιῆς, καὶ ὅσαι ἐσώταται τοῦ ζῶου.  
 τῶν δὲ ἀναιμῶν ἐγκέφαλος καὶ μυελὸς ἰσχυρό-  
 20 τατα· κουφότατα δὲ κεφαλαί, πόδες, κτένες, καὶ  
 μύες. τῶν δὲ ἰχθύων ξηρότατά ἐστι τὰ ἄνω,  
 κουφότατα δὲ τὰ ὑπογάστρια, καὶ κεφαλαί  
 23 ὑγρότεραι διὰ τὴν πιμελὴν καὶ τὸν ἐγκέφαλον.

Ι. Ὡὰ δὲ ὀρνίθων ἰσχυρὸν καὶ τρόφιμον καὶ  
 φυσῶδες· ἰσχυρὸν μὲν, ὅτι γένεσίς ἐστι ζῶου,  
 τρόφιμον δέ, ὅτι γάλα ἐστὶ τοῦ ζῶου, φυσῶδες  
 4 δέ, ὅτι ἐκ μικροῦ ὄγκου ἐς πολὺ διαχεῖται.

ΙΙ. Τυρὸς δὲ ἰσχυρὸν καὶ καυσῶδες καὶ τρόφι-  
 μον καὶ στάσιμον·<sup>2</sup> ἰσχυρὸν μὲν, ὅτι ἔγγιστα  
 γενέσιος, τρόφιμον δέ, ὅτι τοῦ γάλακτος τὸ  
 σαρκῶδες ἐστὶν ὑπόλοιπον, καυσῶδες δέ, ὅτι  
 λιπαρόν, στάσιμον δέ, ὅτι ὀπῶ καὶ πυτὴρ  
 6 συνέστηκεν

ΙΙΙ. Ὑδὼρ ψυχρὸν καὶ ὑγρόν·<sup>3</sup> οἶνος θερμὸν  
 καὶ ξηρόν· ἔχει δέ τι καὶ καθαρτικὸν ἀπὸ τῆς  
 ὕλης τῶν δὲ οἶνων οἱ μέλανες καὶ αὐστηροὶ

<sup>1</sup> καὶ ὀλιγαιμόταται is omitted by M

<sup>2</sup> καὶ στάσιμον omitted by M.

<sup>3</sup> ψυκτικόν M ψυχρὸν καὶ ὑγρόν θ.

## REGIMEN, II. XLIX.-LII.

great drinkers; those which abound in blood than those which have little or no blood; those which are in their vigour than those which are very old or young; males than females; entire than gelded, the black than the white; the hairy than those which have little or no hair. The opposite to these are more moist. As to the flesh of animals as a class, that is the strongest which labours most, abounds most in blood, and on which they lie. Those are lightest which have laboured least, have least blood, are most in the shade, and are placed most inwardly in the animal. Of the bloodless parts the brain and the marrow are the strongest; the highest parts are the head, the feet, the region of the genitals and those that are tendinous.<sup>1</sup> Of fish, the driest parts are the upper, the lightest those below the stomach; the head is more moist by reason of the fat and brain.

L. Birds' eggs are strong, nourishing and windy. An egg is strong because it is the origin of an animal; nourishing because it is the milk of the animal; windy, because from small bulk it expands to a great one.

LI. Cheese is strong, heating, nourishing and binding; it is strong because it is nearest to a creature's origin; it is nourishing because the fleshy part of the milk remains in it, it is heating because it is fat; binding, because it is coagulated by fig juice or rennet.

LII. Water is cooling and moist. Wine is hot and dry, and it has something purgative from its original substance. Dark and harsh wines are more dry, and

<sup>1</sup> For the meaning of *μύες* see Littré's note.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ξηρότεροι καὶ οὔτε διαχωρέονται οὔτε οὐρέονται<sup>1</sup> οὔτε πτύονται.<sup>2</sup> ξηραίνουνσι δὲ τῇ θερμασίῃ,<sup>3</sup> τὸ ὑγρὸν ἐκ τοῦ σώματος καταναλίσκοντες. οἱ δὲ μαλακοὶ μέλανες ὑγρότεροι, καὶ φυσῶσι καὶ διαχωρέουσι μᾶλλον. οἱ δὲ γλυκέες μέλανες ὑγρότεροι καὶ ἀσθενέστεροι,<sup>4</sup> καὶ φυσῶσιν ὑγρασίην ἐμποιέοντες. οἱ δὲ λευκοὶ<sup>5</sup> αὐστηροὶ θερμαίνουνσι μὲν, οὐ μὴν ξηραίνουνσιν, οὐρέονται δὲ μᾶλλον ἢ διαχωρέουσιν. οἱ νέοι μᾶλλον τῶν οἴνων διαχωρέουσι, διότι ἐγγυτέρω τοῦ γλευκέος εἰσι καὶ τροφιμώτεροι, καὶ οἱ ὄζοντες τῶν ἀνόδμων τῆς αὐτῆς ἡλικίης, διότι πεπειρότεροί εἰσι, καὶ οἱ παχέες τῶν λεπτῶν. οἱ δὲ λεπτοὶ οὐρέονται μᾶλλον· καὶ οἱ λευκοὶ καὶ οἱ λεπτοὶ γλυκέες οὐρέονται μᾶλλον ἢ διαχωρέουσι, καὶ ψύχουσι μὲν καὶ ἰσχυαίνουνσι καὶ ὑγραίνουνσι τὸ σῶμα,<sup>6</sup> καὶ τὸ αἷμα ἀσθενές ποιέουσιν, αὔξοντες τὸ ἀντίπαλον τῷ αἵματι ἐν τῷ σώματι.<sup>7</sup> γλεῦκος φυσᾷ καὶ ἐκταράσσει καὶ τὴν κοιλίην ὑπάγει·<sup>8</sup> φυσᾷ μὲν, ὅτι θερμαίνει, ὑπάγει δὲ ἐκ τοῦ σώματος ὅτι καθαίρει,<sup>9</sup> ταράσσει δὲ ζέον ἐν τῇ κοιλίῃ καὶ διαχωρεῖ. οἱ ὀξύναι οἶνοι ψύχουσι καὶ ὑγραίνουνσι καὶ ἰσχυαίνουνσι, ψύχουσι μὲν καὶ ἰσχυαίνουνσι κένωσιν<sup>10</sup> τοῦ ὑγροῦ ἐκ τοῦ σώματος ποιεόμενοι, ὑγραίνουνσι δὲ ἀπὸ τοῦ ἐσιόντος ὕδατος σὺν τῷ οἴνῳ. ὄξος ψυκτικόν,

<sup>1</sup> οὔτε οὐρέονται omitted by θ

<sup>2</sup> π-ύονται θ: πτύουσι M.

<sup>3</sup> τῇ θερμασίῃ θ τὴν θερμασίην M.

<sup>4</sup> καὶ ἀσθενέστεροι θ θερμαίνουνσι M.

<sup>5</sup> After λευκοὶ M adds καί.

<sup>6</sup> οἱ δὲ λεπτοὶ γλυκέες οὐρέονται μᾶλλον καὶ διαχωρέουσι καὶ ὑγραίνουνσι τὸ σῶμα M: οἱ δὲ λεπτοὶ οὐραίνονται μᾶλλον καὶ οἱ

## REGIMEN, II. LII. '

they pass well neither by stool nor by urine, nor by spittle. They dry by reason of their heat, consuming the moisture out of the body. Soft dark wines are moister; they are flatulent and pass better by stool. The sweet dark wines are moister and weaker; they cause flatulence because they produce moisture. Harsh white wines heat without drying, and they pass better by urine than by stool. New wines pass by stool better than other wines because they are nearer the must, and more nourishing; of wines of the same age, those with bouquet pass better by stool than those without, because they are riper, and the thicker wines better than the thin. Thin wines pass better by urine. White wines and thin sweet wines pass better by urine than by stool; they cool, attenuate and moisten the body, but make the blood weak, increasing in the body that which is opposed to the blood. Must causes wind, disturbs the bowels and empties them. It causes wind because it heats; it empties the body because it purges; it disturbs by fermenting in the bowels and passing by stool. Acid wines cool, moisten and attenuate; they cool and attenuate by emptying the body of its moisture; they moisten from the water that enters with the wine. Vinegar is refreshing,

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λευκοὶ καὶ οἱ λεπτοὶ γλυκέες οὐραίνονται μᾶλλον ἢ διαχωρεύουσι· καὶ ψύχουσι μὲν καὶ ἰσχυαίνουσι καὶ ὑγραίνουσι τὸ σῶμα θ.

<sup>7</sup> αὐξάνονται τε ἐς τὸ ἀντίπαλον τῷ αἵματι ἐν τῷ σώματι θ: αὐξάνοντες τε τὸ ἀντίπαλον τοῦ σώματος τὸ αἷμα ἐν τῷ σώματι M

<sup>8</sup> φυσαὶ καὶ ὑπάγει καὶ ἐκταράσσεται ζέον ἐν τῇ κοιλίῃ καὶ διαχωρεῖ M: φυσαὶ καὶ ἐκταράσσει καὶ τὴν κοιλίην ὑπάγει θ.

<sup>9</sup> ὅτι καθαίρει Littré: κάθαρσιν θ M

<sup>10</sup> ψύχουσι μὲν καὶ ἰσχυαίνουσι omitted by θ. M has κενώσει, θ κένωσι. Perhaps some ancient texts had κένωσιν ποιούμενοι and others κενώσει (sc τοῦ ὑγροῦ).



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- 30 διότι τήκον τὸ ὑγρὸν τὸ ἐν τῷ σώματι καταναλίσκει, ἴστησι δὲ μᾶλλον ἢ διαχωρεῖ διότι οὐ τρόφιμον καὶ δριμύ. ἔψημα θερμαίνει καὶ ὑγραίνει καὶ ὑπάγει, θερμαίνει μὲν ὅτι οἰνώδες, ὑγραίνει δὲ ὅτι τρόφιμον, ὑπάγει δὲ ὅτι γλυκὺ καὶ πρὸς, καθηψημένον<sup>1</sup> ἐστίν. τρύγες στεμφυλίτιδες ὑγραίνουσι καὶ ὑπάγουσι καὶ φυσῶσι,
- 37 διότι<sup>2</sup> καὶ τὸ γλεῦκος τὸ αὐτὸ ποιεῖ.

LIII. Μέλι θερμαίνει καὶ ξηραίνει ἄκρητον, σὺν ὕδατι δὲ ὑγραίνει καὶ διαχωρεῖ τοῖσι χολώδεσι, τοῖσι δὲ φλεγματώδεσιν ἴστησιν. ὁ δὲ γλυκὺς οἶνος διαχωρεῖ μᾶλλον τοῖσι φλεγματίησι.

- LIV. Περὶ δὲ λαχάνων ὧδε ἔχει. σκόροδον θερμὸν καὶ διαχωρητικὸν καὶ οὐρεῖται, ἀγαθὸν τοῖσι σώμασι, τοῖσι δ' ὀφθαλμοῖσι φλαῦρον· κάθαρσιν γὰρ ἐκ τοῦ σώματος πολλὴν ποιεόμενον, τὴν ὄψιν ἀπαμβλύνει· διαχωρεῖ δὲ καὶ οὐρεῖται, διὰ τὸ καθαρτικόν· ἐφθὸν ἀσθενέστερον ἢ ὠμόν· φῦσαν δὲ ἐμποιεῖ διὰ τοῦ πνεύματος τὴν ἐπίστασιν.<sup>3</sup> κρόμμυον τῇ μὲν ὄψει ἀγαθόν, τῷ δὲ σώματι κακόν, διότι θερμὸν καὶ καυσῶδες ἐστὶ
- 10 καὶ οὐ διαχωρεῖ· τροφὴν μὲν γὰρ οὐ δίδωσι τῷ σώματι οὐδὲ ὠφελείην· θερμαῖνον δὲ ξηραίνει διὰ τὸν ὀπὸν. πράσον θερμαίνει μὲν ἥσσον, οὐρεῖται δὲ καὶ διαχωρεῖ· ἔχει δέ τι καὶ καθαρτικόν· ὑγραίνει δὲ καὶ ὀξυρεγμὴν παύει· ὕστατον δὲ ἐσθίειν. ῥαφανὶς ὑγραίνει διαχέουσα τὸ φλέγμα τῇ δριμύτητι, τὰ δὲ φύλλα ἥσσον. πρὸς τὰ ἀρθριτικὰ μοχθηρὸν ἢ ῥίζη, ἐπιπολάζον δὲ καὶ

<sup>1</sup> καθάπερ ἠψημένον M: προσκαθήμενον θ. προσκαθεψημένον (sic) Litteré

## REGIMEN, II. LII.—LIV.

because it dissolves and consumes the moisture in the body, it is binding rather than laxative because it affords no nourishment and is sharp. Boiled-down wine warms, moistens and sends to stool. It warms because it is vinous, moistens because it is nutritious, and sends to stool because it is sweet and moreover boiled-down. Wine from grape-husks moistens, sends to stool and fills with wind, because must also does the same.

LIII Honey unmixed warms and dries; mixed with water it moistens, sends to stool those of bilious temperament, but binds those who are phlegmatic. Sweet wine too tends to send the phlegmatic to stool.

LIV The qualities of vegetables are as follow. Garlic warms, passes well by stool and by urine, and is good for the body though bad for the eyes. For making a considerable purgation of the body it dulls the sight. It promotes stools and urine because of the purgative qualities it possesses. When boiled it is weaker than when raw. It causes flatulence because it causes stoppage of wind. The onion is good for sight, but bad for the body, because it is hot and burning, and does not lead to stool, for without giving nourishment or help to the body it warms and dries on account of its juice. The leek warms less, but passes well by urine and by stool; it has also a certain purgative quality. It moistens and it stops heartburn, but you must eat it last. The radish moistens through melting the phlegm by its sharpness, but the leaves do so less. The root is bad for arthritis, and it repeats and is hard to digest. Cress

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<sup>2</sup> διότι M: ὅπερ θ.

<sup>3</sup> ἐπίστασιν M: ἐπίσπασι θ.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

δύσπεπτον. κάρδαμον θερμαντικὸν καὶ τὴν  
 σάρκα τήκον· συνίστησι φλέγμα λευκόν, ὥστε  
 20 στραγγουρίην ἐμποιεῖν. νάπυ θερμόν· διαχωρεῖ,  
 δυσουρεῖται δὲ καὶ τοῦτο· καὶ εὖζωμον παρα-  
 πλῆσια τούτοισι διαπρήσσεται. κορίανον θερμόν  
 καὶ στατικόν, καὶ ὀξυρεγμίνην παύει, ὕστατον δ'  
 ἐπεσθιόμενον καὶ ὑπνοποιεῖ. θρίδαξ ψυχρό-  
 τερον πρὶν τὸν ὀπὸν ἔχειν· ἀσθενέην δ' ἐνίοτε<sup>1</sup>  
 ἐμποιεῖ τῷ σώματι. ἄνηθον<sup>2</sup> θερμόν καὶ στα-  
 τικόν, καὶ πταρμόν παύει ὀσφραυνόμενον. σέλι-  
 νον οὐρεῖται μᾶλλον ἢ διαχωρεῖ, καὶ αἱ ρίζαι  
 μᾶλλον ἢ αὐτὸ διαχωρέουσιν. ὠκιμον ξηρόν καὶ  
 30 θερμόν<sup>3</sup> καὶ στάσιμον. πήγανον οὐρεῖται μᾶλλον  
 ἢ διαχωρεῖ, καὶ συστρεπτικόν τι ἔχει, καὶ πρὸς  
 τὰ φάρμακα τὰ βλαβερά ὠφελεῖ προπινόμενον.  
 ἀσπάραγος ξηρόν καὶ στάσιμον. ἐλελίσφακον  
 ξηρόν καὶ στατικόν. στρύχνος ψύχει καὶ ἐξονει-  
 ρώσσειν οὐκ ἐᾷ. ἀνδράχνη ψύχει ἢ ποταινίη,<sup>4</sup>  
 τεταριχευμένη δὲ θερμαίνει. κνίδη<sup>5</sup> καθαίρει.  
 καλαμίνθη θερμαίνει καὶ καθαίρει.<sup>6</sup> μίνθη  
 θερμαίνει καὶ οὐρεῖται καὶ ἐμέτους ἴσθησι, καὶ  
 ἣν πολλάκις ἐσθίῃ τις, τὴν γονὴν τήκει ὥστε  
 40 ρεῖν, καὶ ἐντείνειν κωλύει, καὶ τὸ σῶμα ἀσθενὲς  
 ποιεῖ. λάπαθον θερμαῖνον διαχωρεῖ. ἀνδράφαξις  
 ὑγρόν, οὐ μέντοι διαχωρεῖ. βλίτον θερμόν, οὐ  
 διαχωρητικόν.<sup>7</sup> κράμβη θερμαίνει καὶ διαχωρεῖ.  
 χολώδεα δὲ ἄγει. σεύτλου ὁ μὲν χυλὸς διαχωρεῖ,  
 αὐτὸ δὲ ἴσθησι, αἱ δὲ ρίζαι τῶν σεύτλων διαχω-  
 ρητικώτεραι. κολοκύνθη θερμαίνει<sup>8</sup> καὶ ὑγραίνει

<sup>1</sup> δ' ἐνίοτε θ: δὲ τινὰ Μ.

<sup>2</sup> Before θερμόν θ adds ἦσσον.

<sup>3</sup> καὶ θερμόν is omitted by θ.

## REGIMEN, II. LIV.

is heating and melts the flesh; it congeals white phlegm, so as to produce strangury. Mustard is hot and passes well by stool; it too passes hardly by urine. Rocket also has effects like those of mustard. Coriander is hot and astringent; it stops heartburn, and when eaten last also causes sleep. Lettuce is rather cooling before it has its juice, but sometimes it produces weakness in the body. Anise is hot and astringent, and the smell of it stops sneezing. Celery passes better by urine than by stool, and the root passes by stool better than does the stalk. Basil is dry, hot and astringent. Rue passes better by urine than by stool, and it has a certain congealing quality, while if drunk beforehand it is a prophylactic against poisons. Asparagus is dry and astringent. Sage is dry and astringent. Night-shade cools and prevents nightly pollutions. Purslane when fresh cools, when preserved it warms. Nettles purge. Catmint warms and purges. Mint warms, passes easily by urine, and stops vomiting; if eaten often it melts the seed and makes it run, preventing erections and weakening the body. Sorrel warms and passes well by stool. Orach is moist without passing well by stool. Blite is warm without passing well by stool. Cabbage warms, passes well by stool and evacuates bilious matters. Beet juice passes well by stool, though the vegetable itself is astringent; the roots of beet are rather more aperient. The pumpkin

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<sup>4</sup> ποταμίνη Foes (in note), Mack, Littré. ποταμική θ: ποταμική M.

<sup>5</sup> For κνίδη M has και.

<sup>6</sup> θ omits καθαίρει μύνη θερμαίνει και.

<sup>7</sup> βλίτον θερμόν, οὐδιαχωρητικόν M. Omitted by θ, while Littré has οὐ θερμόν, διαχωρητικόν

<sup>8</sup> ψύχει Littré: θερμαίνει θ M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- καὶ διαχωρεῖ, οὐκ οὐρεῖται δέ. γογγυλὶς καυσῶδες, ὑγραίνει δὲ καὶ ταραάσσει τὸ σῶμα, οὐ μέντοι διαχωρεῖ, δυσουρεῖται<sup>1</sup> δέ. γλήχων θερμαίνει καὶ διαχωρεῖ. ὀρίγανον θερμαίνει, ὑπάγει  
 50 δὲ χολώδεα. θύμβρη παραπλήσια διαπρήσσεται. θύμον θερμόν, διαχωρεῖ καὶ οὐρεῖται, ἄγει δὲ φλεγματώδεα. ὕσσωπος θερμαίνει καὶ ὑπάγει φλεγματώδεα. τῶν δὲ ἀγρίων λαχάνων ὅσα ἐν τῷ στόματι θερμαντικὰ καὶ εὐώδεα, ταῦτα θερμαίνει καὶ οὐρεῖται μᾶλλον ἢ διαχωρεῖ· ὁκόσα δὲ ὑγρὴν φύσιν ἔχει καὶ ψυχρὴν καὶ μωρὴν ἢ ὀσμὰς βαρείας, ὑποχωρεῖται μᾶλλον ἢ οὐρεῖται· ὁκόσα δὲ ἐστὶ στρυφνὰ ἢ αὐστηρά, στάσιμα·  
 60 ὅσα δὲ δριμέα καὶ εὐώδεα, διουρεῖται· ὁκόσα δὲ δριμέα καὶ ξηρὰ ἐν τῷ στόματι, ταῦτα ξηραίνει· ὁκόσα δὲ ὀξέα,<sup>2</sup> ψυκτικά. οἱ δὲ χυμοὶ διουρητικοί, κρήθμου, σελίνου, σκορόδου ἀποβρέγματα, κυτίσου, μαράθρου, πράσου,<sup>3</sup> ἀδιάντου, στρύχνου· ψύχει σκολοπένδριον,<sup>4</sup> μίνθη, σέσελι, σέρις, καυκαλίδες, ὑπερικόν, κνίδαι· διαχωρητικοὶ δὲ καὶ καθαρτικοί, ἐρεβίνθων, φακῆς, κριθῆς, σεύτλων, κράμβης, λινοζώστιος, ἀκτῆς, κνήκου·  
 69 ταῦτα μᾶλλον ὑποχωρεῖται ἢ διουρεῖται.

LV. Περὶ δὲ ὁπώρης ὧδε ἔχει. τὰ μὲν

<sup>1</sup> For δυσουρεῖται θ has οὐραίεται.

<sup>2</sup> Before ψυκτικά M has καὶ.

<sup>3</sup> θ has μαράθρου πράσων, and M μαράθων· πράσου·

## REGIMEN, II. LIV.—LV.

warms,<sup>1</sup> moistens, and passes easily by stool though not by urine. The turnip is heating, moistening, and disturbing to the body; but it does not pass easily, either by stool or by urine.<sup>2</sup> Pennyroyal warms and passes easily by stool. Majoram warms, and also evacuates bilious matters. Savory acts in a similar way. Thyme is hot, passes easily by stool and urine, and evacuates phlegmatic humours. Hyssop is warming and expels phlegmatic humours. Of wild vegetables, those that are warming in the mouth, and of a sweet smell, warm and pass more readily by urine than by stool; those that have a moist, cold and sluggish nature, or a strong smell, pass more easily by stool than by urine; those that are rough or harsh, are binding; those that are sharp and of a sweet smell pass easily by urine; those that are sharp and dry in the mouth are drying; those that are acid are cooling. Diuretic juices are those of samphire, celery, garlic (in infusions), clover, fennel, leek, maiden-hair, nightshade. Cooling are hart's tongue, mint, *seseli*, endive, bur-paisley, hypericum, nettles. Juices that send to stool or purge are those of chick-pea, lentils, barley, beet, cabbage, mercury, elder, carthamus. These help stools rather than urine.

LIV. The following are the qualities of fruits.

<sup>1</sup> It is difficult to accept this reading, although the authority for it is very strong. Littre's reading (*ψύχει*, but he does not give his authority) may be correct, but it is difficult to see why it should have been changed to *θερμαίνει*.

<sup>2</sup> With the reading of *θ*. "does not pass easily by stool, though it does by urine."

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<sup>4</sup> *θ* has ἀδιάντου καὶ ψύχει στρυχνόν. καὶ τοῦτο ψύχει καὶ σκολοπένδριον.

- ἐγκάρπια<sup>1</sup> διαχωρητικώτερα, τὰ δὲ χλωρὰ τῶν  
ξηρῶν. ἡ δὲ δύναμις εἰρήσεται<sup>2</sup> αὐτῶν. μόρα  
θερμαίνει καὶ ὑγραίνει καὶ διαχωρεῖ. ἄπιοι  
πέπειροι θερμαίνουσι καὶ ὑγραίνουσι καὶ διαχω-  
ρέουσιν· αἱ δὲ σκληραὶ στάσιμον· ἀχράδες δὲ  
χειμέριοι πέπειροι διαχωρέουσιν καὶ τὴν κοιλίην  
καθαίρουσιν·<sup>3</sup> αἱ δὲ ὠμαὶ στάσιμον. μῆλα γλυ-  
κέα δύσπεπτα, ὀξέα δὲ πέποννα ἦσσαν· κυδῶνια  
10 στυπτικὰ καὶ οὐ διαχωρέουσιν·<sup>4</sup> οἱ δὲ χυλοὶ τῶν  
μῆλων πρὸς τοὺς ἐμέτους στατικοὶ καὶ οὐρητικοί·  
καὶ ὀδμαὶ πρὸς τοὺς ἐμέτους· τὰ δὲ ἄγρια μῆλα  
στατικά, ἐφθὰ δὲ μᾶλλον διαχωρεῖ· πρὸς δὲ τὴν  
ὀρθοπνοίην οἷ τε χυλοὶ αὐτῶν καὶ αὐτὰ πινώμενα  
ὠφελεῖ. οὐα<sup>5</sup> δὲ καὶ μέσπιλα καὶ κράνια καὶ ἡ  
τοιαύτη ὀπώρη στατική καὶ στρυφνή. ροιῆς  
γλυκεῆς χυλὸς διαχωρεῖ, καυσῶδες δέ τι ἔχει· αἱ  
οἰνώδεςες φυσώδες· αἱ δὲ ὀξεῖαι ψυκτικώτεραι·<sup>6</sup>  
οἱ δὲ πυρῆνες πασέων στάσιμον. σίκυοι ὠμοὶ  
20 δύσπεπτον·<sup>7</sup> πέπονες δὲ οὐρέονται καὶ διαχω-  
ρέουσι,<sup>8</sup> φυσώδες δέ. βότρυες θερμὸν καὶ ὑγρὸν

<sup>1</sup> For ἐγκάρπια θ has κάρπια.

<sup>2</sup> εἰρήσεται θ: εἴρηται M.

<sup>3</sup> καθαίρουσιν θ: καθαίρει M

<sup>4</sup> θ has μῆλα κυδῶνια δύσπεπτα ὀξέα πέποννα ἦσσαν ἔχει δὲ τι στυπτικόν.

<sup>5</sup> For οὐα θ has a blank space.

<sup>6</sup> θ has ὁ οἰνώδης φυσώδης ἡ δὲ ὀξία ψυκτικώτερη οἱ δὲ πύρινες πάντων στάσιμον M has αἱ οἰνώδεςες ἦσσαν καυσώδες· αἱ δὲ ὀξεῖαι ψυκτικώτεραι οἱ δὲ πύρινες πάντων στάσιμοι. Littré reads αἱ οἰνώδεςες τῶν ροιῶν φυσώδες αἱ δὲ ὀξεῖαι ψυκτικώτεραι οἱ δὲ πυρῆνες πασέων στάσιμοι.

<sup>7</sup> The text is that of θ. The reading of M is σικυοὶ ὠμοὶ ψυχροὶ καὶ δύσπεπτοι Littré has the reading of M, and continues. οἱ δὲ πέπονες οὐρέονται.

<sup>8</sup> θ has διαχωρέουσι δέ, M διαχωρεῖνται.

## REGIMEN, II. LV.

Fruit generally<sup>1</sup> is rather relaxing, more so when fresh than when dry. The properties of fruits shall now be given. Mulberries warm, moisten and pass easily by stool. Pears when ripe warm, moisten and pass easily by stool, but when hard they are binding. Wild winter pears when ripe pass easily by stool and purge the bowels, when unripe they are binding. Sweet apples are indigestible, but acid apples when ripe are less so. Quinces are astringent, and do not pass easily by stool. Apple juice stops vomiting and promotes urine. The smell too of apples is good for vomiting. Wild apples are astringent, but when cooked they pass more easily by stool. For orthopnoea their juice, and the apples themselves when a draught is made of them, are beneficial. Service berries, medlars, cornel berries and such fruit generally are binding and astringent. The juice of the sweet pomegranate is laxative, but has a certain burning quality. Vinous pomegranates are flatulent.<sup>2</sup> The acid are more cooling. The seeds of all<sup>3</sup> are astringent. Unripe gourds<sup>4</sup> are indigestible; ripe gourds<sup>5</sup> pass easily by urine and stool, but are flatulent. Grapes are warming and moist, passing easily by

<sup>1</sup> ἐγκάρπιος means literally, "containing seed within it." It may therefore mean here "with the seed formed," i.e. "ripe," as Littré takes it. I prefer, however, to make ἐγκάρπια = fruit generally, those things "whose seed is in themselves." The reading of θ (κάρπιμα) can scarcely be right, as κάρπιμος means "fruitful" or "fruit-bearing." It is possible that ἐγκάρπια refers to fruit as distinguished from nuts ὀπώρα includes both.

<sup>2</sup> With the reading of M, "less burning."

<sup>3</sup> The reading πάντων has overwhelming authority. Can it mean "of all fruits" (pomegranates included)?

<sup>4</sup> Apparently the cucumber.

<sup>5</sup> Apparently the melon.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- καὶ διαχωρεῖ, μάλιστα μὲν οἱ λευκοί· οἱ μὲν οὖν γλυκέες θερμαίνουσιν ἰσχυρῶς, διότι πολὺν ἤδη τοῦ θερμοῦ ἔχουσιν· οἱ δὲ ὀμφακώδεις ἦσσον θερμαίνουσιν, καθαίρουσι δὲ πινόμενοι· ἄσταφίδες δὲ καυσῶδες, διαχωρεῖ δέ. σῦκον χλωρὸν ὑγραίνει καὶ διαχωρεῖ καὶ θερμαίνει· ὑγραίνει μὲν διὰ τὸ ἔγχυλον εἶναι,<sup>1</sup> θερμαίνει δὲ διὰ τὸν γλυκὺν ὀπὸν καὶ διαχωρεῖ· τὰ πρῶτα τῶν σῦκων κά-  
 30 κιστα, ὅτι ὀπωδέστατα, βέλτιστα δὲ τὰ ὕστατα· ξηρὰ σῦκα καυσῶδεα μὲν, διαχωρεῖ δέ. αἱ ἀμυγδάλαι καυσῶδες, τρόφιμον δέ· καυσῶδες μὲν διὰ τὸ λιπαρόν, τρόφιμον δὲ διὰ τὸ σαρκώδες. κάρνα στρογγύλα παραπλήσια· τὰ δὲ πλατέα τρόφιμα πέποινα, καὶ διαχωρεῖ<sup>2</sup> καθαρὰ ἔοντα, καὶ φύσαν ἐμποιεῖ· οἱ δὲ χιτῶνες αὐτῶν στάσιμον. ἄκυλοι δὲ καὶ βάλανοι δρύινοι<sup>3</sup> στατικὰ ὡμά·<sup>4</sup>  
 38 ἐφθὰ ἦσσον.

- LVI. Τὰ πίονα τῶν κρεῶν καυσῶδεα, διαχωρεῖ δέ. κρέα ταριχηρὰ ἐν οἴνῳ μὲν ξηραίνει καὶ τρέφει, ξηραίνει μὲν διὰ τὸν οἶνον, τρέφει δὲ διὰ τὴν σάρκα· ἐν ὄξει δὲ τεταριχευμένα θερμαίνει μὲν ἦσσον διὰ τὸ ὄξος, τρέφει δὲ ἱκανῶς ἐν ἅλϊ δὲ κρέα ταριχηρὰ τρόφιμα μὲν ἦσσον, διὰ τὸ ἄλας<sup>5</sup> τοῦ ὑγροῦ ἀπεστερημένα, ἰσχυαίνει δὲ καὶ ξηραίνει καὶ διαχωρεῖ ἱκανῶς. τὰς δὲ δυνά-  
 10 εἰδότα ὅτι<sup>6</sup> πυρὶ καὶ ὕδατι πάντα συνίσταται

<sup>1</sup> So θ M has διότι ἔγχυλόν ἐστι.

<sup>2</sup> τὰ δὲ πλατέα πεποινα, τρόφιμον καὶ διαχωρεῖ M. τὰ δὲ πλατέα κάρνα τρόφιμα πέποινα καὶ διαχωρεῖ θ.

<sup>3</sup> δρύινοι θ· καὶ φηγι M: καὶ φηγοὶ Littré.

<sup>4</sup> After ὡμά M adds καὶ ὀπτά.

## REGIMEN, II. LV.—LVI.

stool; white grapes are especially so. Sweet grapes are very heating, because by the time they are sweet they have absorbed much heat. Unripe grapes are less warming, but a draught made from them is purgative. Raisins are burning, but pass well by stool. The green fig moistens, passes well by stool and warms; it moistens because it is juicy, warms and passes well because of its sweet juice. The first crop of figs is the worst, because such figs have most juice; the latest are the best. Dry figs are burning, but pass well by stool. Almonds are burning but nutritious; burning because they are oily, and nutritious because they are fleshy. Round nuts<sup>1</sup> are similar. Flat nuts<sup>2</sup> are nutritious when ripe, pass easily by stool when peeled, and cause flatulence. Their skins, however, are binding. Ilex nuts and acorns are binding when raw, but less so when boiled.

LVI. Rich meats are burning, but pass well by stool. Meats preserved in wine are drying and nutritious; drying because of the wine, and nourishing because of the flesh. When preserved in vinegar they are less warming because of the vinegar, but they are quite nutritious. Meats preserved in salt are less nutritious, because the brine has deprived them of their moisture, but they attenuate, dry, and pass by stool quite well. The powers of foods severally ought to be diminished or increased in the following way, as it is known that out of fire and water are composed all things, both animal and

<sup>1</sup> Ordinary nuts

<sup>2</sup> Chestnuts

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<sup>5</sup>  $\theta$  has  $\alpha\lambda\iota$  and  $\tau\acute{o}$   $\acute{\alpha}\lambda\alpha$ , M  $\alpha\lambda\sigma\iota$  and  $\tau\acute{o}$   $\acute{\alpha}\lambda\epsilon\varsigma$ . Two MSS have the late form  $\tau\acute{o}$   $\acute{\alpha}\lambda\alpha\varsigma$  (so Mack and Littre).

<sup>6</sup>  $\epsilon\iota\delta\acute{o}\tau\alpha$   $\delta\tau\iota$  omitted by M

## ΠΕΡΙ ΔΙΑΤΗΣ

- καὶ ζῶα καὶ φυτά, καὶ ὑπὸ τούτων αὖξεται καὶ ἐς ταῦτα διακρίνεται. τῶν μὲν οὖν ἰσχυρῶν σιτίων ἐψῶντα πολλάκις καὶ διαψύχοντα τὴν δύναμιν ἀφαιρεῖν, τῶν δὲ ὑγρῶν πυροῦντα καὶ φῶζοντα τὴν ὑγρασίην ἐξαιρεῖν, τῶν δὲ ξηρῶν βρέχοντα καὶ νοτίζοντα, τῶν δὲ ἀλμυρῶν βρέχοντα καὶ ἐψῶντα, τῶν δὲ πικρῶν καὶ δριμέων τοῖσι γλυκέσι διακιρνῶντα, τῶν δὲ στρυφνῶν τοῖσι λιπαροῖσι· καὶ τῶν ἄλλων
- 20 πάντων ἐκ τῶν προειρημένων χρή γινώσκειν. ὁκόσα πυρούμενα ἢ φωζόμενα στάσιμά ἐστι<sup>1</sup> μᾶλλον τῶν ὠμῶν, διότι τὸ ὑγρὸν ὑπὸ τοῦ πυρὸς ἀφῆρηται καὶ τὸ ὀπῶδες καὶ τὸ λιπαρόν· ὅταν οὖν ἐς τὴν κοιλίην ἐμπέσῃ, ἔλκει τὸ ὑγρὸν ἐκ τῆς κοιλίης ἐφ' ἑωυτά, καὶ συγκαίει<sup>2</sup> τὰ στόματα τῶν φλεβῶν, ξηραίνοντα καὶ θερμαίνοντα, ὥστε ἴστησι τὰς διεξόδους τῶν ὑγρῶν.<sup>3</sup> τὰ δὲ ἐκ τῶν ἀνύδρων καὶ ξηρῶν καὶ πνιγερῶν χωρίων ἅπαντα ξηρότερα καὶ θερμότερα καὶ ἰσχὺν πλείω
- 30 παρέχεται ἐς τὸ σῶμα, διότι ἐκ τοῦ ἴσου ὄγκου βαρύτερα καὶ πυκνότερα καὶ πολύνοστά<sup>4</sup> ἐστὶν ἢ τὰ ἐκ τῶν ὑγρῶν τε καὶ ἀρδομένων καὶ ψυχρῶν· ταῦτα δὲ ὑγρότερα καὶ κουφότερα καὶ ψυχρότερα. οὐκ οὖν<sup>5</sup> δεῖ τὴν δύναμιν αὐτοῦ μόνον γινῶναι τοῦ τε σίτου καὶ τοῦ πόματος καὶ τῶν ζῶων, ἀλλὰ καὶ τῆς πατρίδος<sup>6</sup> ὁκόθεν εἰσίν. ὅταν μὲν οὖν βούλωνται τροφήν ἰσχυροτέραν τῷ σώματι προσενεγκεῖν ἀπὸ τῶν αὐτῶν σίτων, τοῖσιν ἐκ τῶν ἀνύδρων χωρίων χρηστέον καὶ σιτίοις καὶ
- 40 πόμασι καὶ ζῴοις· ὁκόταν δὲ κουφοτέρῃ τροφῇ

<sup>1</sup> ὅπως ἀπυρούμενα ἢ φωζόμενα στασιμά ἐστι Μ ὅσα πυροῦνται ἢ φωζομένα στατικά ἐστι θ.

## REGIMEN, II. LVI.

vegetable, and that through them all things grow, and into them they are dissolved. Take away their power from strong foods by boiling and cooling many times; remove moisture from moist things by grilling and roasting them; soak and moisten dry things, soak and boil salt things, bitter and sharp things mix with sweet, and astringent things mix with oily. All other cases judge in accordance with what has been already said. Foods grilled or roasted are more binding than raw, because the fire has taken away the moisture, the juice and the fat. So when they fall into the belly they drag to themselves the moisture from the belly, burning up the mouths of the veins, drying and heating them so as to shut up the passages for liquids. Things coming from waterless, dry and torrid regions are all drier and warmer, and provide the body with more strength, because, bulk for bulk, they are heavier, more compact and more nutritious<sup>1</sup> than those from moist regions that are well-watered and cold, the latter foods being moister, lighter and colder. Accordingly, it is necessary to know the property, not only of foods themselves, whether of corn, drink or meat, but also of the country from which they come. So those who wish to give the body a stronger nourishment, without increasing the bulk of the food, must

<sup>1</sup> Or (reading *πολύναστα*) "more compressed"

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<sup>2</sup> ἐπ' αὐτὰ συγκλείων M. ἐφ' αὐτὰ καὶ συγκαίων θ. Perhaps we should read ἐφ' ἐωυτό, συγκαίον κτ.ξ. with singular participles following. The subject then would be "such food as this"

<sup>3</sup> τῶν ὑγρῶν θ. τοῦ ὑγροῦ M.

<sup>4</sup> πολύνυστά M. πολυναστα θ

<sup>5</sup> οὐκοῦν θ M.

<sup>6</sup> τὰς πατρίδας θ. τῆς πατρίδος M

## ΠΕΡΙ ΔΙΑΙΤΗΣ

καὶ ὑγροτέρῃ, τοῖς ἐκ τῶν ἀρδομένων χρηστέον. τὰ γλυκέα καὶ τὰ δριμέα καὶ τὰ ἀλυσκὰ καὶ τὰ πικρὰ καὶ τὰ αὐστηρὰ καὶ τὰ σαρκώδεα θερμαίνειν πέφυκε, καὶ ὅσα ξηρὰ ἐστὶ καὶ ὅσα ὑγρά.<sup>1</sup> ὁκόσα μὲν οὖν ξηροῦ μέρος πλεόν ἐν αὐτοῖσι ἔχει, ταῦτα μὲν θερμαίνει καὶ ξηραίνει· ὁκόσα δὲ ὑγροῦ μέρος ἔχει πλεόν, ταῦτα πάντα θερμαίνοντα ὑγραίνει καὶ διαχωρεῖ μᾶλλον ἢ τὰ ξηρὰ· τροφὴν γὰρ μᾶλλον ἐς τὸ σῶμα διδόντα, ἀντί-  
 50 σπασιν ποιεῖται ἐς τὴν κοιλίην,<sup>2</sup> καὶ ὑγραίνοντα διαχωρεῖ. ὅσα θερμαίνοντα ξηραίνει ἢ σίτα ἢ ποτά, οὔτε πτύσιν οὔτε διούρησιν οὔτε διαχώρησιν ποιέοντα ξηραίνει τὸ σῶμα διὰ τάδε· θερμαινόμενον τὸ σῶμα κενοῦται τοῦ ὑγροῦ, τὸ μὲν ὑπ' αὐτῶν τῶν σιτίων, τὸ δὲ ἐς<sup>3</sup> τὴν τροφὴν τῷ τῆς ψυχῆς θερμῷ καταναλίσκεται, τὸ δὲ διὰ τοῦ χρωτὸς ἐξωθεῖται θερμαινόμενον καὶ λεπτυνόμενον. τὰ γλυκέα καὶ τὰ πύονα καὶ τὰ λιπαρὰ πληρωτικά ἐστὶ, διότι ἐξ ὀλίγου ὄγκου πολύχοά  
 60 ἐστὶ· θερμαινόμενα δὲ καὶ διαχεόμενα πληροῖ τὸ θερμὸν ἐν τῷ σώματι καὶ γαληνίζειν<sup>4</sup> ποιεῖ. τὰ δὲ ὀξέα καὶ δριμέα καὶ αὐστηρὰ καὶ στρυφνὰ καὶ<sup>5</sup> συγκομιστὰ καὶ ξηρὰ οὐ πληροῖ, διότι τὰ στόματα τῶν φλεβῶν ἀνέωξέ τε καὶ διεκάθηρε· καὶ τὰ μὲν ξηραίνοντα, τὰ δὲ δάκνουντα, τὰ δὲ στύφοντα φρίξαι καὶ συστήναι ἐς ὀλίγον ὄγκον ἐποίησεν τὸ ὑγρὸν τὸ ἐν τῇ σαρκί· καὶ τὸ κενὸν πολὺ ἐγένετο ἐν τῷ σώματι. ὅταν οὖν βούλῃ ἀπ' ὀλίγων πληρῶσαι ἢ ἀπὸ πλειόνων κενῶσαι,

<sup>1</sup> πικρά θ: ὑγρά M

<sup>2</sup> So θ M. The vulgate has ἀντίστασιν and ἐν τῇ κοιλίῃ.

<sup>3</sup> δ' εἰς θ: δὲ M.

## REGIMEN, II. LVI.

use corn, drink and meat from waterless regions. When they need lighter and moister nourishment, they must use things from well-watered regions. Things sweet, or sharp, or salt, or bitter, or harsh, or fleshy are naturally heating, whether they are dry or moist. Things that have in themselves a greater portion of the dry, these warm and dry, those that have a greater portion of the moist in all cases warm, moisten and pass by stool better than things that are dry; for being more nourishing to the body they cause a revulsion to the belly, and, moistening, pass readily by stool. Such foods or drinks as warm and dry, producing neither spittle nor urine nor stools, dry the body for the following reasons. The body growing warm is emptied of its moisture, partly by the foods themselves, while part is consumed in giving nourishment to the warmth of the soul, while yet another part, growing warm and thin, forces its way through the skin. Things sweet, or fat, or oily are filling, because though of small bulk they are capable of wide diffusion. Growing warm and melting they fill up the warmth in the body and make it calm. Things acid, sharp, harsh, astringent, †—† and dry are not filling, seeing that they open and thoroughly cleanse the mouths of the veins, and some by drying, others by stinging, others by contracting, make the moisture in the flesh shiver and compress itself into a small bulk, and so the void in the body becomes great. So when you wish to fill with little food, or empty with more, use foods of

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<sup>4</sup> γαληνίζειν θ · γαληνιάζειν M

<sup>5</sup> συγκομιστά M. δυσκόμιστα θ. The true reading has been lost, as we need a word meaning harsh or dry. συγκομιστός means "assorted" and δυσκόμιστος "intolerable."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- 70 τοιούτοισι χρῆσθαι. τὰ πρόσφατα πάντα ἰσχὺν παρέχεται πλείω τῶν ἄλλων διὰ τόδε, ὅτι ἔγγιον τοῦ ζῶντός ἐστι· τὰ δὲ ἔωλα καὶ σαπρὰ διαχωρεῖ μᾶλλον τῶν προσφάτων, διότι ἔγγιον τῆς σηπεδόνης ἐστί. τὰ δὲ ἔνωμα στροφώδεα καὶ ἐρευγμώδεα, διότι ἂ δεῖ τῷ πυρὶ κατεργάζεσθαι, ταῦτα ἢ κοιλίῃ διαπρήσσεται ἀσθενεστέρη ἐοῦσα τῶν ἐσιόντων. τὰ δὲ ἐν τοῖσιν ὑποτρίμμασιν ὄψα σκευαζόμενα καυσώδεα καὶ ὑγρά, ὅτι λιπαρὰ καὶ πυρώδεα καὶ θερμὰ καὶ ἀνομοίους τὰς
- 80 δυνάμεις ἀλλήλοισιν ἔχοντα ἐν τῷ αὐτῷ ἵζει.<sup>1</sup> τὰ δὲ ἐν ἄλμῃ ἢ ὅξει βελτίω καὶ οὐ καυσώδεα.

- LVII. Περὶ δὲ λουτρῶν ὧδε ἔχει· ὕδωρ πότιμον ὑγραίνει καὶ ψύχει, δίδωσι γὰρ τῷ σώματι ὑγρασίην· τὸ δὲ ἄλμυρον λουτρὸν θερμαίνει καὶ ξηραίνει, φύσει γὰρ θερμὸν ἔλκει ἀπὸ τοῦ σώματος τὸ ὑγρόν. τὰ δὲ θερμὰ λουτρὰ νῆστιν μὲν ἰσχυαίνει καὶ ψύχει· φέρει γὰρ ἀπὸ τοῦ σώματος τὸ ὑγρὸν τῇ θερμασίῃ· κενουμένης δὲ τῆς σαρκὸς τοῦ ὑγροῦ, ψύχεται τὸ σῶμα· βεβρωκότα δὲ θερμαίνει καὶ ὑγραίνει, διαχέοντα τὰ ὑπάρχοντα
- 10 ἐν τῷ σώματι ὑγρά ἐς πλείονα ὄγκον. ψυχρὰ δὲ λουτρὰ τοῦναντίον· κενῷ μὲν τῷ σώματι δίδωσι θερμόν τι ἢ ψυχρόν ἐόν· βεβρωκότος δὲ ἀφαιρεῖ ὑγροῦ ἐόντος ξηρόν ἐόν, καὶ πληροῖ τοῦ ὑπάρχον-

## REGIMEN, II. LVI.—LVII.

this kind. Fresh foods in all cases give more strength than others, just because they are nearer to the living creature. But stale and putrid things pass more readily by stool than do fresh because they are nearer to corruption. Raw things cause colic and belching, because what ought to be digested by the fire is dealt with by the belly, which is too weak for the substances that enter it. Meats prepared in sauces<sup>1</sup> are burning and moist, because there are united in one place things oily, fiery, warm, and with mutually opposite properties. Preparations in brine or vinegar are better and are not burning.

LVII. As to baths, their properties are these. Drinkable<sup>2</sup> water moistens and cools, as it gives moisture to the body. A salt bath warms and dries, as having a natural heat it draws the moisture from the body. Hot baths, when taken fasting, reduce and cool, for they carry the moisture from the body owing to their warmth, while as the flesh is emptied of its moisture the body is cooled. Taken after a meal they warm and moisten, as they expand to a greater bulk the moisture already existing in the body. Cold baths have an opposite effect. To an empty body they give a certain amount of heat; after a meal they take away moisture and fill with

<sup>1</sup> The *υπότρυμμα* (like the Latin *moretum*) was a piquant dish of various ingredients grated together.

<sup>2</sup> *I e.* what we call "fresh" water.

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<sup>1</sup> καὶ ἀνόμοια ἐς τὰς δυνάμεις· ἀλλήλοισιν αὐτὶς ἔχοντα ἐν τῷ αὐτῷ ἰζεῖ. θ· καὶ ἀνομοίας τὰς δυνάμεις ἀλλήλοισι ἔχοντα ἐν τῷ αὐτέῳ ἰζεῖ M.



- τος ξηροῦ.†<sup>1</sup> ἄλουσίῃ ξηραίνει καταναλισκόμενου  
 15 τοῦ ὑγροῦ, καὶ ἀνηλειψίῃ ὡσαύτως.<sup>2</sup>

- LVIII. Λίπος δὲ θερμαίνει καὶ ὑγραίνει καὶ  
 μαλάσσει. ἥλιος δὲ καὶ πῦρ ξηραίνει διὰ τάδε·  
 θερμὰ ἔοντα καὶ ξηρὰ ἔλκει ἐκ τοῦ σώματος τὸ  
 ὑγρόν. σκιὴ δὲ καὶ ψύχρα τὰ μέτρια ὑγραίνει  
 δίδωσι γὰρ μᾶλλον ἢ λαμβάνει. ἰδρώτες πάντες  
 ἀπιδόντες καὶ ξηραίνουσι καὶ ἰσχυραίνουσιν, ἐκλεί-  
 ποντος τοῦ ὑγροῦ ἐκ τοῦ σώματος. λαγνείῃ  
 ἰσχυραίνει καὶ ὑγραίνει καὶ θερμαίνει· θερμαίνει  
 μὲν διὰ τὸν πόνον καὶ τὴν ἀπόκρισιν τοῦ ὑγροῦ,  
 10 ἰσχυραίνει δὲ διὰ τὴν κένωσιν, ὑγραίνει δὲ διὰ τὸ  
 ὑπολειπόμενον ἐν τῷ σώματι τῆς συντήξεως τῆς  
 12 ὑπὸ τοῦ πόνου.

LIX. Ἐμετοὶ ἰσχυαίνουσιν διὰ τὴν κένωσιν τῆς  
 τροφῆς, οὐ μέντοι ξηραίνουσιν, ἢν μὴ τις τῇ  
 ὑστεραίῃ θεραπεύῃ ὀρθῶς, ἀλλ' ὑγραίνουσιν μᾶλ-  
 λον διὰ τὴν πλήρωσιν<sup>3</sup> καὶ διὰ τὴν σύντηξιν  
 τῆς σαρκὸς τὴν ὑπὸ τοῦ πόνου· ἢν δὲ τις ἐάσῃ

<sup>1</sup> κένωσι μὲν τῷ σώματι δίδωσι· θερμῶν ἔοντι ψυχρὸν ἔον  
 βεβρωκότος δὲ ἀφαιρεῖ θερμοῦ ἔοντος καὶ πληροῖ ψυχροῦ ἔοντος  
 τοῦ ὑπάρχοντος ὑγροῦ θ κενῶι μὲν τῷ σώματι δίδωσι θερμόν τι  
 ψυχρὸν βεβρωκότι δὲ ἀφαιρέται ὑγροῦ ἔοντος καὶ πληροῖ ψυχρὸν  
 ἔον τοῦ ὑπάρχοντος ξηροῦ M.

The text within daggers is Littré's, but does not claim to  
 be the original, which probably will never be recovered  
 Littré, however, is right when he says: "le sens est déter-  
 miné par opposition" Perhaps the reading originally was  
 something like this, κενῶ μὲν τῷ σώματι δίδωσι θερμόν τι·  
 βεβρωκότος δὲ ἀφαιρεῖ ὑγροῦ ἔοντος καὶ πληροῖ ψυχροῦ ἔοντος τοῦ  
 ὑπάρχοντος ξηροῦ We should certainly expect, from the  
 sentence ψυχρὰ δὲ λουτρὰ τούναντίον, a passage of which the  
 correct summary is —

(1) θερμὰ λουτρὰ

(a) νῆσθιν ἰσχυαίνει καὶ ψύχει

(b) βεβρωκότα θερμαίνει καὶ ὑγραίνει.

## REGIMEN, II. LVII.—LIX.

their dryness, which is cold.<sup>1</sup> To refrain from baths dries, as the moisture is used up, and so does to refrain from oiling.

LVIII. Oiling warms, moistens and softens. The sun and fire dry for the following reason. Being warm and dry, they draw the moisture from the body. Shade and moderate cold moisten, for they give more than they receive. All sweats on their departure both dry and reduce, as the moisture of the body leaves it. Sexual intercourse reduces, moistens and warms. It warms owing to the fatigue and the excretion of moisture; it reduces owing to the evacuation; it moistens because of the remnant in the body of the matters melted by the fatigue

LIX. Vomitings reduce through the evacuation of the nourishment. They do not, however, dry, unless appropriate treatment be applied on the following day; they tend rather to moisten through the repletion<sup>2</sup> and through the melting of flesh caused by the fatigue. But if on the morrow one

<sup>1</sup> See critical note on this passage.

<sup>2</sup> The "repletion" must mean fulness caused by the added emetic. This does not give a very good sense, and one is tempted to think that the *πικρῶσι* (i.e. *πικρῶσιν*) of θ is either the correct reading or at least a near corruption of it. Perhaps the sharp taste of certain emetics is referred to, which tends to extract moisture from glands. See p. 51.

(2) ψυχρὰ λουτρά

(a) νήστιν πληροῖ καὶ θερμαίνει.

(b) βεβρωκότα ψύχει καὶ ξηραίνει.

I have in my translation given the general sense of the passage as I conceive it to have been originally written

<sup>2</sup> καὶ ἀναψυγῇ ὡσαύτως θ καὶ ἀναληφῇ ὡσαύτως M· ὡσαύτως δὲ καὶ ἡ ἀντηλεψίη Littré

<sup>3</sup> πλήρωσιν M: πικρῶσι θ.

## ΠΕΡΙ ΔΙΑΤΗΣ

- ταῦτα καταναλωθῆναι τῇ ὑστεραίῃ ἐς τὴν τροφήν τῷ θερμῷ, καὶ τῇ διαίτῃ ἡσύχως προσαγάγῃ, ξηραίνουσιν. κοιλίην δὲ συνεστηκυῖαν διαλύει ἔμετος, καὶ διαχωροῦσαν μᾶλλον τοῦ καιροῦ
- 10 ἴστησι, τὴν μὲν διυγραίνων, τὴν δὲ ξηραίνων.<sup>1</sup> ὁκόταν μὲν οὖν στήσαι βούλῃ, τὴν ταχίστην φαγόντα χρὴ ἐμείν, πρὶν ἂν ὑγρὸν ἐὼν τὸ σιτίον καταβιβασθῇ κάτω,<sup>2</sup> καὶ τοῖσι στρυφνοῖσι καὶ τοῖσιν αὐστηροῖσι σιτίοις μᾶλλον χρῆσθαι· ὁκόταν δὲ λύσαι τὴν κοιλίην βούλῃ, ἐνδιατρίβειν ἐν τοῖσι σιτίοιςιν ὥς πλείστον χρόνον συμφέρει, καὶ τοῖσι δριμέσι καὶ ἄλμυροῖσι καὶ λιπαροῖσι
- 18 καὶ γλυκέσι σιτίοιςιν καὶ πόμασι χρῆσθαι.

- LX. Ὅτινοι δὲ νῆστιν μὲν ἰσχυαίνουσι καὶ ψύχουσιν, ἢ μὴ μακροὶ ἔωσι, κενοῦντες τοῦ ὑπάρχοντος ὑγροῦ· ἢ δὲ<sup>3</sup> μᾶλλον, ἐκθερμαίνοντες συντήκουσι τὴν σάρκα, καὶ διαλύουσι τὸ σῶμα, καὶ ἀσθενὲς ποιοῦσιν· βεβρωκότα δὲ θερμαίνοντες ὑγραίνουσι, τὴν τροφήν ἐς τὸ σῶμα διαχέοντες· ἀπὸ δὲ τῶν ὀρθρίων περιπάτων ὕπνος μάλιστα ξηραίνει. ἀγρυπνίῃ δὲ ἐν μὲν τοῖσι σιτίοιςιν βλάπτει, οὐκ ἔωσα τὸ σιτίον
- 10 τῆκεσθαι· ἀσίτῳ δὲ ἰσχυασίην μὲν τινα δίδωσι, βλάπτει δὲ ἥσσον. ῥαθυμίῃ ὑγραίνει καὶ ἀσθενὲς τὸ σῶμα ποιεῖ. ἀτρεμίζουσα γὰρ ἡ ψυχὴ οὐκ ἀναλίσκει τὸ ὑγρὸν ἐκ τοῦ σώματος· πόνος δὲ ξηραίνει καὶ τὸ σῶμα ἰσχυρὸν ποιεῖ. μονοσιτίῃ ἰσχυαίνει καὶ ξηραίνει καὶ τὴν κοιλίην ἴστησι, διότι τῷ τῆς ψυχῆς θερμῷ τὸ ὑγρὸν ἐκ τῆς

<sup>1</sup> ξηραίνων Litteré· ἀντισπῶν θ M omits τὴν δὲ ξηραίνων. The ἀντισπῶν of θ is possibly correct, and ξηραίνων a gloss.

## REGIMEN, II. LIX.—LX.

lets the moisture be consumed by the warmth for its nourishment, and increase nourishment gradually, vomitings dry. Constipated bowels are relaxed by vomiting, and too relaxed bowels are bound thereby; it moistens the former and dries the latter. When, therefore, you wish to bind the bowels, take a meal and administer an emetic as quickly as possible, before the food can be moistened and drawn downwards; the food used should by preference be astringent and dry. But when you wish to loosen the bowels, it is beneficial to keep the food as long as possible, and to take food and drink that are sharp, salt, greasy and sweet.

LX. Sleep when fasting reduces and cools, if it be not prolonged, as it empties the body of the existing moisture; if, however, it be prolonged, it heats and melts the flesh, dissolves the body and enfeebles it. After a meal sleep warms and moistens, spreading the nourishment over the body. It is especially after early-morning walks that sleep is drying. Want of sleep, after a meal, is injurious, as it prevents the food from dissolving; to a fasting person it is less injurious, while it tends to reduce flesh. Inaction moistens and weakens the body; for the soul, being at rest, does not consume the moisture out of the body. But labour dries and strengthens the body. Taking one meal<sup>1</sup> a day reduces, dries and binds the bowels, because, through the warmth of the soul the moisture

<sup>1</sup> The *μονόσιτοι* took the *δεῖπνον* only; others took the *ἄριστον* as well.

<sup>2</sup> *πρὶν διυγρηνθῆναι τὸν σῖτον καὶ κατασπασθῆναι κάτω* M: *πρὶν ἂν ὑγρὸν εἶναι τὸ σιτίον καταβιβασθῇ κάτω θ.*

<sup>3</sup> After *θ* adds *μακροὶ ἐῶσι*.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

κοιλίης καὶ τῆς σαρκὸς καταναλίσκεται.<sup>1</sup> ἄριστον δὲ τὰναντία διαπρήσσεται τῇ μονοσιτίῃ. ὕδωρ πόμα<sup>2</sup> θερμὸν ἰσχυαίνει πάντα, καὶ ψυχρὸν  
 20 ὡσαύτως. τὸ δὲ ὑπερβάλλον ψυχρὸν καὶ πνεῦμα καὶ σιτίον καὶ ποτὸν πῆγνυσι τὸ ὑγρὸν τὸ ἐν τῷ σώματι καὶ τὰς κοιλίας συνίστησι τῇ πῆξει καὶ ψύξει· κρατεῖ γὰρ τοῦ τῆς ψυχῆς ὑγροῦ. καὶ τοῦ θερμοῦ δὲ πάλιν αἱ ὑπερβολαὶ πηγνύουσι, καὶ οὕτως ὥστε μὴ διάχυσιν ἔχειν. ὅσα δὲ θερμαίνοντα τὸ σῶμα, τροφὴν μὴ διδόντα, κενοῖ τοῦ ὑγροῦ τὴν σάρκα μὴ ὑπερβολὴν ποιέοντα, πάντα ψύξιν τῷ ἀνθρώπῳ παραδίδωσι· κενου-  
 μένου γὰρ τοῦ ὑπάρχοντος ὑγροῦ, πνεύματος  
 30 ἐπακτοῦ πληρεῦμενον ψύχεται.

LXI. Περὶ δὲ τῶν πόνων ἥντινα ἔχουσι δύναμιν διηγῆσθαι. εἰσὶ γὰρ οἱ μὲν κατὰ φύσιν, οἱ δὲ διὰ βίης· οἱ μὲν οὖν κατὰ φύσιν αὐτῶν εἰσιν<sup>3</sup> ὁψιος πόνος, ἀκοῆς, φωνῆς, μερίμνης. ὁψιος μὲν οὖν δύναμις τοιῆδε·<sup>4</sup> προσέχουσα ἡ ψυχὴ τῷ ὁρατῷ<sup>5</sup> κινεῖται καὶ θερμαίνεται· θερμαινομένη δὲ ξηραίνεται, κεκενωμένον τοῦ ὑγροῦ. διὰ δὲ τῆς ἀκοῆς ἐσπρίπτοντος τοῦ ψόφου σείεται ἡ ψυχὴ καὶ πονεῖ, πονέουσα δὲ θερμαίνεται καὶ ξηραί-  
 10 νεται. ὅσα μεριμνᾷ ἄνθρωπος, κινεῖται ἡ ψυχὴ

<sup>1</sup> καταναλίσκει θ καταναλίσκεται M.

<sup>2</sup> πόμα M: πολὺ θ

<sup>3</sup> Before ὁψιος θ has οἱ δὲ.

<sup>4</sup> τοιῆδε θ. τοιαύτη M.

<sup>5</sup> M has ὁρεομένῳ, perhaps rightly.

<sup>1</sup> The word *πόνος* cannot always be represented by the same English equivalent. It may mean "toil" generally, voluntary toil (or "exercise"), or even the "pain" caused by toil (usually *κόπος*). The division of *πόνοι* into natural

## REGIMEN, II. LX.-LXI.

is consumed from out the belly and the flesh. To take lunch has effects opposite to those of taking one meal only. Hot water as a drink is a general reducer of flesh, and cold water likewise. But excessive cold, whether of breath, food or drink, congeals the moisture in the body, and binds the bowels by the congealing and the cold; for it overpowers the moisture of the soul. Then again excess of heat too causes congealing, to such an extent as to prevent diffusion. Such things as warm the body without affording nourishment, and empty the flesh of its moisture, even when there is no excess, in all cases cause chill in a man; for, the existing moisture being emptied out, the body is filled with breath from outside and grows cold.

LXI. I will now discuss the properties of exercises.<sup>1</sup> Some exercises are natural and some violent. Natural exercises are those of sight, hearing, voice and thought. The nature<sup>2</sup> of sight is as follows. The soul, applying itself to what it can see, is moved and warmed. As it warms it dries, the moisture having been emptied out. Through hearing, when noise strikes the soul, the latter is shaken and exercised, and as it is exercised it is warmed and dried. By all the thoughts that come to a man the

and violent corresponds to no modern division, as is proved by the enumeration of "natural" exercises, while by "violent" exercise we mean "excessive" exercise, but *οἱ διὰ βίης πόνοι* means rather exercises that are artificial, the result of conscious and forced effort. Apparently all muscular exercises are "violent."

<sup>2</sup> The word *δύναμις* means much the same thing as *δύναμις* in the first sentence. The essential qualities are referred to in both cases, but it seems preferable to use different equivalents in the translation, as *δύναμις* refers mostly to the *qualities* and *δύναμις* to the *essence* of exercises.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ὑπὸ τούτων καὶ θερμαίνεται καὶ ξηραίνεται, καὶ τὸ ὑγρὸν καταναλίσκουσα πονεῖ, καὶ κενοῖ<sup>1</sup> τὰς σάρκας, καὶ λεπτύνει τὸν ἄνθρωπον. ὁκόσοι δὲ πόνοι φωνῆς, ἢ λέξεις ἢ ἀναγνώσεις ἢ ὠδαί,<sup>2</sup> πάντες οὗτοι κινέουσι τὴν ψυχὴν· κινεομένη δὲ θερμαίνεται καὶ ξηραίνεται, καὶ τὸ ὑγρὸν κατα-  
 17 ναλίσκει.

LXII. Οἱ δὲ περίπατοι κατὰ φύσιν μὲν εἰσὶ, καὶ οὗτοι μάλιστα τῶν λοιπῶν, ἔχουσι δέ τι βίαιον. δύναμις δὲ αὐτῶν ἐκάστων<sup>3</sup> τοιγὰρ ὁ ἀπὸ δείπνου περίπατος ξηραίνει τὴν τε κοιλίην καὶ τὸ σῶμα, καὶ τὴν γαστέρα οὐκ ἐὰν πίειραν γίνεσθαι<sup>4</sup> διὰ τάδε· κινευμένου τοῦ ἀνθρώπου, θερμαίνεται τὰ σιτία καὶ τὸ σῶμα· ἔλκει οὖν τὴν ἰκμάδα ἢ σάρξ, καὶ οὐκ ἐὰν περὶ τὴν κοιλίην συνίστασθαι· τὸ μὲν οὖν σῶμα πληροῦται, ἡ δὲ  
 10 κοιλίη λεπτύνεται. ξηραίνεται δὲ διὰ τάδε· κινευμένου τοῦ σώματος καὶ θερμαινομένου, τὸ λεπτότατον τῆς τροφῆς καταναλίσκεται, τὸ μὲν ὑπὸ τοῦ συμφύτου θερμοῦ, τὸ δὲ σὺν τῷ πνεύματι ἀποκρίνεται ἔξω, τὸ δὲ καὶ διουρεῖται ὑπολείπεται δὲ τὸ ξηρότατον ἀπὸ τῶν σιτίων ἐν τῷ σώματι,<sup>5</sup> ὥστε τὴν κοιλίην ἀποξηραίνεσθαι καὶ τὴν σάρκα. καὶ οἱ ὀρθριοὶ περίπατοι ἰσχυαίνουσι, καὶ τὰ περὶ τὴν κεφαλὴν κοῦφά τε καὶ εὐαγέα<sup>6</sup> καὶ εὐήκοα παρασκευάζουσι, καὶ τὴν  
 20 κοιλίην λύνουσιν· ἰσχυαίνουσι μὲν ὅτι κινεύμενον τὸ σῶμα θερμαίνεται, καὶ τὸ ὑγρὸν λεπτύνεται καὶ καθαίρεται, τὸ μὲν ὑπὸ τοῦ πνεύματος, τὸ δὲ μύσsetαι καὶ χρέμπτεται, τὸ δὲ ἐς τὴν τροφήν

<sup>1</sup> M transposes κενοῖ and λεπτύνει.

<sup>2</sup> So θ. M has λέξεις ἢ ἀνάγνωσις· ἢ ὠδή·

## REGIMEN, II. LXI.-LXII.

soul is warmed and dried; consuming the moisture it is exercised, it empties the flesh and it makes a man thin. Exercises of the voice, whether speech, reading or singing, all these move the soul. And as it moves it grows warm and dry, and consumes the moisture.

LXII. Walking is a natural exercise, much more so than the other exercises, but there is something violent about it. The properties of the several kinds of walking are as follow. A walk after dinner dries the belly and body, it prevents the stomach becoming fat for the following reasons. As the man moves, the food and his body grow warm. So the flesh draws the moisture, and prevents it accumulating about the belly. So the body is filled while the belly grows thin. The drying is caused thus. As the body moves and grows warm, the finest part of the nourishment is either consumed by the innate heat, or secreted out with the breath or by the urine. What is left behind in the body is the driest part from the food, so that the belly and the flesh dry up. Early-morning walks too reduce [the body], and render the parts about the head light, bright and of good hearing, while they relax the bowels. They reduce because the body as it moves grows hot, and the moisture is thinned and purged, partly by the breath, partly when the nose is blown and the throat cleared, partly being consumed by

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<sup>3</sup> *ἐκάστων* is omitted by M, which reads in its place *ἐστὶ*

<sup>4</sup> *γίνεσθαι θ. γενέσθαι M.*

<sup>5</sup> *ἐν τῷ σώματι* is omitted by M, perhaps rightly

<sup>6</sup> *εὐαγέα* Littré (after Foes, Zwinger and Mack): *εὐπαγῇ θ. εὐπαγέα M.*



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- τῷ τῆς ψυχῆς θερμῷ καταναλίσκεται· τὴν δὲ κοιλίην λύουσι, διότι θερμῇ ἐούσῃ τοῦ ψυχροῦ πνεύματος ἐπεισπίπτοντος<sup>1</sup> ἄνωθεν, ὑποχωρεῖ τὸ θερμὸν τῷ ψυχρῷ. κοῦφα δὲ τὰ περὶ τὴν κεφαλὴν ποιεῖ διὰ τὰδε· ὅταν κενωθῇ ἡ κοιλίη, ἔλκει ἐς ἐσωτὴν ἔκ τε τοῦ ἄλλου σώματος καὶ
- 30 ἐκ τῆς κεφαλῆς τὸ ὑγρὸν θερμῇ ἐούσῃ. κενουμένης δὲ τῆς κεφαλῆς, ἀποκαθαίρεται ἢ τε ὄψις καὶ ἡ ἀκοή· καὶ γίνεται εὐαγής.<sup>2</sup> οἱ δὲ ἀπὸ τῶν γυμνασίων περίπατοι καθαρὰ τὰ σώματα παρασκευάζουσι καὶ ἰσχνά,<sup>3</sup> οὐκ ἐῶντες τὴν σύντηξιν τῆς σαρκὸς τὴν ὑπὸ τοῦ πόνου συν-
- 36 ἴστασθαι, ἀλλ' ἀποκαθαίρουσιν.

LXIII. Τῶν δὲ δρόμων δύνανται οἱ μὴ καμπτοὶ καὶ μακροί,<sup>4</sup> ἐξ ὀλίγου προσαγόμενοι, θερμαίνοντες τὴν σάρκα συνεψεῖν καὶ διαχεῖν, καὶ τῶν σίτων τὴν δύναμιν τὴν ἐν τῇ σαρκὶ καταπέσσουσι,<sup>5</sup> βραδύτερά τε καὶ παχύτερα τὰ σώματα παρασκευάζουσι τῶν τρόχων· τοῖσι δὲ πολλὰ ἐσθίουσι συμφορώτεροι, καὶ χειμῶνος μᾶλλον ἢ θέρεος. οἱ δὲ ἐν τῷ ἱματίῳ δρόμοι τὴν μὲν δύναμιν τὴν αὐτὴν ἔχουσι, θᾶσσον δὲ διαθερμαίνοντες<sup>6</sup> ὑγρότερα τὰ σώματα ποιέουσιν, ἀχρωώ-

<sup>1</sup> θερμῇ ἐούσῃ τοῦ ψυχροῦ . . ἐπισπίπτοντος θ: θερμῇ ἐούσῃ . . ἐσπίπτοντος M Some MSS have θερμοῦ for ψυχροῦ

<sup>2</sup> γίνεται εὐαγής θ: γίνονται εὐαγέες M.

<sup>3</sup> ἰσχνα θ (which also reads καθαρῶτατα) ἰσχναίνουσι M.

<sup>4</sup> τῶν δὲ δρόμων δύνανται· οἱ μὲν μακροὶ καὶ καμπτοὶ M, with δύνανται after διαχεῖν. ἀκαμπτοὶ and μὴ καμπτοὶ have been suggested by early editors.

<sup>5</sup> For καταπέσσουσι θ has καταπέσσει, and βαδύτερα for παχύτερα.

## REGIMEN, II. LXII.—LXIII.

the heat of the soul for the nourishment thereof. They relax the bowels because, cold breath rushing into them from above while they are hot, the heat gives way before the cold. It makes light the parts about the head for the following reasons. When the bowels have been emptied, being hot they draw to themselves the moisture from the body generally, and especially from the head; when the head is emptied sight and hearing are purged, and the man becomes bright<sup>1</sup>. Walks after gymnastics render the body pure and thin, prevent the flesh melted by exercise from collecting together, and purge it away.

LXIII. Of running exercises, such as are not double<sup>2</sup> and long, if increased gradually, have the power to heat, concoct and dissolve the flesh; they digest the power of the foods that is in the flesh, making the body slower and more gross than do circular runnings, but they are more beneficial to big eaters, and in winter rather than in summer. Running in a cloak has the same power, but heating more rapidly it makes the body more moist but less

<sup>1</sup> It is tempting to give εὐαγής here and above an active sense, "with clear vision." It is not possible, however, to find a parallel, except perhaps Euripides, *Supp.* 652: ἔστην θεατῆς πύργον εὐαγῇ λαβόν, where εὐαγῇ may mean, not "clearly seen," but "affording a clear view." "Affording a clear view," however, is not the same thing as "having good eyesight." So one has to fall back upon the general sense of "bright" or "clear." Perhaps "alert."

<sup>2</sup> The "double" exercise consisted in running along a double track to a goal and back again to a starting-point. It was of a fixed length and could not be "increased gradually" as readily as could distances along a single track.

<sup>6</sup> M has μᾶλλον δὲ διαθερμαίνουσι καὶ

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τερα δέ, διότι οὐκ ἀποκαθαίρει προσπίπτον τὸ πνεῦμα τὸ εἰλικρινές, ἀλλ' ἐν τῷ αὐτῷ ἐγ-  
 γυμνάζεται πνεύματι· συμφέρει οὖν τοῖσι ξηροῖσι  
 καὶ τοῖσι πολυσάρκοισιν, ὅστις καθελεῖν τὴν  
 σάρκα βούλεται, καὶ τοῖσι πρεσβυτέροισι διὰ  
 ψύξιν<sup>1</sup> τοῦ σώματος. οἱ δὲ δίαυλοι καὶ ὑπέρριοι<sup>2</sup>  
 τὴν μὲν σάρκα ἥσσον διαχέουσιν, ἰσχυαίνουσι  
 δὲ μᾶλλον, διότι τοῖς εἰσω<sup>3</sup> τῆς ψυχῆς μέρεσιν οἱ  
 πόνοι ὄντες ἀντισπῶσιν<sup>4</sup> ἐκ τῆς σαρκὸς τὸ ὑγρὸν  
 20 καὶ τὸ σῶμα λεπτύνουσι καὶ ξηραίνουσιν. οἱ  
 δὲ τρόχοι τὴν μὲν σάρκα ἥκιστα διαχέουσιν,  
 ἰσχυαίνουσι δὲ καὶ προσστέλλουσι<sup>5</sup> τὴν τε σάρκα  
 καὶ τὴν κοιλίην μάλιστα, διότι ὀξυτάτῳ τῷ  
 πνεύματι χρώμενοι τάχιστα τὸ ὑγρὸν ἔλκουσιν  
 25 ἐφ' ἑωυτούς.

LXIV. Τὰ δὲ παρασείσματα ξηροῖσι μὲν καὶ  
 ἐξαπίνης,<sup>6</sup> ἀσύμφορα· σπάσματα γὰρ ἐμποιεῖ διὰ  
 τόδε. τεθερμασμένον τὸ σῶμα, τὸ μὲν δέρμα

<sup>1</sup> διὰ ψύξιν θ. διαψύχειν M

<sup>2</sup> οἱ δὲ δίαυλοι καὶ ὑπέρριοι θ: οἱ δὲ δίαυλοι καὶ ἡπειροὶ ἵπποι, M· οἱ δὲ δίαυλοι καὶ ὑπέρριοι ἵπποι Littré The ἵπποι of M is probably a corruption of ὑπέρριοι.

<sup>3</sup> εἰσω θ ἔσω M· ἔξω Littré, with inferior MS authority.

<sup>4</sup> ἀντισπῶσιν M: ἀντισπῶντες θ: ἀνασπῶσιν Zwinger.

<sup>5</sup> πρὸς στέλλουσι θ· διαστέλλουσι M.

<sup>6</sup> After ἐξαπίνης M adds οὐκ ἐπιτήδεια καὶ It also has διὰ τεθερμασμένον, while θ has τεθερμασμένον only. Littré reads διατεθερμασμένον.

<sup>1</sup> This means that the body becomes thinner but less flabby. The δίαυλος was a *καμπύλος δρόμος* of roughly 200 yards each way, i.e. of 400 yards in all

<sup>2</sup> Both the reading and the interpretation of this sentence are uncertain. Probably the mental strain of the "quarter-mile" is referred to; it is the most strenuous of the foot races, and may well be said to be concerned with the "inner

## REGIMEN, II. LXIII.—LXIV.

tanned, because this is not cleansed by meeting the rush of pure air, but remains in the same air while it is exercised. So this kind of running is beneficial to those who have a dry body, to those who have excess of flesh which they wish to reduce, and, because of the coldness of their bodies, to those who are getting on in years. The double course, with the body exposed to the air, dissolves the flesh less, but reduces the body more,<sup>1</sup> because the exercises, being concerned with the inner parts<sup>2</sup> of the soul, draw by revulsion the moisture out of the flesh, and render the body thin and dry. Running in a circle dissolves the flesh least, but reduces and contracts the flesh and the belly most, because, as it causes the most rapid respiration, it is the quickest to draw the moisture to itself.

LXIV. Swinging the arms, for persons of dry flesh, and when jerky, is inexpedient, as it causes sprains, in the following way. The body having been warmed,<sup>3</sup> this swinging makes the skin consider-

parts of soul." Probably the reading  $\xi\zeta\omega$  is an attempt to connect psychologically this mental strain with the profuse perspiration caused by the  $\delta\acute{\iota}\alpha\upsilon\lambda\omicron\varsigma$ . I believe that  $\zeta\eta\pi\omicron\iota$  is a mere corruption of  $\zeta\eta\tau\eta\rho\iota\omicron\iota$ , but its adoption may have been encouraged by a desire to explain the introduction of "mental exercises"; the comparative inaction of riding suggests an active mental factor.

<sup>3</sup> This sentence appears to contain such an undoubted instance of a *nominativus pendens* that it renders less likely my substitution (in Chapter LXII) of  $\theta\epsilon\rho\mu\eta\ \xi\omicron\upsilon\sigma\eta$  for  $\theta\epsilon\rho\mu\eta\ \xi\omicron\upsilon\sigma\alpha$  in order to avoid such an anacoluthon. One way out of the grammatical difficulty would be to take as the subject  $\tau\epsilon\theta\epsilon\rho\mu\alpha\sigma\acute{\mu}\epsilon\nu\omicron\nu\ \tau\omicron\ \sigma\acute{\omega}\mu\alpha$ , in the sense of "bodily heat," but it seems too violent to say  $\sigma\acute{\omega}\mu\alpha\ \lambda\epsilon\pi\tau\upsilon\acute{\nu}\epsilon\iota$ . Another way would be to read  $\delta\acute{\iota}\alpha\ \tau\epsilon\theta\epsilon\rho\mu\alpha\sigma\acute{\mu}\epsilon\nu\omicron\nu$  (with M). The chief objection to this is that local  $\delta\acute{\iota}\alpha$  with the accusative appears to be confined to the poets. Fortunately the general sense is clear, that the flesh becomes hot, dry and brittle.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ἰσχυρῶς λεπτύνει, τὴν δὲ σάρκα ἥσσον συνίστησι  
 τῶν τρόχων, κενοῖ δὲ τὴν σάρκα τοῦ ὑγροῦ.  
 τὰ δὲ ἀνακινήματα καὶ ἀνακουφίσματα τὴν μὲν  
 σάρκα ἥκιστα διαθερμαίνει,<sup>1</sup> παροξύνει δὲ καὶ  
 τὸ σῶμα καὶ τὴν ψυχὴν, καὶ τοῦ πνεύματος  
 κενοῖ. πάλῃ δὲ καὶ τρίτῃς τοῖσι μὲν ἔξω τοῦ  
 10 σώματος παρέχει τὸν πόνον μᾶλλον, θερμαίνει  
 δὲ τὴν σάρκα καὶ στερεοῖ καὶ αὔξεσθαι ποιεῖ  
 διὰ τόδε· τὰ μὲν στερεὰ φύσει τριβόμενα† συν-  
 ἰστησι†, τὰ δὲ κοῖλα αὔξεται,<sup>2</sup> ὅσαι φλέβες  
 εἰσὶ· θερμαινόμεναι δὲ αἱ σάρκες καὶ ξηραίνόμε-  
 ναι ἔλκουσιν ἐφ' ἐωυτὰς τὴν τροφήν διὰ τῶν  
 πόρων,<sup>3</sup> εἴτα αὔξονται. ἀλίνδησις παραπλήσια  
 πάλῃ διαπρήσσεται, ξηραίνει δὲ μᾶλλον διὰ  
 τὴν κόνιν καὶ σαρκοῖ ἥσσον. ἀκροχειρισμὸς<sup>4</sup>  
 ἰσχυαίνει καὶ τὰς σάρκας ἔλκει ἄνω, καὶ κωρυ-  
 20 κομαχίῃ καὶ χειρονομίῃ παραπλήσια διαπρήσ-  
 σεται. πνεύματος δὲ κατάσχεσις τοὺς πόρους  
 διαναγκάσαι καὶ τὸ δέρμα λεπτύναι καὶ τὸ  
 23 ὑγρὸν ἐκ τοῦ δέρματος ἐξῶσαι δύναται.

LXV. Τὰ ἐν κόνει καὶ τὰ ἐν ἐλαίῳ<sup>5</sup> γυμνάσια  
 διαφέρει τοσόνδε· κόνις μὲν ψυχρόν, ἔλαιον δὲ  
 θερμόν· ἐν μὲν τῷ χειμῶνι τὸ ἔλαιον αὔξιμώ-  
 τερον, διότι τὸ ψυχὸς κωλύει φέρειν ἀπὸ τοῦ  
 σώματος· ἐν δὲ τῷ θέρει τὸ ἔλαιον ὑπερβολὴν  
 θερμασίης ποιεῖν<sup>6</sup> τήκει τὴν σάρκα, ὅταν ὑπὸ  
 τῆς ὥρης ἐκθερμαίνεται καὶ τοῦ ἐλαίου καὶ τοῦ

<sup>1</sup> M has διαθερμαίνουσιν and later κενοῦσι.

<sup>2</sup> After αὔξεται M reads τῆς γούν σαρκὸς τὸ μὲν πυκνὸν  
 ριβόμενον ξυνίσταται· τὰ δὲ κοῖλα αὔξεται καὶ ὁκόσαι φλέβες εἰσὶ  
 κ.τ.ε. This appears to be an attempt to mend the grammar  
 of the corrupt sentence preceding. It has probably crept  
 into the text from the margin.

## REGIMEN, II. LXIV.-LXV.

ably thinner, but contracts the flesh less than running in a circle, and empties the flesh of its moisture. Sparring and raising the body<sup>1</sup> heat the flesh least, but they stimulate both body and soul, while they empty the body of breath. Wrestling and rubbing give exercise more to the exterior parts of the body, but they warm the flesh, harden it and make it grow, for the following reason. Parts that are naturally hard are compressed by rubbing, while hollow parts grow, such as are veins. For the flesh, growing warm and dry, draws to itself the nourishment through the passages, and then it grows. Wrestling in the dust has effects like to those of ordinary wrestling, but it dries more because of the dust, and it increases flesh less. Wrestling with the fingers reduces and draws the flesh upwards; the punch-ball and arm exercises have like effects. Holding the breath has the property of forcing open the passages, of thinning the skin, and of expelling therefrom the moisture

LXV. Exercises in dust differ from those in oil thus. Dust is cold, oil is warm. In winter oil promotes growth more, because it prevents the cold from being carried from the body. In summer, oil, producing excess of heat, melts the flesh, when the latter is heated by the season, by the oil and by the

<sup>1</sup> Or, "the arms." The *lexica* neglect this word. I take it to refer either to raising the body from a prone position or to arm exercises.

<sup>3</sup> πόρων θ : φλεβών M

<sup>4</sup> ἀκροχειρισμός θ : ἀκροχειρίζ δ' M.

<sup>5</sup> ἐν κονίῃ καὶ ἐλαίῳ M

<sup>6</sup> ποιεῖν θ : ποιεύμενον M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

πόνου. ἡ δὲ κόνις ἐγγυμνάζεσθαι ἐν τῷ θέρει  
 αὐξιμώτερον.<sup>1</sup> ψύχουσα γὰρ τὸ σῶμα οὐκ ἐᾷ  
 10 ἐκθερμαίνεσθαι ἐς ὑπερβολήν· ἐν δὲ τῷ χειμῶνι  
 διαψυκτικὸν καὶ κρυμνώδες.<sup>2</sup> ἐνδιατρίβειν δὲ ἐν  
 τῇ κόνει μετὰ τοὺς πόνους ἐν τῷ θέρει, ὀλίγον  
 μὲν χρόνον ὠφελεῖ ψύχουσα, πολὺν δὲ ὑπερξη-  
 ραίνει καὶ τὰ σώματα σκληρὰ καὶ ξυλώδεα  
 ἀποδεικνύει. τρεῖς εἰς αἵλου σὺν ὕδατι μαλάσσει  
 16 καὶ οὐ ἐᾷ πολλὰ<sup>3</sup> διαθερμαίνεσθαι.

LXVI. Περὶ δὲ κόπων τῶν ἐν τοῖσι σώμασιν  
 γινομένων ὧδε ἔχει· οἱ μὲν ἀγύμναστοι τῶν  
 ἀνθρώπων ἀπὸ παντὸς πόνου κοπιῶσι· οὐδὲν  
 γὰρ τοῦ σώματος διαπεπόμεναι πρὸς οὐδένα  
 πόνον· τὰ δὲ γεγυμνασμένα τῶν σωμάτων ὑπὸ<sup>4</sup>  
 τῶν ἀθλῶν<sup>5</sup> πόνων κοπιᾷ· τὰ δὲ καὶ ὑπὸ τῶν  
 συνηθῶν γυμνασίων κοπιᾷ, ὑπερβολῇ χρησάμενα.  
 τὰ μὲν οὖν εἶδεα τῶν κόπων ταυτὰ<sup>6</sup> ἐστίν· ἡ  
 δὲ δύναμις αὐτῶν ὧδε ἔχει· οἱ μὲν οὖν ἀγύμνα-  
 10 στοι ὑγρὴν τὴν σάρκα ἔχοντες, ὅταν πονήσωσι,  
 θερμαινόμενου τοῦ σώματος, σύντηξιν πολλὴν  
 ἀφιασιν· ὃ τι μὲν οὖν ἀν' ἐξιδρώσῃ ἡ καὶ σὺν  
 πνεύματι ἀποκαθαρθῇ, οὐ παρέχει πόνον ἄλλον  
 ἢ τῷ κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος· ὃ τι  
 δ' ἂν ἐμμελῆ τῆς συντήξιος, οὐ μόνον τῷ  
 κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος παρέχει  
 πόνον,<sup>7</sup> ἀλλὰ καὶ τῷ δεξαμένῳ τὸ ὑγρόν· οὐ γάρ  
 ἐστὶ σύντροφον<sup>8</sup> τῷ σώματι, ἀλλὰ πολέμιον. ἐς  
 μὲν δὴ τὰ ἄσαρκα τῶν σωμάτων οὐ συνίσταται

<sup>1</sup> M has ἐγγυμνάζεται, δὲ after ἐν and αὐξιμώτερος

<sup>2</sup> κρυμνώδες θ. κρυμώδες M

<sup>3</sup> οὐκ ἐᾷ πολλὰ θ. οὐ δεινῶς ἐᾷ M.

<sup>4</sup> For ὑπὸ Linden and Mack would read ἀπὸ (probably rightly).

## REGIMEN, II. LXV.-LXVI.

exercise In summer it is exercise in dust that promotes growth more, for by cooling the body it prevents its being heated to excess But in winter dust is chilling, or even freezing. To remain in the dust after exercise in summer benefits by its cooling property, if it be for a short time ; if it be for long, it dries the body to excess and renders it hard as wood. Rubbing with oil and water softens the body, and prevents its becoming over-heated.

LXVI. The fatigue pains that arise in the body are as follow. Men out of training suffer these pains after the slightest exercise, as no part of their body has been inured to any exercise ; but trained bodies feel fatigue pains after unusual exercises, some even after usual exercises if they be excessive. These are the various kinds of fatigue pains ; their properties are as follow. Untrained people, whose flesh is moist, after exercise undergo a considerable melting, as the body grows warm. Now whatever of this melted substance passes out as sweat, or is purged away with the breath, causes pain only to the part of the body that has been emptied contrary to custom ; but such part of it as remains behind causes pain not only to the part of the body emptied contrary to custom, but also to the part that has received the moisture, as it is not congenial to the body but hostile to it. It tends to gather, not at the fleshless, but at the fleshy parts of the body, in

<sup>5</sup> ἀήθων θ. ἀνεθίστων M.

<sup>6</sup> ταῦτά θ. τοιαυτά M.

<sup>7</sup> M has ὅτι δ' ἦν ἐμμένῃ τῆς ἀποκρήσιος οὐ παρέχει τὸν πόνον κ.τ.ε.

<sup>8</sup> σύντροφον θ. σύμφορον M.



## ΠΕΡΙ ΔΙΑΤΗΣ

- 20 ὁμοίως, ἐς δὲ τὰ σαρκώδεα, ὥστε τούτοις πόνον παρέχειν ἕως ἂν ἐξέλθῃ. ἅτε δὴ οὐκ ἔχον περίοδον,<sup>1</sup> ἀτρεμίζον ἐκθερμαίνεται αὐτό τε καὶ τὰ προσπίπτοντα· ἦν μὲν οὖν πολλὴ γένηται τὸ ἀποκριθὲν, ἐκράτησε καὶ τοῦ ὑγιαίνοντος, ὥστε συνεκθερμανθῆναι τὸ πᾶν<sup>2</sup> σῶμα, καὶ ἐνεποίησε πυρετὸν ἰσχυρόν.<sup>3</sup> θερμανθέντος γὰρ τοῦ αἵματος καὶ ἐπισπασθέντος, ταχείην ἐποίησε<sup>4</sup> τὴν περίοδον τὰ ἐν τῷ σώματι, καὶ τό τε ἄλλο σῶμα καθαίρεται ὑπὸ τοῦ πνεύματος, καὶ τὸ συν-
- 30 εστηκὸς θερμαινόμενον λεπτύνεται τε καὶ ἐξωθεῖται<sup>5</sup> ἐκ τῆς σαρκὸς ἔξω ὑπὸ τὸ δέρμα, ὅπερ ἰδρῶς καλεῖται θερμός. τούτου δ' ἀποκριθέντος, τό τε αἷμα καθίσταται ἐς τὴν κατὰ φύσιν κίνησιν,<sup>6</sup> καὶ ὁ πυρετὸς ἀνίησι, καὶ ὁ κόπος παύεται μάλιστα τριταῖος. χρὴ δὲ τοὺς τοιούτους κόπους<sup>7</sup> ὧδε θεραπεύειν· πυρίησι καὶ λουτροῖσι θερμοῖσι διαλύοντα τὸ συνεστηκός, περιπάτοισι τε μὴ<sup>8</sup> βιαίοισιν, ὥς ἀποκαθαίρωνται, καὶ ὀλιγοσιτίησι καὶ ἰσχυασίησι συν-
- 40 στάναι τῆς σαρκὸς τὴν κένωσιν, καὶ ἀλείφεσθαι<sup>9</sup> τῷ ἐλαίῳ ἡσυχῇ πολλὸν χρόνον, ὅπως μὴ βιαίως διαθερμαίνωνται,<sup>10</sup> καὶ τοῖσι χρίσμασι τοῖσιν ἰδρωτικοῖσι<sup>11</sup> χρίεσθαι καὶ μαλακευεῖν<sup>12</sup> συμφέρει. τοῖσι δὲ γυμναζομένοισιν ἀπὸ τῶν ἀνεθίστων πόνων διὰ τὰδε γίνεται ὁ κόπος· ὃ τι ἂν μὴ

<sup>1</sup> περίοδον θ : περίοδον M

<sup>2</sup> τὸ πᾶν θ : ὅλον τὸ M.

<sup>3</sup> ἰσχυρόν is omitted by θ.

<sup>4</sup> ἐποίησατο θ . ἐποίησε M. θ has τὴν ἐν and M τὰ ἐν.

<sup>5</sup> M has συνεξωθεῖται

<sup>6</sup> κίνησι θ . σύστασιν M.

<sup>7</sup> τὸν τοιοῦτον κόπον M.

<sup>8</sup> M omits τε μὴ.

<sup>9</sup> ἀλείφεσθαι θ : τρίβεσθαι M

<sup>10</sup> ἀναθερμαίνεται M.

## REGIMEN, II. LXVI.

such a way as to cause them pain until it has passed out. Now as it has no circulation, it remains still and grows hot, as do also the things that touch it. Now if the secretion prove abundant it overpowers even that which is healthy, so that the whole body is heated and a high fever follows. For when the blood has been attracted and heated, the things in the body set up a rapid circulation, and the body generally is cleansed by the breath, while the collected moisture, becoming warm, is thinned and forced outwards from the flesh to the skin, and is called "hot sweat." When the secretion of this is over, the blood is restored to its natural motion,<sup>1</sup> the fever subsides, and the fatigue pains cease about the third day. Pains of this sort should be treated thus. Break up the collected humour by vapour baths, and by hot baths, and make firm the reduced flesh<sup>2</sup> by gentle walks, in order to effect purgation, by restricted diet and by practices that cause leanness; it is beneficial to apply oil gently to the body for a long time, that the heating be not violent, to use sudorific unguents, and to lie on a soft bed. Those in training suffer fatigue pains from unaccustomed exercises for the following reasons. Any

<sup>1</sup> I retain *θ's κίνησι* (i.e. *κίνησιν*) If correct it throws light upon the early history of the circulation of the blood. But *Μ's σύστασιν* is quite probably correct.

<sup>2</sup> Littré says "on soutient la réduction de la chair," but this can scarcely represent *συνιστάναι*. The whole of this sentence is grammatically loose, it is difficult, for instance, to decide how far *συμφέρει* extends its influence, and what infinitives (if any) are imperatival.

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<sup>11</sup> τοῖσιν ἰδιωτικοῖσι θ : τοῖσι ἰδρωτικοῖσι· καὶ τοῖσι μαλακτικοῖσι Μ

<sup>12</sup> μαλακυνεῖν Littré: μαλακυνεῖν θ : μαλακύνειν Μ.

## ΠΕΡΙ ΔΙΑΤΗΣ

πεπονήκη τὸ σῶμα, ὑγρὴν ἀνάγκη τὴν σάρκα  
 εἶναι πρὸς τοῦτον τὸν τόπον,<sup>1</sup> πρὸς δὲ μὴ εἶθισται  
 πονεῖν, ὥσπερ ἀγυμνάστων πρὸς ἕκαστα· τὴν  
 μὲν οὖν <sup>2</sup> σάρκα συντήκεσθαι ἀνάγκη καὶ  
 50 ἀποκρίνεσθαι καὶ συνίστασθαι ὥσπερ τῷ προ-  
 τέρῳ. συμφέρει δὲ θεραπεύεσθαι ὧδε· τοῖσι  
 μὲν γυμνασίοισι χρῆσθαι τοῖσι συνήθεσιν, ὅπως  
 τὸ συνεστηκὸς θερμαινόμενον λεπτύνηται καὶ  
 ἀποκαθαίρηται, καὶ τὸ ἄλλο σῶμα μὴ ὑγραίνηται,  
 μηδ' ἀγύμναστον γίνηται. τοῖσι δὲ λουτροῖσι  
 θερμοῖσι καὶ τούτοισι συμφέρει <sup>3</sup> χρῆσθαι, καὶ  
 τῇ τρίψει ὁμοίως ὥς καὶ τοῖς ἔμπροσθεν.<sup>4</sup> τῆς  
 δὲ πυριήσιος οὐδὲν δεῖται· οἱ πόνοι γὰρ ἱκανοὶ  
 θερμαίνοντες λεπτύνειν καὶ ἀποκαθαίρειν τὸ  
 60 συστάν. οἱ δὲ ἀπὸ τῶν συνήθων γυμνασίων  
 κόποι τῷδε τῷ τρόπῳ γίνονται· ἀπὸ μὲν συμ-  
 μέτρου πόνου κόπος οὐ γίνεται· <sup>5</sup> ὅταν δὲ πλείον  
 τοῦ καιροῦ πονήσῃ,<sup>6</sup> ὑπερεξήρησε τὴν σάρκα·  
 κενωθείσα δὲ τοῦ ὑγροῦ, θερμαίνεται τε καὶ  
 ἀλγεί καὶ φρίσσει καὶ ἐς πυρετὸν μακρότερον  
 καθίσταται, ἣν μὴ τις ἐκθεραπεύσῃ ὀρθῶς.  
 χρὴ δὲ πρῶτον μὲν αὐτὸν τῷ λουτρῷ μὴ σφόδρα  
 πολλῶ· μηδὲ θερμῷ ἄγαν λούσαι, εἶτα πίσαι·  
 αὐτὸν ἐκ τοῦ λουτροῦ μαλθακὸν οἶνον, καὶ  
 70 δεῖπνεῖν ὥς πλείστα καὶ παντοδαπὰ σιτία, καὶ

<sup>1</sup> τόπον M: πόνον θ.

<sup>2</sup> μὲν οὖν M γοῦν θ.

<sup>3</sup> τοῖσι θερμοῖσι συμφέρει καὶ τοῦτον χρέεσθαι M.

<sup>4</sup> ὁμοια. ὥς καὶ τοὺς ἔμπροσθεν θ· ὁμοίως ὥς καὶ τὸν  
 πρόσθεν M.

<sup>5</sup> γίγνεται θ: κινέται M.

<sup>6</sup> ὅτ' ἂν δὲ πλείον τοῦ καιροῦ πονήσῃ θ· ὁκόταν δὲ πλείον τοῦ  
 καιροῦ πόνος ᾖ M: ὁκόταν δὲ πλείων τοῦ καιροῦ πόνος ᾖ  
 Latré.

## REGIMEN, II. LXVI.

unexercised part of the body must of necessity have its flesh moist, just as persons out of training are moist generally throughout.<sup>1</sup> So the flesh must of necessity melt, secrete itself and collect itself, as in the former case. Beneficial treatment of such cases is as follows. Accustomed exercises should be practised, so that the collected humour may grow warm, become thin, and purge itself away, while the body generally may become neither moist nor yet unexercised. It is beneficial to employ hot baths in these cases also, with rubbing as before. But there is no need of vapour baths, as the exercises, being warming, are sufficient to thin and purge away the humour that has collected. Fatigue pains from accustomed exercises arise in the following way. Moderate toil is not followed by pain; but when immoderate it dries the flesh overmuch, and this flesh, being emptied of its moisture, grows hot, painful and shivery, and falls into a longish fever, unless proper treatment be applied. First the patient should be washed in a bath not too copious nor yet over-hot; then after the bath give him to drink a soft wine; he should eat as heartily as possible of a many-coursed dinner, and drink copiously of a soft

<sup>1</sup> This is the general sense of the passage, with the reading *τόπον*. It must be confessed, however, that the accusative is strange to express (with *πρός*) "place where," and grammatically the reading *πόνον* is superior. But how can flesh be "moist in relation to one particular exercise"? If for *εἶναι* the MSS had *γενέσθαι* one would without hesitation read *πόνον*, and translate: "whatever be the unusual exercise, the flesh must become moist with this exercise, just as persons out of training become moist with any exercise."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ποτῷ ὕδαρεϊ, μαλθακῷ δ' οἴνῳ χρῆσθαι καὶ πολλῷ,<sup>1</sup> εἴτ' ἐνδιατρῖψαι πλέῳ χρόνον μεχρι ἂν αἱ φλέβες πληρωθεῖσαι ἀρθῶσιν· εἴτα ἐξ-  
 μείτω, καὶ ἐξαναστάντα<sup>2</sup> ὀλίγον καθεύδειν  
 μαλθακῶς· εἴτα προσάγειν ἡσυχῇ τοῖσι σιτίοισι  
 καὶ τοῖσι πόνοισι τοῖσι συνήθουσιν ἐς ἡμέρας ἕξ,  
 ἐν ταύτησι δὲ καταστήσαι ἐς τὸ σύνηθες καὶ  
 σίτου καὶ ποτοῦ. δύναμιν δὲ ἔχει ἡ θεραπείη  
 τοιήνδε· ἀνεξηρασμένον τὸ σῶμα ἐς ὑπερβολὴν  
 80 ἐξηγρῆναι δύναται ἄτερ ὑπερβολῆς· εἰ μὲν οὖν  
 δυνατὸν ἦν, τὴν ὑπερβολὴν τοῦ πόνου<sup>3</sup> γνόντα  
 ὁκόση τίς ἐστι, τοῦ σίτου τῇ συμμετρίῃ ἀκέ-  
 σασθαι, εὖ ἂν εἶχεν οὕτω· νῦν δὲ τὸ μὲν ἀδύνα-  
 τον, τὸ δὲ ῥάδιον· ἐξηρασμένον γὰρ τὸ σῶμα,  
 σίτων ἐμπεσόντων παντοδαπῶν, ἔλκει τὸ σύμφο-  
 ρον αὐτὸ ἐνωτῷ<sup>4</sup> ἕκαστον τοῦ σώματος ἐκαστὸν  
 σίτου, πληρωθὲν δὲ καὶ ὑγρανθέν, κενωθείσης  
 τῆς κοιλίης ὑπὸ τοῦ ἐμέτου, ἀφίησι πάλιν τὴν  
 ὑπερβολήν· ἡ δὲ κοιλίη κενὴ ἐοῦσα ἀντισπᾷ.  
 90 τὸ μὲν οὖν ὑπερβάλλον ὑγρὸν ἐξερεύγεται ἢ  
 σάρξ, τὸ δὲ σύμμετρον οὐκ ἀφίησιν, ἦν μὴ διὰ  
 βίης ἢ φαρμάκων ἢ πόνων ἢ ἄλλης τινὸς  
 ἀντισπᾶσιος. τῇ δὲ προσαγωγῇ χρῆσάμενος  
 καταστήσεις τὸ σῶμα ἐς τὴν ἀρχαίην δίαιταν<sup>5</sup>  
 95 ἡσυχῇ.

<sup>1</sup> οἴνῳ δὲ μαλακῷ χρῆεσθαι πολλῷ M.

<sup>2</sup> ἐξαναστάντα M: ἀναστὰς θ.

<sup>3</sup> τὴν ὑπερβολὴν τοῦ πόνου omitted by θ

## REGIMEN, II. LXVI.

wine, well diluted; then he should let a longish interval pass, until the veins become filled and inflated. Then let him vomit, and, having gone a short stroll, sleep on a soft bed. Then increase gradually his food and usual<sup>1</sup> exercises for six days, in which you must restore him to his usual food and drink. The treatment has the property of moistening without excess the body which has been dried to excess. Now if it were possible to discover the amount of the excess and cure it by an appropriate amount of food, all would be well thus. But as it is, this is impossible, but the other course is easy. For the body, in a state of dryness, after the entrance of all sorts of food, draws to itself what is beneficial from the several foods for the several parts of the body; on being filled and moistened, the belly having been emptied by the emetic, it casts away the excess, while the belly, being empty, exercises a revulsion. So the flesh rejects the excessive moisture, but it does not cast away that which is of an appropriate amount, unless it be under the constraint of drugs, of exercises,<sup>2</sup> or of some revulsion. By employing gradation, you will restore the body gently to its old regimen.

<sup>1</sup> Or, "usual food and exercises."

<sup>2</sup> Or, "fatigue."

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<sup>4</sup> σιτῶν ἐμπεσόντων παντοδαπῶν ἔλκει τὸ σύμφορον αὐτὸ ἐωυτῷ θ. τῶν ἐμπεσόντων παντοδαπῶν ἀφ' ὧν λαμβάνει τὸ ξυμφορον αὐτὸ ἐωυτῷ M

<sup>5</sup> κατέστησε τὸ σῶμα τὴν δίαιταν M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

LXVII. Περὶ διαίτης ἀνθρωπίνης, ὥσπερ μοι καὶ πρόσθεν εἴρηται, συγγράψαι μὲν οὐχ οἶόν τε ἐς ἀκριβεῖν, ὥστε πρὸς τὸ πλῆθος τοῦ σίτου τὴν συμμετρίην τῶν πόνων ποιεῖσθαι· πολλὰ γὰρ τὰ κωλύοντα. πρῶτον μὲν αἱ φύσεις τῶν ἀνθρώπων διάφοροι εἶναι· καὶ γὰρ <sup>1</sup> ξηραὶ αὐταὶ <sup>2</sup> ἐωυτῶν πρὸς αὐτὰς <sup>3</sup> καὶ πρὸς ἀλλήλας <sup>4</sup> μᾶλλον καὶ ἥσσον ξηραί, καὶ ὑγραὶ ὡσαύτως, καὶ αἱ ἄλλαι πᾶσαι· ἔπειτα αἱ ἡλικίαι οὐ τῶν  
10 αὐτῶν δεόμεναι· ἔτι δὲ καὶ τῶν χωρίων αἱ θέσεις, καὶ τῶν πνευμάτων αἱ μεταβολαί, τῶν τε ὥρέων αἱ μεταστάσεις, καὶ τοῦ ἐνιαυτοῦ αἱ καταστάσεις. αὐτῶν τε τῶν σίτων πολλαὶ αἱ διαφοραί·<sup>5</sup> πυροί τε γὰρ πυρῶν καὶ οἶνος οἴνου καὶ τᾶλλα οἷς <sup>6</sup> διαιτεόμεθα, πάντα διάφορα ἔοντα ἀποκωλύει μὴ <sup>7</sup> δυνατόν εἶναι ἐς ἀκριβεῖν συγγραφῆναι. ἀλλὰ γὰρ αἱ διαγνώσεις <sup>8</sup> ἔμοιγε ἐξευρημέναι εἰσὶ τῶν ἐπικρατέοντων ἐν τῷ σώματι, ἣν τε οἱ πόνοι ἐπικρατέωσι τῶν σίτων, ἣν τε τὰ  
20 σῖτα τῶν πόνων, καὶ ὥς χρή ἕκαστα ἐξακεῖσθαι, προκαταλαμβάνειν τε ὑγείην, ὥστε τὰς νούσους μὴ προσπελάζειν,<sup>9</sup> εἰ μὴ τις πάνυ μεγάλα ἐξαμαρτάνοι καὶ πολλάκις· ταῦτα δὲ φαρμάκων

<sup>1</sup> After γὰρ M adds αἱ

<sup>2</sup> αὐταὶ M: αὐταὶ θ.

<sup>3</sup> ἐωυτὰς M: αὐτὰς θ.

<sup>4</sup> ἀλλήλας θ: ἄλλας M.

<sup>5</sup> πολλὰ αἱ διαφοραὶ θ: πολλὰ διαφορα M

## REGIMEN III

LXVII. As I have said above, it is impossible to treat of the regimen of men with such a nicety as to make the exercises exactly proportionate to the amount of food. There are many things to prevent this. First, the constitutions of men differ; dry constitutions, for instance, are more or less dry as compared with themselves or as compared with one another. Similarly with moist constitutions, or with those of any other kind. Then the various ages have different needs. Moreover, there are the situations of districts, the shiftings of the winds, the changes of the seasons, and the constitution of the year. Foods themselves exhibit many differences; the differences between wheat and wheat, wine and wine, and those of the various other articles of diet, all prevent its being possible to lay down rigidly exact rules in writing. But the discovery that I have made is how to diagnose what is the overpowering element in the body, whether exercises overpower food or food overpowers exercises; how to cure each excess, and to insure good health so as to prevent the approach of disease, unless very serious and many blunders be made. In such cases there is

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<sup>6</sup> οἷς θ ὕσα M.

<sup>7</sup> μὴ omitted by M.

<sup>8</sup> διαγνώσεις θ προγνώσεις M.

<sup>9</sup> προκαταλαμβάνειν τὴν ὑγίειαν ὥστε τὰς νούσους προσπελάζειν θ: προκαταμανθάνειν τε ὑγίειαν τὰς φύσεις· μὴ προσπελάζειν τε τὰς νούσους M



## ΠΕΡΙ ΔΙΑΙΤΗΣ

δεῖται ἤδη, ἔστι δ' ἄσσα οὐδ' ὑπὸ τῶν φαρμάκων  
δύναται ὑγιάζεσθαι. ὥς μὲν οὖν δυνατὸν  
εὐρεθῆναι, ἔγγιστα τοῦ ὄρου <sup>1</sup> ἐμοὶ εὔρηται, τὸ δὲ  
27 ἀκριβὲς οὐδενί.

LXVIII. Πρῶτον μὲν οὖν τοῖσι πολλοῖσι τῶν  
ἀνθρώπων συγγράψω ἐξ ὧν μάλιστα ἂν ὠφε-  
λοῖντο οἷτινες σίτοισί τε καὶ πόμασι τοῖσι  
προστυχοῦσι χρῶνται, πόνοισί τε τοῖσιν ἀναγ-  
καίοισιν, ὁδοιπορίῃσί τε τῇσι πρὸς ἀνάγκας,  
θαλασσοργίῃσί τε τῇσι πρὸς <sup>2</sup> συλλογὴν τοῦ  
βίου, θαλπόμενοί τε παρὰ τὸ σύμφορον, <sup>3</sup> ψυχό-  
μενοί τε παρὰ τὸ ὠφέλιμον, τῇ τε ἄλλῃ διαίτῃ  
ἀκαταστάτῳ χρεόμενοι. τούτοισι δὴ συμφέρει  
10 ἐκ τῶν ὑπαρχόντων ὧδε διαιτῆσθαι· τὸν μὲν  
οὖν <sup>4</sup> ἐνιαυτὸν ἐς τέσσαρα μέρεα διαιρέω, <sup>5</sup> ἅπερ  
μάλιστα γινώσκουσιν οἱ πολλοί, χειμῶνα, ἡρ,  
θέρος, φθινόπωρον· χειμῶνα μὲν ἀπὸ πλειάδων  
δύσιος ἄχρι ἰσημερίας ἡαρινῆς, ἡρ δὲ ἀπὸ ἰση-  
μερίας μέχρι πλειάδων ἐπιτολῆς, <sup>6</sup> θέρος δὲ ἀπὸ  
πλειάδων μέχρι ἀρκτούρου ἐπιτολῆς, φθινόπωρον  
δὲ ἀπὸ ἀρκτούρου μέχρι πλειάδων δύσιος. ἐν  
μὲν οὖν τῷ χειμῶνι συμφέρει πρὸς τὴν ὥρην,  
ψυχρὴν τε καὶ συνεστηκυῖαν, ὑπεναντιούμενον  
20 τοῖσι διαιτήμασιν ὧδε χρῆσθαι. πρῶτον μὲν  
μονοσιτίῃσι χρὴ διάγειν, ἣν μὴ πάνυ ξηρὴν  
τις τὴν κοιλίην ἔχῃ· ἣν <sup>7</sup> δὲ μή, μικρὸν ἀριστήν·  
τοῖσι δὲ διαιτήμασι χρῆσθαι τοῖσι ξηραντι-

<sup>1</sup> ἔγγιστα τοῦ ὄρου M : εἴ τις τὰ τοῦ ὄρου θ.

<sup>2</sup> After πρὸς M adds τὴν.

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need of drugs, while some there are that not even drugs can cure. So as far as it is possible to make discoveries, to the utmost limit my discoveries have been made, but absolute accuracy has been attained by nobody.

LXVIII. Now first of all I shall write, for the great majority of men, the means of helping such as use any ordinary food and drink, the exercises that are absolutely necessary, the walking that is necessary, and the sea-voyages required to collect the wherewithal to live—the persons who suffer heat contrary to what is beneficial and cold contrary to what is useful, making use of a regimen generally irregular. These are benefited by living as follows, so far as their circumstances allow. I divide the year into the four parts most generally recognised—winter, spring, summer, autumn. Winter lasts from the setting of the Pleiads to the spring equinox, spring from the equinox to the rising of the Pleiads, summer from the Pleiads to the rising of Arcturus, autumn from Arcturus to the setting of the Pleiads. Now in winter it is beneficial to counteract the cold and congealed season by living according to the following regimen. First a man should have one meal a day only, unless he have a very dry belly; in that case let him take a light luncheon. The articles of diet to be used are such as are of a drying

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<sup>3</sup> So M, but  $\theta$  has *ἡλιουμένοι τε παρὰ τὸ συμφέρον*, a reading so attractive that it is difficult to choose between it and that of M.

<sup>4</sup> *οὐδὲν* is omitted by M.

<sup>5</sup> *διαίρειναι ἐς θ*: *διαίρειναι* M: *διαίρειναι* Littré. The reading in the text is that of Mack.

<sup>6</sup> *ἐπιτολῆς* M: *ὑπερβολῆς θ*.

<sup>7</sup> *ἦν θ*: *εἰ* M.

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κοῖσι<sup>1</sup> καὶ θερμαντικοῖσι καὶ συγκομιστοῖσι καὶ ἀκρήτοισιν, ἄρτοσιτίῃ τε<sup>2</sup> μᾶλλον, καὶ τοῖσιν ὀπτοῖσι τῶν ὀψων μᾶλλον ἢ ἐφθοῖσι, καὶ τοῖσι πόμασι μέλασιν ἀκρητεστέροις καὶ ἐλάσσοσι· λαχάνοισιν ὥς ἡκιστα χρή, πλὴν τοῖσι θερμαντικοῖσι καὶ ξηροῖσι, καὶ χυλοῖσι καὶ ῥοφήμασιν  
 30 ὥς ἡκιστα· τοῖσι δὲ πόνοις πολλοῖσιν ἅπασι, τοῖσί τε δρόμοις καμπτοῖσιν ἐξ ὀλίγου προσάγοντα, καὶ τῇ πάλῃ ἐν ἐλαίῳ μακρῇ, ἀπὸ κούφων προσαναγκάζοντα· τοῖσί τε<sup>3</sup> περιπάτοισιν ἀπὸ τῶν γυμνασίων ὀξέσιν, ἀπὸ δὲ τοῦ δείπνου βραδέσιν ἐν ἀλλῇ, ὀρθρίοισί τε πολλοῖσιν ἐξ ὀλίγου ἀρχόμενον, προσάγοντα<sup>4</sup> ἐς τὸ σφοδρόν, ἀπαύοντά τε ἡσυχῇ· καὶ σκληροκοιτίῃσι<sup>5</sup> καὶ νυκτοβατίῃσι<sup>6</sup> καὶ νυκτοδρομίῃσι<sup>7</sup> χρῆσθαι συμφέρει· πάντα γὰρ ταῦτα ἰσχυαίνει καὶ  
 40 θερμαίνει· χρίεσθαι τε πλείω.<sup>8</sup> ὁκόταν δὲ ἐθέλῃ λούεσθαι,<sup>9</sup> ἦν μὲν ἐκπονήσῃ ἐν παλαίστρῃ, ψυχρῷ λουέσθω· ἦν δὲ ἄλλῳ τινὶ πόνῳ χρῆσθαι, τὸ θερμὸν συμφωρότερον χρῆσθαι δὲ καὶ λαγνείῃ πλέον ἐς ταύτην τὴν ὥρην, καὶ τοὺς πρεσβυτέρους μᾶλλον ἢ τοὺς νεωτέρους. χρῆσθαι δὲ καὶ τοῖσιν ἐμέτοις, τοὺς μὲν ὑγροτέρους τρεῖς τοῦ μηνός, τοὺς δὲ ξηροτέρους δις ἀπὸ σίτων παντοδαπῶν, ἐκ δὲ τῶν ἐμέτων προσάγειν ἡσυχῇ πρὸς τὸ εἰθισμένον σιτίον ἐς ἡμέρας τρεῖς, καὶ

<sup>1</sup> τοῖσι δὲ ξηραντικοῖσι θ : τοῖσι ξηροῖσι καὶ αὐστηροῖσι M.

<sup>2</sup> ἄρτοσιτίῃ τε θ· ἄρτοσιτέειν δὲ M. <sup>3</sup> τε omitted by M.

<sup>4</sup> προσάγοντα (without ἐς τὸ) M : πρὸς ἅπαντα ἐς τὸ θ

<sup>5</sup> σκληρευνίῃσι θ σκληροκοιτίῃσι M.

<sup>6</sup> νυκτοβαδίῃσι θ.

<sup>7</sup> νυκτοδρομίῃσι θ : κοινοβατίῃσι καὶ κυνοδρομίῃσι M.

<sup>8</sup> χρίεσθαι τε τὰ πλείω θ : χρέεσθαι τε πλείω M.

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nature, of a warming character, assorted<sup>1</sup> and undiluted, wheaten bread is to be preferred to barley cake, and roasted to boiled meats; drink should be dark, slightly diluted wine, limited in quantity: vegetables should be reduced to a minimum, except such as are warming and dry, and so should barley water and barley gruel. Exercises should be many and of all kinds; running on the double track increased gradually; wrestling after being oiled, begun with light exercises and gradually made long, sharp walks after exercises, short walks in the sun after dinner; many walks in the early morning, quiet to begin with, increasing until they are violent, and then gently finishing. It is beneficial to sleep on a hard bed and to take night walks and night runs, for all these things reduce and warm; unctions should be copious. When a bath is desired, let it be cold after exercise in the palaestra; after any other exercise, a hot bath is more beneficial. Sexual intercourse should be more frequent at this season, and for older men more than for the younger. Emetics are to be used three times a month by moist constitutions, twice a month by dry constitutions, after a meal of all sorts of food; after the emetic three days should pass in slowly increasing the food to the

<sup>1</sup> συγκομιστός is rendered here by Littré "de substances grossières," by Liddle and Scott (after Foes) "mixed." I suppose that the objection to this translation is its apparent inconsistency with ἀκρήτουν. But συγκομιστός applies to foods and ἀκρητος to wine. My own objection to translating συγκομιστός (with Littré) "coarse," "of unbolted meal" (as in *Ancient Medicine*), is that it limits too much the foods to which it applies. I think (with Foes) that "a mixed diet," as we term it, is referred to

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50 τοῖσι πόνοισι κουφοτέροισι καὶ ἐλάσσοσι τοῦτον  
 τὸν χρόνον· ἀπὸ δὲ βοείων καὶ χοιρείων κρεῶν  
 ἢ τῶν ἄλλων ὃ τι ἂν ὑπερβάλλῃ πλησμονῇ,<sup>1</sup>  
 ἐμεῖν συμφέρει,<sup>2</sup> καὶ ἀπὸ τυρωδέων καὶ γλυκέων  
 καὶ λιπαρῶν ἀνεθίστων πλησμονῆς ἐμεῖν συμφέ-  
 ρει· καὶ ἀπὸ μέθης καὶ σίτων μεταβολῆς καὶ  
 χωρίων μεταλλαγῆς ἐμεῖν βέλτιον. διδόναι δὲ  
 καὶ τῷ ψύχει ἐωυτὸν θαρσέων,<sup>3</sup> πλὴν ἀπὸ  
 σίτων<sup>4</sup> καὶ γυμνασίων, ἀλλ' ἐν τε τοῖσιν ὀρθρίοισι  
 περιπάτοισιν, ὅταν ἄρξηται τὸ σῶμα διαθερμαί-  
 60 νεσθαι, καὶ ἐν<sup>5</sup> τοῖσι δρόμοισι καὶ ἐν τῷ ἄλλῳ  
 χρόνῳ, ὑπερβολὴν φυλασσόμενος· οὐκ ἀγαθὸν  
 γὰρ τῷ σώματι μὴ χειμάζεσθαι ἐν τῇ ὥρῃ<sup>6</sup>  
 οὐδὲ γὰρ τὰ δένδρεα μὴ χειμασθέντα ἐν τῇ ὥρῃ  
 δύναται καρποφορεῖν,<sup>7</sup> οὐδ' αὐτὰ ἐρρῶσθαι.  
 χρῆσθαι δὲ καὶ τοῖσι πόνοισι πολλοῖσι ταύτην  
 τὴν ὥρην ἅπασιν· ὑπερβολὴν γὰρ οὐκ ἔχει, ἣν  
 μὴ οἱ κόποι ἐγγίνονται· τοῦτο τὸ<sup>8</sup> τεκμήριον  
 διδάσκω τοὺς ἰδιώτας. διότι δὲ οὕτως ἔχει  
 φράσω· τῆς ὥρης ἐούσης ψυχρῆς καὶ συνε-  
 70 στηκυῆς, παραπλήσια πέπονθε καὶ τὰ ζῷα·  
 βραδέως οὖν διαθερμαίνεσθαι ἀνάγκη τὰ σώματα  
 ὑπὸ τοῦ πόνου, καὶ τοῦ ὑγροῦ μικρὸν τι μέρος  
 ἀποκρίνεσθαι τοῦ ὑπάρχοντος· εἴτα τοῦ χρόνου  
 ὄντινα μὲν πονεῖν ἀποδέδοται, ὀλίγος· ὄντινα δὲ  
 ἀναπαύεσθαι, πολὺς·<sup>9</sup> ἢ μὲν γὰρ ἡμέρη βραχείη,

<sup>1</sup> πλησμονῇ θ: πλησσομένον M.

<sup>2</sup> συμφέρει omitted by M.

<sup>3</sup> ἐωυτον θαρσέων θ: καθαρων ἐωυτων M

<sup>4</sup> ἀπὸ σιτῶν θ: ἀπὸ τῶν σιτίων M. <sup>5</sup> ἐν omitted by M.

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usual amount, and exercises should be lighter and fewer during this time. Emetics are beneficial after beef, pork, or any food causing excessive surfeit; also after excess of unaccustomed foods, cheesy, sweet or fat. Further, it is better to take an emetic after drunkenness, change of food or change of residence. One may expose oneself confidently to cold, except after food and exercise, but exposure is wise in early-morning walks, when the body has begun to warm up, in running, and during the other times, though excess should be avoided. For it is not good for the body not to be exposed to the cold of winter, just as trees that have not felt winter's cold can neither bear fruit nor themselves be vigorous. During this season, take also plenty of all sorts of exercise. For there is no risk of excess, unless fatigue-pains follow; this is the sign that I teach laymen, and the reason I will now proceed to explain. As the season is cold and congealed, animals too have the qualities of the season. So the body perforce warms up slowly under exercise, and only a small part of the available moisture is excreted. Then the time devoted to exercise is little, and that devoted to rest is much, as in winter days are short and nights are long. For these reasons neither the length nor the character of the exercise can be excessive. So in this way should this season be

<sup>6</sup> οὐκ ἀγαθὸν γὰρ τῷ σώματι μὴ χειμᾶσθαι ἐν τῇ ἔρῃ· θ. ἀγαθὸν γὰρ τῷ σώματι χειμᾶσθαι ἢ γυμνᾶσθαι ἐν τῇ ἔρῃ M.

<sup>7</sup> καρποφορεῖν θ. : καρπὸν φέρειν M.

<sup>8</sup> τὸ omitted by M.

<sup>9</sup> ὕντινα μὲν πονέει. ἀποδέδοται ὀλίγος. ὕντινα δὲ ἀναπαύεται. πολὺς. M: ὕντινα μὲν πονεῖν ἀποδέδοται ὁ λόγος· ὕντινα δὲ ἀναπαύεσθαι πολὺς θ.

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ἡ δὲ εὐφρόνη<sup>1</sup> μακρὴ· διὰ ταῦτα οὐκ ἔχει  
 ὑπερβολὴν ὁ χρόνος καὶ ὁ πόνος. χρὴ οὖν  
 ταύτην τὴν ὥρην οὕτω διαιτῆσθαι, ἀπὸ πλειά-  
 δων δύσιος μέχρις ἡλίου τροπῶν ἡμέρας τεσσα-  
 80 ράκοντα τέσσαρας· περὶ δὲ τὴν τροπὴν ἐν  
 φυλακῇ ὥς μάλιστα εἶναι, καὶ ἀπὸ τροπῆς  
 ἡλίου ἄλλας τοσαύτας ἡμέρας τῇ αὐτῇ διαίτῃ  
 χρῆσθαι. μετὰ δὲ ταῦτα ὥρῃ ἤδη ζέφυρον  
 πνεῖν, καὶ μαλακωτέρῃ ἢ ὥρῃ· χρὴ δὲ καὶ τῇ  
 διαίτῃ μετὰ τῆς ὥρης ἐφέπεσθαι ἡμέρας πεντε-  
 καίδεκα. εἴτα δὲ ἀρκτούρου ἐπιτολή, καὶ χελι-  
 δόνα ὥρῃ ἤδη φαίνεσθαι,<sup>2</sup> τὸν ἐχόμενον δὲ χρόνον  
 ποικιλώτερον ἤδη ἄγειν<sup>3</sup> μέχρις ἰσημερίας  
 ἡμέρας τριήκοντα δύο. δεῖ οὖν καὶ τοῖσι διαιτῇ-  
 90 μασιν ἐπεσθαι<sup>4</sup> τῇ ὥρῃ διαποικίλλοντα μαλακω-  
 τέροισι<sup>5</sup> καὶ κουφοτέροισι, τοῖσί τε σιτίοισι καὶ  
 τοῖσι<sup>6</sup> πόνοισι, προσάγοντα ἡσυχίᾳ πρὸς τὸ ἥρ-  
 όκόταν δὲ ἰσημερίῃ γένηται, ἤδη μαλακώτερα  
 αἱ ἡμέραι καὶ μακρότεραι, αἱ νύκτες δὲ βραχύ-  
 τεραι, καὶ ἡ ὥρῃ ἢ ἐπιούσα<sup>7</sup> θερμὴ τε καὶ ξηρή,  
 ἡ δὲ παρεούσα τρόφιμός τε καὶ εὐκρητος. δεῖ  
 οὖν, ὥσπερ καὶ τὰ δένδρεα παρασκευάζεται ἐν  
 ταύτῃ τῇ ὥρῃ αὐτὰ αὐτοῖς<sup>8</sup> ὠφελεῖν ἐς τὸ  
 θέρος, οὐκ ἔχοντα γνώμην, αὐξησὶν τε καὶ σκιῇν,  
 100 οὕτω καὶ τὸν ἄνθρωπον· ἐπεὶ γὰρ γνώμην ἔχει,  
 τῆς σαρκὸς τὴν αὐξήσιν δεῖ ὑγιερῇ παρα-  
 σκευάζειν. χρὴ οὖν, ὥς μὴ ἐξαπίνης τὴν δίαιταν  
 μεταβάλλῃ, διελεῖν τὸν χρόνον ἐς μέρεα ἕξ κατὰ

<sup>1</sup> συφρονη θ. νὺξ Μ

<sup>2</sup> ζέφυρον πνέειν καὶ μαλακωτέρῃ ἢ ὥρῃ· χρὴ δὲ καὶ τῇ διαίτῃ μετὰ τῆς ὥρης ἐφέπεσθαι. ἡμέρας πεντεκαίδεκα· εἴτα δὲ ἀρκτούρου ἐπιτολή· καὶ χελιδόνα ὥρῃ ἤδη φαίνεσθαι· θ ζέφυρον

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passed, for forty-four days, from the setting of the Pleiads to the solstice. Near the solstice itself the greatest possible caution is required, and for the same number of days after the solstice the same regimen should be adopted. After this interval it is now time for the west wind to blow, and the season is milder; so for fifteen days regimen should be assimilated to the season. Then Arcturus rises, and it is now the season for the swallow to appear; from this time onwards live a more varied life for thirty-two days until the equinox. It is accordingly right to assimilate regimen to the season, varying it with the milder and lighter foods and exercises, with a gentle gradation until spring comes. When the equinox has come, the days are now milder and longer, the nights shorter, the coming season is hot and dry, the actual season is nourishing and temperate. Accordingly, just as trees, which have no intelligence, prepare for themselves growth and shade to help them in summer, even so man, seeing that he does possess intelligence, ought to prepare an increase of flesh that is healthy. It is accordingly necessary, in order that regimen may not be changed suddenly, to divide the time into six parts of eight

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καὶ μαλακωτέρη ἢ ὥρῃ ἤδη δεῖ οὖν καὶ τῇ διαίτῃ μετὰ τῆς ἔξης  
ἐπεσθαι ἡμέρας πεντεκαίδεκα εἰτεθ' ἀρκτούρου ἐπιτολῇ καὶ χελιδόνα  
ἤδη φέρεσθαι M.

<sup>3</sup> ἄγειν θ M διάγειν Littré, who says. "διάγειν om, restit-  
al manu H."

<sup>4</sup> ἐπεσθαι θ: χρέεσθαι M

<sup>5</sup> μαλακωτέροις θ M φαυλωτέροις Littré (without giving  
authority)

<sup>6</sup> Before πόνοις Littré has ποιοῖσι καὶ without giving  
authority θ M omit.

<sup>7</sup> M omits ἡ before ἐπιούσα. <sup>8</sup> αὐτὰ αὐτοῖς θ: αὐτοῖς M.



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ὀκτὼ ἡμέρας. ἐν μὲν οὖν<sup>1</sup> τῇ πρώτῃ μοίρῃ χρὴ τῶν τε πόνων ἀφαιρεῖν καὶ τοῖσι λοιποῖσιν ἡπιωτέροισι<sup>1</sup> χρῆσθαι, τοῖσί τε σιτίοισι μαλακωτέροισι καὶ καθαρωτέροισι, τοῖσί τε πόμασιν ὑδαρεστέροισι καὶ λευκοτέροισι, καὶ τῇ πάλῃ σὺν τῷ ἐλαίῳ ἐν τῷ ἡλίῳ χρῆσθαι· ἐν ἐκάστῃ

110 δὲ ὥρῃ ἕκαστα τῶν διαιτημάτων μεθιστάναι κατὰ μικρόν· καὶ τῶν περιπάτων ἀφαιρεῖν, τῶν ἀπὸ μὲν τοῦ δείπνου<sup>2</sup> πλέους, τῶν δὲ ὀρθρίων ἐλάσσους· καὶ τῆς μάξης ἀντὶ τῶν ἄρτων προστίθεσθαι, καὶ τῶν λαχάνων τῶν ἐψανῶν προσάγειν, καὶ τὰ ὄψα ἀνισάζειν τὰ ἐφθὰ τοῖσιν ὀπτοῖσι, λουτροῖσί τε χρῆσθαι, καὶ τι καὶ ἐναριστὴν μικρόν, ἀφροδισίοισι δὲ ἐλάσσοσι, καὶ τοῖσιν ἐμέτοισι, τὸ μὲν πρῶτον ἐκ τῶν τριῶν δύο ποιεῖσθαι,<sup>3</sup> εἶτα διὰ πλείονος χρόνου, ὅπως

120 ἂν καταστήσῃ τὸ σῶμα σεσαρκωμένον καθαρῇ σαρκί, καὶ τὴν δίαιταν μαλθακὴν ἐν τούτῳ τῷ χρόνῳ μέχρι πλειάδων ἐπιτολῆς. ἐν τούτῳ θέρος, καὶ τὴν δίαιταν ἤδη δεῖ<sup>4</sup> πρὸς τοῦτο ποιεῖσθαι· χρὴ οὖν, ἐπειδὴν πλειὰς ἐπιτείλῃ, τοῖσί τε σίτοισι μαλακωτέροισι καὶ καθαρωτέροισι καὶ ἐλάσσοσι χρῆσθαι, εἶτα τῇ μάξῃ πλεῖον ἢ τῷ ἄρτῳ, ταύτῃ δὲ προφυρητῇ<sup>5</sup> ἀτριπτοτέρῃ, τοῖσι δὲ πόμασι μαλακοῖσι, λευκοῖσιν, ὑδαρέσιν, ἀρίστῳ δὲ ὀλίγῳ, καὶ ὕπνοισιν ἀπὸ

130 τοῦ ἀρίστου βραχέσι, καὶ πλησμονῇσιν ὥς

<sup>1</sup> For ἡπιωτέροισι M has δξυτέροισι.

<sup>2</sup> M has τοὺς πλείους and Lattre has τοὺς before ἐλάσσους (θ M omit).

<sup>3</sup> καὶ τοῖσιν ἐμέτοισι· τὸ μὲν πρῶτον ἐκ τῶν τριῶν. δύο ποιέεσθαι θ καὶ τοῖσι ἐμέτοισι· τὸ μὲν πρῶτον ἐκ τῶν δύο

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days apiece. So in the first portion one ought to lessen the exercises, and such as one adopts should be of a milder type, with foods softer and purer, and drinks more diluted and whiter, with wrestling in the sun, the body oiled. In each season the various items of regimen should be changed gradually. Walks should be lessened, those after dinner more, early-morning walks less. Take barley cake instead of wheaten bread, and eat boiled vegetables; make boiled meats equal to roast; use baths; have a little luncheon; use sexual intercourse less, and also your emetics. At first vomit twice instead of thrice, in the same period,<sup>1</sup> then at longer intervals, so as to furnish the body with permanent pure flesh, while regimen should be mild during this period until the rising of the Pleiads. Then it is summer, and hereafter regimen should be adapted to that season. So when that constellation has risen, eat softer, purer and less food, more barley-cake than wheaten bread, and that well-kneaded but not of finely crushed barley<sup>2</sup>; drink soft, white, diluted wines; take little luncheon, and only a short sleep after it; avoid as

<sup>1</sup> Namely, one month. See page 371.

<sup>2</sup> Either the text is wrong or else the dictionaries are at fault, for they give opposite meanings to *προφυρητός* and *ἀτριπτός*. The various readings may represent attempts to smooth away the difficulty. Perhaps *προφυρητός* refers to the kneading of the dough and *ἀτριπτός* to the coarseness of the flour. So apparently Littré

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*ποιέσθαι* M. Littré does not record the reading of *θ*. Perhaps *τοὺς ἐμέτους* should be read; if not, Littré's punctuation must be changed.

<sup>4</sup> *δεῖ θ: χρῆ* M

<sup>5</sup> M has *προφυραιτῆι*, and Littré records *προσφύραι τῆι*, *πορφύραι τῆι*, *προφυρετῆι*,

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ἥκιστα τῶν σιτίων, καὶ τῷ ποτῷ ἱκανῶ<sup>1</sup> ἐπὶ  
 τῷ σίτῳ χρῆσθαι· δι' ἡμέρης δὲ ὡς ἥκιστα  
 πίνειν, ἣν μὴ ἀναγκαίῃ τινὶ ξηρασίῃ τὸ σῶμα  
 χρήσθαι· χρῆσθαι δὲ τοῖσι λαχάνοις τοῖσιν  
 ἐφθόιοις, πλὴν τῶν καυσωδέων,<sup>2</sup> χρῆσθαι δὲ καὶ  
 τοῖσιν ὠμοῖσι, πλὴν τῶν θερμαντικῶν<sup>3</sup> καὶ  
 ξηρῶν· ἐμέτοισι δὲ μὴ χρῆσθαι, ἣν μὴ τις  
 πλησμονὴ ἐγγένηται· τοῖσι δὲ ἀφροδισίοισιν ὡς  
 ἥκιστα· λουτροῖσι δὲ χλιεροῖσι χρῆσθαι. ἡ δὲ  
 140 ὁπώρη ἰσχυρότερον τῆς ἀνθρωπίνης φύσιος·  
 βέλτιον οὖν ἀπέχεσθαι· εἰ δὲ χρῶτό τις, μετὰ  
 τῶν σίτων χρεόμενος ἥκιστ' ἂν ἐξαμαρτάνοι.  
 τοῖσί τε πόνοις τοῖσι τρόχοις χρῆ γυμνάζεσθαι  
 καὶ διαύλοισιν ὀλίγοις μὴ πολλὴν χρόνον, καὶ  
 τοῖσι περιπάτοισιν ἐν σκιῇ, τῇ τε πάλῃ ἐν κόνει,  
 ὅπως ἥκιστα ἐκθερμαίνεται· ἡ γὰρ ἀλίνδῃσις  
 βέλτιον ἢ οἱ τρόχοι· ξηραίνουσι<sup>4</sup> γὰρ τὸ σῶμα  
 κενοῦντες τοῦ ὑγροῦ· ἀπὸ δείπνου δὲ μὴ περιπατεῖν  
 ἀλλ' ἢ ὅσον ἐξαναστῆναι· πρῶτ' δὲ χρῆσθαι  
 150 τοῖσι περιπάτοισιν· ἡλίους δὲ φυλάσσεσθαι<sup>5</sup>  
 καὶ τὰ ψυχὰς τὰ πρῶτα καὶ τὰ ἐς τὴν ἐσπέρην,<sup>6</sup>  
 ὅσα ποταμοὶ ἢ λίμναι ἢ χιόνες ἀποπνέουσιν.  
 ταύτῃ δὲ τῇ διαίτῃ προσανεχέτω μέχρις ἡλίου  
 τροπέων, ὅπως ἐν τούτῳ τῷ χρόνῳ ἀφαιρήσει  
 πάντα ὅσα ξηρὰ καὶ θερμὰ καὶ μέλανα καὶ  
 ἄκρητα, καὶ τοὺς ἄρτους, πλὴν εἴ τι σμικρὸν ἡδονῆς  
 εἴνεκα. τὸν ἐχόμενον δὲ χρόνον διαιτῆσεται

<sup>1</sup> For τῷ ποτῷ ἱκανῶ M has τῶν ποτῶν ἱκανῶς. Possibly ἱκανῶς is correct.

<sup>2</sup> After καυσωδέων M adds καὶ ξηρῶν

<sup>3</sup> After θερμαντικῶν θ adds καὶ τῶν ξηραντικῶν· καὶ τῶν.

<sup>4</sup> ὀλίγοις πολλὴν χρόνον· καὶ τοῖσι περιπάτοισιν ἐν σκιῇ τῇ τε πάλῃ ἐν κόνει. ὅπως ἥκιστα διαθερμαίνοντο· ἡ γὰρ ἀλίνδῃσις

### REGIMEN, III. LXVIII.

far as possible surfeits of food, and drink plentifully with food. But during the day drink as little as possible, unless the body experience an imperious dryness. Eat boiled vegetables, except those that are heating; eat also raw vegetables, except such as are warming and dry. Refrain from emetics, except in cases of surfeit. Sexual intercourse should be reduced to a minimum, and baths should be tepid. But the season's fruit is too strong for the human constitution. Accordingly, it is better to abstain from it; but if one should take it, by eating it with food the harm is reduced to a minimum. As for exercises, practice on the circular track and in the double stade should be infrequent and short, walking should be in the shade, and wrestling on dust, so as to avoid overheating as much as possible. For wrestling in the dust is preferable to circular running, as this dries the body by emptying it of its moisture. After dinner walking should be restricted to a short stroll, but in the early morning walks should be taken; one should, however, beware of the sun and of morning and evening chills, such as are given off by rivers, lakes or snow. Keep to this regimen until the solstice, so as to cut out during this period everything dry, hot, black, or undiluted, as well as wheaten bread, except just a little for pleasure's sake. During the period

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βέλτιον καὶ οἱ τροχοὶ δὲ βέλτιον ψύχουσι θ: ὀλίγοιςι πούλυν χρόνον καὶ τοῖσι περιπάτοιςι ἐν σκιᾷ τῇ τε πάλῃ ἐν κόνει ὅπως ἡκιστα ἐκθερμαίνηται ἡ γὰρ αλίνδῃσις βέλτιον ἢ οἱ τροχοί· ψυχουσιν M. The text is Littré's.

<sup>5</sup> M has φυλάσσειν

<sup>6</sup> τα πρωια· καὶ τὰ ἐς τὴν ἐσπέρην θ πρωι καὶ τὰ ἐς τὴν ἐσπέρην M τὰ ἐν τῷ πρωὶ καὶ τὰ ἐν τῇ ἐσπέρῃ Littré

## ΠΕΡΙ ΔΙΑΙΤΗΣ

τοῖσι μαλθακοῖσι καὶ ὑγροῖσι καὶ ψυκτικοῖσι,  
 λευκοῖσι καὶ καθαροῖσι, μέχρις ἀρκτούρου ἐπι-  
 160 τολῆς καὶ ἰσημερίας. ἡμέρας ἐνενηκοντα τρεῖς.  
 ἀπὸ δὲ ἰσημερίας ὧδε χρὴ διαιτῆσθαι, προσά-  
 γοντα πρὸς τὸν χειμῶνα ἐν τῇ φθινοπωρινῇ,<sup>1</sup>  
 φυλασσόμενον τὰς μεταβολὰς τῶν ψυχέων καὶ  
 τῆς ἀλέης ἐσθῆτι παχείῃ· χρῆσθαι δὲ ἐν τούτῳ  
 τῷ χρόνῳ ἐν ἱματίῳ προκινήσαντα τῇ τε τρίψει  
 καὶ τῇ πάλῃ τῇ ἐν ἐλαίῳ, ἡσυχῇ προσάγοντα·  
 καὶ τοὺς περιπάτους ποιεῖσθαι ἐν ἀλλῇ· θερμο-  
 λουσίῃ τε χρῆσθαι, καὶ τοὺς ὕπνους ἡμερινούς  
 ἀφαιρεῖν, καὶ τοῖσι σιτίοισι θερμοτέροισι καὶ  
 170 ἥσσον ὑγροῖσι καὶ καθαροῖσι, καὶ τοῖσι πόμασι  
 μελαντέροισι, μαλθακοῖσι δὲ καὶ μὴ ὑδαρέςι,  
 τοῖσί τε λαχάνοισι ξηροῖσιν ἥσσόν τε, τῇ τε  
 ἄλλῃ διαίτῃ προσάγειν πάσῃ, τῶν δὲ θερινῶν  
 ὑφαιρέοντα, τοῖσι δὲ<sup>2</sup> χειμερίοισι χρῆσθαι μὴ ἐς  
 ἄκρον, ὅπως καταστήσει ὡς ἔγγιστα τῆς χειμε-  
 ρινῆς διαίτης, ἐν ἡμέραις δυοῖν δεοῦσαι πεντή-  
 177 κοντα<sup>3</sup> μέχρι πλειάδων δύσιος<sup>4</sup> ἀπὸ ἰσημερίας.

LXIX. Ταῦτα μὲν παραινέω τῷ πλήθει τῶν  
 ἀνθρώπων, ὁκόσοισιν ἐξ ἀνάγκης εἰκὴ τὸν βίον  
 διατελεῖν ἐστί, μηδ' ὑπάρχει αὐτοῖσι τῶν ἄλλων  
 ἀμελήσασι τῆς ὑγείης ἐπιμελεῖσθαι· ὅτῳ<sup>5</sup> δὲ

<sup>1</sup> τῇ φθινοπωρινῇ θ: τῷ φθινοπώρῳ M

<sup>2</sup> M omits this δὲ and that before θερινῶν, and has ἀφαιρέοντα for ὑφαιρέοντα.

<sup>3</sup> M has ἐν ἡμέρῃ δυοῖν δεοῦσαι ἢ πεντήκοντα.

<sup>4</sup> For δύσιος θ has λύσιος.

<sup>5</sup> For ὅτῳ M has οἷσι.

### REGIMEN, III. LXVIII.-LXIX.

that follows let regimen consist of things soft, moist, cooling, white and pure, for ninety-three days until the rising of Arcturus and the equinox. From the equinox regimen should be as follows, with a gradation during the autumn season to the winter, and with the use of a thick garment to guard against sudden changes of heat and cold. During this period, after some preliminary exercise in a cloak, have massage and practise wrestling with the body oiled, increasing the vigour gradually. Walks should be taken in the sun; baths should be warm; omit sleep in the day-time; food should be warmer, less moist, and pure,<sup>1</sup> drinks darker, soft and not diluted, vegetables dry and less in quantity; in every respect adopt a regimen departing gradually from that of summer and embracing that of winter, avoiding extremes in such a way as to take the forty-eight days from the equinox to the setting of the Pleiads in reaching the closest possible approximation to the winter regimen

LXIX. Such is my advice to the great mass of mankind, who of necessity live a haphazard life without the chance of neglecting everything to concentrate on taking care of their health. But

<sup>1</sup> The present seems a suitable place to point out that it is impossible, owing to changes in habits, to find adequate English equivalents for the Greek vocabulary of foods and drinks. *συνία*, for instance, must for convenience be rendered "food," but does not include meat, vegetables or fruit, while *καθαρός* does not refer to hygienic purity but to freedom from admixture. Finally, *πόμα* refers mainly to wine, practically the only drink favoured by the Greeks (they appear to have been less fond of milk than ourselves), and so *μέλας* will refer to what we call "red" wines, while *μαλθαρός* will certainly not mean a "soft" drink, but a mild, gentle wine, not fiery, coarse or harsh

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- τοῦτο παρεσκευάσται καὶ διέγνωσται, ὅτι οὐδὲν ὀφελός ἐστιν οὔτε χρημάτων οὔτε τῶν ἄλλων οὐδενὸς ἄτερ τῆς ὑγιείης, πρὸς τούτοις<sup>1</sup> ἐστι μοι δίαίτα ἐξευρημένη ὡς ἀνυστὸν πρὸς τὸ ἀληθέστατον τῶν δυνατῶν προσηγμένη. ταύτην μὲν
- 10 οὖν προιόντος τοῦ λόγου<sup>2</sup> δηλώσω. τόδε δὲ τὸ ἐξεύρημα καλὸν μὲν ἐμοὶ τῷ εὐρόντι, ὠφέλιμον δὲ τοῖσι μαθοῦσιν, οὐδεὶς δὲ πω τῶν πρότερον οὐδὲ ἐπεχείρησε συνεῖναι,<sup>3</sup> πρὸς ἅπαντα δὲ<sup>4</sup> τὰ ἄλλα πολλοῦ κρίνω αὐτὸ<sup>5</sup> εἶναι ἄξιον ἔστι δὲ προδιάγνωσις<sup>6</sup> μὲν πρὸ τοῦ κάμνειν, διάγνωσις δὲ τῶν σωμάτων τί πέπονθε, πότερον τὸ σιτίον κρατεῖ τοὺς πόνους, ἢ οἱ πόνοι τὰ σιτία, ἢ μετρίως ἔχει πρὸς ἄλληλα· ἀπὸ μὲν γὰρ τοῦ κρατεῖσθαι ὅποτερονοῦν νοῦσοι ἐγγίνονται· ἀπὸ
- 20 δὲ τοῦ ἰσάζειν πρὸς ἄλληλα ὑγίει πρόσεστιν. ἐπὶ ταῦτα δὴ τὰ εἶδεα ἐπέξειμι, καὶ δείξω οἷά ἐστι καὶ γίνεται<sup>7</sup> τοῖσιν ἀνθρώποισιν ὑγιαίνειν δοκέουσι καὶ ἐσθίουσιν ἡδέως πονεῖν τε δυναμένοισι καὶ σώματος καὶ χρώματος ἱκανῶς
- 25 ἔχουσιν.

LXX. Αἱ ῥῖνες ἄτερ προφάσιος φανερῆς ἐμπλάσσονται ἀπὸ τε τοῦ δείπνου καὶ τοῦ ὕπνου, καὶ δοκέουσι μὲν πλήρεις εἶναι, μύσσονται δὲ οὐδέν· ὅταν δὲ περιπατεῖν ἄρξωνται τοῦ ὀρθρου

<sup>1</sup> For τούτοις M has τουτέους.

<sup>2</sup> προιόντος τοῦ λόγου θ : προῖοντι τῷ χρόνῳ M

<sup>3</sup> For συνεῖναι M has ξυνθεῖναι. Lattre has δ after συνεῖναι.

<sup>4</sup> δὲ my conjecture : δὴ θM. <sup>5</sup> M omits αὐτὸ.

<sup>6</sup> θ has προδιαγνώσεις and διαγνώσεις.

### REGIMEN, III. LXIX.-LXX.

when a man is thus favourably situated, and is convinced that neither wealth nor anything else is of any value without health, I can add to his blessings a regimen that I have discovered, one that approximates to the truth as closely as is possible. What it is I will set forth in the sequel. This discovery reflects glory on myself its discoverer, and is useful to those who have learnt it, but no one of my predecessors has even attempted to understand<sup>1</sup> it, though I judge it to be of great value in respect of<sup>2</sup> everything else. It comprises prognosis before illness and diagnosis of what is the matter with the body, whether food overpowers exercise, whether exercise overpowers food, or whether the two are duly proportioned. For it is from the overpowering of one or the other that diseases arise, while from their being evenly balanced comes good health. Now these different conditions<sup>3</sup> I will set forth, and explain their nature and their arising in men who appear to be in health, eat with an appetite, can take their exercise, and are in good condition and of a healthy complexion.

LXX The nostrils without obvious cause become blocked after dinner and after sleep, and they seem to be full without there being need to blow the nose. But when these persons have begun to walk in the

<sup>1</sup> Or, with the reading of M, "to set it forth in a treatise," "to compose an essay about it."

<sup>2</sup> Or "in comparison with."

<sup>3</sup> Littré translates "formes." Professor A. E. Taylor (*Varia Socratica*) maintains that in the *Corpus* εἶδος has the meaning "physical shape or appearance." Such a sense could be attributed to the word here ("healthy or unhealthy looks"), but it hardly suits *οἷά ἐστι καὶ γίνεταί*.



## ΠΕΡΙ ΔΙΑΤΡΗΣ

- καὶ γυμνάζεσθαι, τότε μύσσονται καὶ πτύουσι, προϊόντος δὲ τοῦ χρόνου καὶ τὰ βλέφαρα βαρέα ἴσχουσι, καὶ τὸ μέτωπον ὥσπερ ξυσμὸς<sup>1</sup> λαμβάνει, τῶν τε σίτων ἥσσον ἄπτονται,<sup>2</sup> πίνειν τε ἥσσον δύνανται, ἄχρoιαι<sup>3</sup> τε τούτοισιν ὑπογίνονται, καὶ ἡ<sup>4</sup> κατάρροοι κινέονται ἡ πυρετοὶ φρικώδεις, καθ' ὃ τι ἂν τύχη τοῦ τόπου<sup>5</sup> ἡ πλησμονὴ κινηθεῖσα. ὃ τι δ' ἂν τύχη ποιήσας κατὰ τοῦτον τὸν καιρὸν, τοῦτο αἰτιῇται οὐκ αἴτιον ἔον· τούτῳ γὰρ κρατεῦντα τὰ σιτία τοὺς πόνους, κατὰ σμικρὸν συλλεγομένη ἡ πλησμονὴ ἐς νοῦσον προήγαγεν.<sup>6</sup> ἀλλ' οὐ χρὴ προῖεσθαι μέχρι τούτου, ἀλλ' ὁκόταν γινῶ τὰ πρῶτα τῶν τεκμηρίων, εἰδέναι ὅτι κρατεῖ τὰ σιτία τοὺς πόνους κατὰ σμικρὸν συλλεγόμενα, ἡ πλησμονὴ ἐστίν.<sup>7</sup> μύξα γὰρ
- 20 καὶ σίαλον πλησμονῆς ἐστὶ κρίσις.<sup>8</sup> ἀτρεμίζοντος μὲν δὴ τοῦ σώματος, φραγνύουσι<sup>9</sup> τοὺς πόρους τοῦ πνεύματος, πολλῆς ἐνεούσης τῆς πλησμονῆς· θερμαινόμενον δὲ ἀπὸ<sup>10</sup> τοῦ πόνου, ἀποκρίνεται λεπτυνόμενον. χρὴ δὲ τὸν τοιοῦτον ἐκθεραπευθῆναι ὧδε· ἐκπονῆσαι ἐν τοῖσι γυμνασίοις τοῖσιν εἰθισμένοισιν ἀκόπως, θερμῷ λουσάμενον ἐξεμέσαι εὐθὺς σίτοις χρησάμενον παντοδαποῖ-

<sup>1</sup> ὥσπερ ξυσμὸς θ: ξυσμὴ M.

<sup>2</sup> ἥσσον ἄπτονται θ: ἀπέχονται M.

<sup>3</sup> ἀχρoιαι θ: ἀχροῖη τε (with ὑπογίνεται) M.

<sup>4</sup> ἡ οὖν M for καὶ ἡ.

<sup>5</sup> τόπου θ: χρόνου M.

<sup>6</sup> προήγαγεν θ: ἡγαγεν M

<sup>7</sup> ἡ πλεισμονῇ ἐστίν θ: πλησμονὴ ἐστίν M. I have translated Littre's text, but am persuaded that the words are a gloss.

<sup>8</sup> μύξαι γὰρ καὶ σίελα πλησμονῆς ἐστὶ κρίσις M.

<sup>9</sup> φραγνύουσι θ: φράσσουσι M <sup>10</sup> ἀπὸ θ: ὑπὸ M.

### REGIMEN, III. LXX.

morning or<sup>1</sup> to take exercise, then they blow the nose and spit; as time goes on the eyelids too are heavy, and as it were an itching seizes the forehead; they have less appetite for food and less capacity for drink; their complexion fades; and there come on either catarrhs or aguish fevers, according to the place occupied by the surfeit that was aroused. But the sufferer always lays the blame unjustly on the thing he may happen to do at the time of the illness. In such a case<sup>2</sup> food overpowers exercises, and the surfeit gathering together little by little brings on disease. One ought not, however, to let things drift to this point, but to realise, as soon as one has recognised the first of the signs, that exercises are overpowered by foods that gather together little by little, whereby comes surfeit.<sup>3</sup> For mucus and saliva are the crisis<sup>4</sup> of surfeit. Now as the body is at rest, they block up the passages of the breath, the surfeit inside being considerable; but being warmed by exercise, (the humour)<sup>5</sup> thins and separates itself out. Such a patient should be treated thus. He must take his usual exercise thoroughly yet without fatigue, have a warm bath, and vomit immediately after eating a

<sup>1</sup> Or, possibly, "and"

<sup>2</sup> Unless the MSS. reading be violently changed, this is an undoubted "nominative absolute." The scholar will accordingly be cautious in altering sentences containing this construction. See page 355.

<sup>3</sup> I have translated Littre's reading, with little belief in its correctness. The  $\xi . . . \epsilon \sigma \tau \iota$  is grammatically possible, but idiomatically strange.

<sup>4</sup> Or, "test."

<sup>5</sup> So Littre, and probably rightly. But the grammar is curious, as the natural subject of  $\alpha \nu \kappa \rho \iota \nu \epsilon \tau \alpha \iota$  is  $\sigma \omega \mu \alpha$ . If the middle could mean "gives off a secretion from itself," the sense would be excellent and the grammar normal. I cannot, however, find any support for this meaning of  $\alpha \nu \kappa \rho \iota \nu \epsilon \tau \alpha \iota$ .

## ΠΕΡΙ ΔΙΑΤΗΣ

- σιν·<sup>1</sup> ἐκ δὲ τοῦ ἐμέτου κλύσαι τὸ στόμα καὶ τὴν  
 φάρυγγα οἷνφ αὐστηρῶ, ὅπως ἂν στύψῃ<sup>2</sup> τὰ  
 30 στόματα τῶν φλεβῶν καὶ μηδὲν ἐπικατασπασθῇ,  
 ὅκοῖα γίνεται ἀπὸ ἐμέτων· εἴτα ἐξαναστὰς<sup>3</sup>  
 περιπατησάτω ἐν ἀλέῃ ὀλίγα· τῇ δὲ ὑστεραίῃ<sup>4</sup>  
 τοῖσι μὲν περιπάτοισιν τοῖσιν αὐτοῖσι χρησάσθω,<sup>5</sup>  
 τοῖσι δὲ γυμνασίοισιν ἐλάσσοσι καὶ κουφοτέρου-  
 σιν ἢ πρόσθεν· καὶ ἀνάριστος διαγέτω, ἣν θέρος  
 ᾗ· ἣν δὲ μὴ θέρος ᾗ,<sup>6</sup> μικρὸν ἐπιφαγέτω· καὶ τοῦ  
 δεῖπνου ἀφελεῖν τὸ ἥμισυ οὐ εἴωθε δειπνεῖν· τῇ  
 δὲ τρίτῃ τοὺς μὲν πόνους ἀποδότω τοὺς εἰθισ-  
 μένους πάντας καὶ τοὺς περιπάτους, τοῖσι δὲ  
 40 σιτίοισι προσαγέτω ἡσυχῇ, ὅπως τῇ πέμπτῃ  
 ἀπὸ τοῦ ἐμέτου κομιεῖται τὸ σιτίον τὸ εἰθισμένον.  
 ἣν μὲν οὖν ἀπὸ τούτου ἱκανῶς ἔχῃ, θεραπευέσθω  
 τὰ ἐπίλοιπα τοῖσι μὲν σιτίοισιν ἐλάσσοσι, τοῖσι  
 δὲ πόνοισι πλείοσιν· ἣν δὲ μὴ καθεστήκη τὰ  
 τεκμήρια τῆς πλησμονῆς, διαλιπὼν δύο ἡμέρας  
 ἀφ' ἧς ἐκομίσατο τὰ σιτία, ἐμεσάτω πάλιν καὶ  
 προσαγέτω κατὰ τὰ αὐτά· ἣν δὲ<sup>7</sup> καὶ ἐκ τρίτου,  
 48 μέχρῃς ἂν ἀπαλλαγῇ<sup>8</sup> τῆς πλησμονῆς.

LXXI. Εἰσὶ δέ τινες τῶν ἀνθρώπων οἵτινες,  
 ὅταν κρατέωνται οἱ πόνοι ὑπὸ<sup>9</sup> τῶν σίτων, καὶ  
 τοιάδε<sup>10</sup> πάσχουσιν· ἀρχομένης τῆς πλησμονῆς

<sup>1</sup> ἐκπονήσαι ἐν τοῖσι γυμνασίοισι· τοῖσιν εἰθισμένοισιν ἀκόπως θερμῶι λουσάμενον ἐξεμεῖσαι εὐθὺς σιτοῖσι χρησάμενον παντοδαποῖσιν· θ: διαπονήσαντα ἐν τοῖσι γυμνασίοισι τοῖσι εἰθισμένοις ἀκόπως θερμῶι λουσάμενον παντοδαποῖσι M: διαπονήσαντα . . . λουσάμενον, σιτίσαι παντοδαποῖσι καὶ ποιῆσαι ἐμέσαι. Latré, from the second hand in H

<sup>2</sup> στύψῃ θ: συνστύφῃ M.

<sup>3</sup> ἐξαναστὰς θ: ἀναστὰς M.

<sup>4</sup> τῇ δ' ὑστεραίῃ θ: ἐς δὲ τὴν ὑστεραίην M.

### REGIMEN, III. LXX-LXXI

very varied meal.<sup>1</sup> After vomiting flush the mouth and throat with a harsh<sup>2</sup> wine, so as to contract the mouths of the veins, and prevent any result of the vomiting from being drawn down afterwards. Then one should go out for a short walk in the sun. On the next day one should take the same walks, but less and lighter exercise than before. One should take no luncheon if it be summer; if it be not summer, a light luncheon should be eaten. Reduce the usual dinner by one half. On the third day all usual exercises and walks should be resumed, and food should be gradually increased, until the usual food is restored on the fifth day from the vomiting. If as a result the patient's condition be satisfactory, let his treatment hereafter be to take less food and more exercise. But if the signs of surfeit do not disappear, let the patient wait for two days after the return to the usual diet, vomit again, and follow the same progressive increase. Even if a third vomiting be necessary, the patient should continue until he is rid of the surfeit.

LXXI. There are some men who, when exercise is overpowered by food, experience the following symptoms. At the beginning of the surfeit they

<sup>1</sup> The harsh asyndeton of *θ*'s reading does not warrant our rejecting it.

<sup>2</sup> *ι ε* "astringent."

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<sup>5</sup> *χρησάσθωι θ: χρέεσθαι M*

<sup>6</sup> *ἦν μὴ θέρος ἦι. θ. ἦν θέρος ἦι. ἦν δὲ μὴ θέρος ἦι. M.*

<sup>7</sup> *ἦν δὲ καὶ ἐκ τρίτου θ: ἦν δὲ μὴ. καὶ ἐκ τρίτου M.*

<sup>8</sup> *μέχρι ἀπαλλαγῆι θ: μέχρις ἀπαλλαγῆι M: μέχρις ἂν ἀπαλα-*  
*λαγῇ Littré.*

<sup>9</sup> *ὅπῃ M: ἀπὸ θ*

<sup>10</sup> *καὶ τοιάδε θ: τοιάδε M. τοιαῦτα Littré (no authority given).*

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ὑπνοι μακροὶ καὶ ἡδέες αὐτοῖσιν ἐγγίνονται,<sup>1</sup> καὶ  
 τι τῆς ἡμέρης ἐπικοιμῶνται· ὁ δὲ ὕπνος γίνεταί  
 τῆς σαρκὸς ὑγρανθείσης,<sup>2</sup> καὶ χεῖται τὸ αἷμα, καὶ  
 γαληνίζεται<sup>3</sup> διαχεόμενον τὸ πνεῦμα. ὁκόταν  
 δὲ μὴ δέχεται ἔτι τὸ σῶμα τὴν πλησμονήν, ἀπό-  
 κρισιν ἤδη ἀφίησιν εἴσω ὑπὸ βίης τῆς περιόδου,  
 10 ἥτις ὑπεναντιουμένη τῇ τροφῇ τῇ ἀπὸ τῶν  
 σίτων ταράσσει τὴν ψυχὴν. οὐκ ἔτι δὴ κατὰ  
 τοῦτον τὸν χρόνον ἰδεῖς οἱ ὕπνοι, ἀλλ' ἀνάγκη  
 ταράσσεσθαι τὸν ἄνθρωπον, καὶ δοκεῖν<sup>4</sup> μάχεσ-  
 θαι· ὁκοῖα γάρ τινα πιάσχει τὸ σῶμα, τοιαῦτα  
 ὀρῇ ἢ ψυχῇ, κρυπτομένης τῆς ὀψίος. ὁκόταν  
 οὖν ἐς τοῦτο ἤκη ὄνθρωπος, ἐγγὺς ἤδη τοῦ  
 κάμνειν ἐστίν· ὃ τι δὲ ἤξει νόσημα, ἀδηλον·  
 ὁκοίη γὰρ ἂν ἔλθῃ ἀπόκρισις καὶ ὅτου ἂν  
 κρατήσῃ, τοῦτο ἐνοσοποίησεν.<sup>5</sup> ἀλλ' οὐ χρὴ  
 20 προέσθαι τὸν φρονέοντα, ἀλλ' ὁκόταν ἐπιγνῶ<sup>6</sup>  
 τὰ πρῶτα, τῇσι θεραπείησιν ὥσπερ τὸν πρότερον  
 ἐκθεραπευθῆναι,<sup>7</sup> πλείονος δὲ χρόνου καὶ λιμο-  
 23 κτονίης δεῖται.

LXXII. Ἔστι δὲ καὶ τὰ τοιάδε τεκμήρια  
 πλησμονῆς· ἀλγεί τὸ σῶμα οἷσι μὲν ἅπαν, οἷσι  
 δὲ μέρος τι τοῦ σώματος ὃ τι ἂν τύχῃ·<sup>8</sup> τὸ δὲ

<sup>1</sup> ἐγγίνονται θ: ἐπιγίνονται M.

<sup>2</sup> ὑγρανθείσης is omitted by θM, and is added by Littré from the second hand of E.

<sup>3</sup> γαληνίζεται θ: γαληνίζει M.

<sup>4</sup> δοκεῖν θ: δοκέει M.

<sup>5</sup> ὅτι ἤξει νόσημα ἀδηλον ὁκοίη γὰρ ἀνέλθῃ ἀπόκρισις καὶ  
 ἔκου ἂν κρατήσῃ τοῦτο ἐνοσοποίησεν θ: ὅτι δὲ ἤξει τὸ νόσημα,

ἢ  
 μάλα δῆλον· ὁκοῖα γὰρ ἂν ἔλθῃ ἀποκρισις· καὶ ὅτου ἦν κρατῆσαι  
 τοῦτο, ἐνόσησεν· M.

### REGIMEN, III. LXXI.-LXXII.

have fall upon them long and pleasant sleeps, and they slumber for a part of the day. The sleep is the result of the flesh becoming moist<sup>1</sup>; the blood dissolves, and the breath, diffusing itself, is calm. But when the body can no longer contain the surfeit, it now gives out a secretion inwards through the force of the circulation,<sup>2</sup> which, being opposed to the nourishment from food, disturbs the soul. So at this period the sleeps are no longer pleasant, but the patient perforce is disturbed and thinks that he is struggling. For as the experiences of the body are, so are the visions of the soul when sight is cut off. Accordingly, when a man has reached this condition he is now near to an illness. What illness will come is not yet known, as it depends upon the nature of the secretion and the part that it overpowers. The wise man, however, should not let things drift, but as soon as he recognises the first signs, he should carry out a cure by the same remedies as in the first case, although more time is required and strict abstinence from food.

LXXII. The symptoms of surfeit are sometimes as follow. The body aches, in some cases all over, in others that part only of the body that happens to

<sup>1</sup> With the reading of θΜ: "The flesh goes to sleep, the blood dissolves, etc.," that is, "As the flesh, etc."

<sup>2</sup> For the *περίοδος* see pp. 241, 361, 427.

<sup>6</sup> After ἐπιγνώθ Μ has τῶν τεκμηρίων.

<sup>7</sup> τῇσι θεραπείησιν ὥσπερ τὸν πρῶτον ἐκθεραπευθῆναι θ τῆς θεραπείης ἔχουσιν, ὥσπερ τὸν πρότερον ἐκθεραπευθῆναι Μ τῆς θεραπείης ἔχουσιν, καὶ δὴ τοῦτον ὥσπερ τὸν πρότερον ἐκθεραπευθῆναι Lattre.

<sup>8</sup> τοῦ σώματος ὃ τι ἂν τύχῃ omitted by θ.

## ΠΕΡΙ ΔΙΑΓΓΗΣ

- ἄλγος ἐστὶν οἰονεῖ<sup>1</sup> κόπος· δοκέοντες οὖν κοπιῇν, ῥαθυμῆσί τε καὶ πλησμονῇσι θεραπεύονται, μέχρι ἂν<sup>2</sup> ἐς πυρετὸν ἀφικνέωνται· καὶ οὐδέπω οὐδὲ τοῦτο γινώσκουσιν, ἀλλὰ λουτροῖσί τε καὶ σίτοισι χρησάμενοι ἐς περιπλευμονίην κατέστησαν τὸ νόσημα, καὶ ἐς κίνδυνον τὸν ἔσχατον
- 10 ἀφικνέονται. ἀλλὰ χρὴ προμηθεῖσθαι πρὶν<sup>3</sup> ἐς τὰς νούσους ἀφικνέωνται, καὶ θεραπεύεσθαι τῷδε τῷ τρόπῳ· μάλιστα μὲν πυριηθέντα μαλακῇσι πυριῇσι, εἰ δὲ μή, λουσάμενον πολλῶ καὶ θερμῶ, διαλύσαντα τὸ σῶμα ὡς μάλιστα, χρησάμενον τῶν σιτίων πρῶτον μὲν τοῖσι δριμέσι καὶ πλείστοισιν, εἶτα τοῖσιν ἄλλοισιν<sup>4</sup> ἐξεμέσαι εὖ, καὶ ἐξαναστάντα περιπατῆσαι ὀλίγον χρόνον ἐν ἀλέῃ, ἔπειτα καταδαρθεῖν·
- 20 πρῶτ' δὲ τοῖσι περιπάτοισι πολλοῖσιν<sup>5</sup> ἐξ ὀλίγου προσάγοντα χρῆσθαι καὶ τοῖσι γυμνασίοισι κούφοις καὶ τῇσι προσαγωγῇσι καθάπερ καὶ πρότερον· ἰσχυασίης δὲ τοῦτο πλείστης δεῖται καὶ περιπάτων. ἦν δὲ μὴ προνοηθεὶς ἐς πυρετὸν ἀφίκεται, προσφέρειν μηδὲν ἄλλο<sup>6</sup> ἢ ὕδωρ ἡμερέων τριῶν· ἦν μὲν οὖν ἐν ταύτῃσι παύσεται· ἦν δὲ μή, πτισάνης χυλῶ θεραπεύεσθαι· ἡ γὰρ τεταρταῖος ἡ ἐβδομαῖος<sup>7</sup> ἐκστήσεται καὶ<sup>8</sup>

<sup>1</sup> οἰονεῖ θ ὁκοῖον M.

<sup>2</sup> ἂν is omitted by M.

<sup>3</sup> After πρὶν some MSS (not θM) add ἂν.

<sup>4</sup> τοῖσιν ἄλλοισιν θ: τοῖσι ἄλλοις M: Littré says "ἀλυκοῖσιν vulg." without naming MSS.

<sup>5</sup> πολλοῖσιν omitted by M

<sup>6</sup> ἄλλο η θ ἄλλ' ἡ M: ἄλλο ἄλλ' ἡ Littré (with apparently the authority of some Paris MS or MSS)

<sup>7</sup> ἡ γὰρ τεταρταῖος ἡ ἐβδομαῖος θ: ἡ τεταρταῖος ἡ ἐβδομαῖος M: καὶ ἡ τεταρταῖος ἡ ἐβδομαῖος Littré (with apparently some authority)

### REGIMEN, III. LXXII.

be affected The ache resembles the pain of fatigue. Accordingly, under the impression that they are suffering fatigue pains, these patients adopt a treatment of rest and over-feeding, until they fall into a fever. Even then they fail to realise the true state of affairs, but indulging in baths and food they turn the illness into pneumonia, and fall into the direst peril But what is necessary is to exercise forethought before the diseases attack, and to adopt the following treatment. Take by preference gentle vapour baths, the next best thing being copious hot baths, so as to dilate the body as much as possible, and then, after meals, at first of harsh foods and very copious, afterwards of the other kinds<sup>1</sup> of food, there should be a thorough emptying of the body by vomiting; after this there should be taken a short stroll in the sun, followed by sleep. In the morning walks should be long<sup>2</sup>, though short to begin with, and gradually increased; exercises should be light, and with the same gradual increases as in the former case Such a state requires severe reduction of flesh and plenty of walking exercise. And if through lack of forethought there is an attack of fever, nothing should be given for three days except water. If the fever go down in that time, well and good; if it does not, treat the patient with barley water, and on the fourth or the seventh day he will sweat and be quit of the

<sup>1</sup> Or (with the reading ἀλυκοῖσιν), "of salt foods"

<sup>2</sup> So Littré It is doubtful in the *Corpus* whether πολὺς refers to quantity or to number, an ambiguity that often occurs in *Epidemics I* and *III*. "Many" is a possible meaning here, as of course the treatment is spread over several days

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<sup>3</sup> καὶ θ. ἡ M εἰ Littré, with some Paris authority.



## ΠΕΡΙ ΔΙΑΤΗΣ

ἐξιδρώσει· ἀγαθὸν δὲ τοῖσι χρίσμασι χρῆσθαι τοῖσιν ἰδρωτικοῖσιν ὑπὸ τὰς κρίσις, ἐξαναγ-  
30 κάζουσι γάρ.

LXXIII. Πάσχουσι δὲ τινες καὶ τοιάδε ἀπὸ πλησμονῆς· τὴν κεφαλὴν ἀλγέουσι καὶ βαρύνονται, καὶ τὰ βλέφαρα πίπτει αὐτοῖσιν ἀπὸ τοῦ δείπνου, ἔν τε τοῖς ὕπνοις ταρασσονται,<sup>1</sup> καὶ δοκεῖ θέρμη ἐνεῖναι, ἥ τε κοιλίη ἐφίσταται ἐνίοτε· ὁκόταν δὲ ἀφροδισιάσῃ, δοκεῖ κουφότερος εἶναι ἐς τὸ παραυτίκα, ἐξ ὑστέρου δὲ μᾶλλον βαρύνεται· τούτοισιν ἡ κεφαλὴ τὴν πλησμονὴν ἀντισπῶσα τὴν τε κοιλίην ἐφίστησι, καὶ αὕτη  
10 βαρύνεται· κίνδυνοί τε ἐπὶ κείνται<sup>2</sup> κακοί, καὶ ὅκου ἂν ῥαγῇ ἡ πλησμονή, τοῦτο διαφθείρει. ἀλλὰ χρὴ προμηθεῖσθαι ὧδε· ἥν μὲν βούληται τὴν θεραπείην ποιεῖσθαι ταχυτέραν,<sup>3</sup> προπυριηθέντα ἐλλεβόρῳ καθαρθῆναι, εἴτα προσάγειν τοῖσι σιτίοις κούφοις καὶ μαλθακοῖσιν ἐφ' ἡμέρας δέκα· τοῖσι δὲ ὄψοις<sup>4</sup> διαχωρητικοῖσιν, ὅπως κρατήσῃ ἡ κάτω κοιλίη τὴν κεφαλὴν τῇ κάτω ἀντισπάσει· καὶ τοῖσι δρόμοις βραδέσι καὶ τοῖσιν ὀρθροῖς περιπάτοις ἱκανοῖς, τῇ  
20 τε πάλῃ ἐν ἐλαίῳ· ἀρίστῳ τε χρήσθω καὶ ὕπνῳ ἀπὸ τοῦ ἀρίστου μὴ μακρῷ· ἀπὸ τοῦ δείπνου δὲ ὅσον ἐξαναστῆναι ἱκανόν· καὶ τὸ μὲν λούεσθαι, τὸ δὲ χρίεσθαι, λούεσθαι<sup>5</sup> δὲ χλιερῷ, λαγνείης δὲ ἀπέχεσθαι. αὕτη μὲν ἡ ταχυτάτη<sup>6</sup> θεραπείη· εἰ δὲ μὴ βούλοιτο φαρμακοποιεῖν, λουσάμενον

<sup>1</sup> After ταρασσονται θ has τὲ (sic) which may (without the accent) be correct, but probably is dittography.

<sup>2</sup> M has ὑπόκειται, omits κακοί and reads δκη.

<sup>3</sup> ταχυτέραν θ ταχείην (before ποιεῖσθαι) M.

### REGIMEN, III. LXXII.—LXXIII.

trouble.<sup>1</sup> It is good to use sudorific unguents at the approach of a crisis, as they bring on sweating.

LXXIII. In certain cases the sufferers from surfeit experience the following symptoms. The head aches and feels heavy; their eyelids close after dinner; they are distressed in their sleep, they appear to be feverish, and occasionally the bowels are constipated. After sexual intercourse they seem to be for the moment more at ease, but afterwards the feeling of heaviness increases. In these cases the head, acting by revulsion on the surfeit, makes the bowels constipated and itself becomes heavy. Nasty dangers threaten, and the surfeit infects that part where it has broken out. But forethought of the following kind is required. If the quicker treatment is desired, after a vapour bath purge with hellebore, and for ten days gradually increase light and soft foods, and meats that open the bowels, that the lower belly may overpower the head by the revulsion below. Practise slow runs, longish early-morning walks, and wrestling with the body oiled. Take luncheon and a short sleep after it. After dinner a stroll is sufficient. Use baths and unguents, the baths tepid, and abstain from sexual intercourse. This is the quickest method of treatment. But if the patient wish to avoid drug-taking,<sup>2</sup> he should take a hot

<sup>1</sup> With the reading of Littré: "he will get rid of the trouble if he sweat"

<sup>2</sup> This refers to the hellebore mentioned earlier in the chapter. In the *Corpus* "drugs" are purges

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<sup>4</sup> ὄψοις θ (not ὀπτοῖς as Littré says): σιτίοις M.

<sup>5</sup> For λούεσθαι θ has λούσθαι.

<sup>6</sup> ταχυτάτη θ: ταχυτέρη M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- θερμῷ,<sup>1</sup> ἐμέσαι σιτίοισι χρησάμενον τοῖσι δριμέ-  
 σιν, ὑγροῖσι καὶ γλυκέσι καὶ ἀλμυροῖσιν,<sup>2</sup>  
 ἐξ ἐμέτου δὲ ὅσον ἐξαναστήναι πρῶτὸν δὲ τοῖσι  
 περιπάτοισι πράξι προσάγειν καὶ τοῖσι γυμ-  
 30 ναίοισι γεγραμμένοισιν ἐς ἡμέρας ἕξ· τῇ δὲ  
 ἐβδόμῃ πλησμονὴν προσθέντα ἔμετον ποιῆ-  
 σαι<sup>3</sup> ἀπὸ τῶν ὁμοίων σιτίων, καὶ προσάγειν  
 κατὰ τὸ αὐτό· χρῆσθαι δὲ τούτοισιν ἐπὶ τέσσαρας  
 ἐβδομάδας, μάλιστα γὰρ ἐν τοσοῦτῳ χρόνῳ  
 καθίσταται· εἴτα προσάγειν τοῖσι τε σίτοις καὶ  
 τοῖσι πόνοις, τοὺς τε ἐμέτους σὺν πλείονι χρόνῳ  
 ποιεῖσθαι, τὰ τε σιτία ἐν ἐλάσσονι προσάγειν,  
 ὥς τὸ σῶμα ἀνακομίσῃται, καθιστάναι τε τὴν  
 39 δίαιταν ἐς τὸ σύνηθες κατὰ μικρόν.

- LXXIV. Γίνεται δὲ καὶ τοιάδε ἀπὸ πλησμονῆς·  
 ὁκόσοισιν ἡ μὲν κοιλίη καταπέσσει τὸ σιτίον, αἱ  
 δὲ σάρκες μὴ δέχονται, ἐμμένουσα ἡ τροφή  
 φύσαν ἐμποιεῖ· ὅταν δὲ ἀριστήσῃ, καθίσταται,  
 ὑπὸ γὰρ τοῦ ἰσχυροτέρου τὸ κουφότερον ἐξελαύ-  
 νεται, καὶ δοκέουσιν ἀπηλλάχθαι· τὸ δὲ πολὺ  
 πλέον ἐς τὴν ὑστεραίην παραγίνεται. ὅταν δὲ  
 καθ' ἡμέρην ἐκάστην αὐξανόμενον ἰσχυρὸν γένη-  
 ται, ἐκράτησε τὸ ὑπάρχον τῶν ἐπεισενεχθέντων,  
 10 καὶ ἐξεθέρμηκε, καὶ ἐτάραξεν ἅπαν τὸ σῶμα, καὶ  
 ἐποίησε διαρροίην· τοῦτο γὰρ ὀνομάζεται, ἕως ἂν

<sup>1</sup> θερμῷ θ: πολλῶι M

<sup>2</sup> ἐμέσαι σιτίοισι καὶ γλυκέσι καὶ ἀλμυροῖσι M.

### REGIMEN, III. LXXIII.—LXXIV.

bath, and then vomit after eating foods that are sharp, moist, sweet and salt<sup>1</sup>; after vomiting let him go for a short stroll. In the morning let him take gentle walks to begin with, and gradually increase them, and the exercises described above, for a period of six days. On the seventh day add a surfeit of like foods, and then vomit; after which make the same progressive increase. Follow this regimen for four weeks, for this is about the time required for a recovery. Then gradually increase food and exercise; increase the interval between vomitings; lessen the time taken in increasing food to the normal, so that the body may recreate itself, and restore the regimen to what is usual little by little.

LXXIV. Surfeit shows also the following symptoms. When the belly digests the food, but the flesh rejects it, the nutriment, remaining inside, causes flatulence. After luncheon, the flatulence subsides, for the lighter is expelled by the stronger, and the trouble seems to have been got rid of; but on the next day the symptoms recur much intensified. But when, owing to the daily growth, the surfeit becomes strong, what is already present overpowers the things added from without, generates heat, disturbs the whole body and causes diarrhoea. For such is the name given to

<sup>1</sup> Littré translates as though all four epithets applied to one food. The Greek suggests (a) foods sharp (acid) and moist, (b) sweet foods, (c) salt foods; perhaps (a) acid and moist, (b) sweet and moist, (c) salt and moist. At any rate the four qualities (which to a Greek of 400 B.C. were substances) had to be combined in one meal. As *δριμύς* is generally opposed to *γλυκὺς*, it is not surprising that the manuscript M omits two epithets

<sup>2</sup> ποιῆσαι θ: ποιήσασθαι M.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

αὐτὴ μούνη σαπείσα ἢ τροφὴ ὑποχωρῇ.<sup>1</sup> ὁκόταν δὲ θερμαινομένου τοῦ σώματος καθαρσις δριμέα γένηται, τό τε ἔντερον ξύεται καὶ ἐλκοῦται καὶ διαχωρεῖται αἱματώδεα, τοῦτο δὲ δυσεντερὴ καλεῖται, νοῦσος χαλεπὴ καὶ ἐπικίνδυνος. ἀλλὰ χρὴ προμηθεῖσθαι καὶ τὸ ἄριστον ἀφαιρεῖσθαι καὶ τοῦ δείπνου τὸ τρίτον μέρος· τοῖσι δὲ πόνοισι πλείοσι, τῆσι πάλῃσι καὶ τοῖσι δρόμοις καὶ  
 20 περιπάτοις<sup>2</sup> χρῆσθαι, ἀπὸ τε τῶν γυμνασίων καὶ ὄρθρου· ὅταν δ' ἡμέραι δέκα γένωνται, προσθέσθαι<sup>3</sup> τοῦ σίτου τὸ ἥμισυ τοῦ ἀφαιρεθέντος, καὶ ἔμετον ποιήσασθαι, καὶ προσάγειν<sup>4</sup> ἐς ἡμέρας τέσσαρας· ὁκόταν δὲ ἄλλη δεκάς γένηται, τὸν τε<sup>5</sup> σῖτον τὸν λοιπὸν προσθέσθαι, καὶ ἔμετον ποιήσασθαι, καὶ προσάγων πρὸς τὸν σῖτον ὑγίεια ποιήσεις ἐν τούτῳ τῷ χρόνῳ· τοῖσι δὲ  
 28 πόνοις θαρρεῖν<sup>6</sup> τὸν τοιοῦτον πιέζων.

LXXV. Γίνεται δὲ καὶ τοιάδε· ἐς τὴν ὑστεραίην<sup>7</sup> τὸν σῖτον ἐρυγγάνεται ὥμῳ ἄτερ ὀξυρεγμῆς, ἢ δὲ κοιλίῃ διαχωρεῖ, ἐλάσσῳ μὲν ἢ πρὸς τὰ σῖτα, ὅμως δὲ ἱκανῶς, πόνος δὲ οὐδεὶς ἐγγίνεται· τούτοιςιν ἢ κοιλίῃ ψυχρὴ ἐοῦσα οὐ δύναται καταπέσσειν τὸν σῖτον ἐν τῇ νυκτί· ὁκόταν οὖν κινήθῃ, ἐρυγγάνεται τὸν σῖτον ὥμῳ δεῖ οὖν τούτῳ παρασκευάσαι τῇ κοιλίῃ θερμασίην ἀπὸ τε τῆς διαίτης καὶ<sup>8</sup> τῶν πόνων· πρῶτον μὲν οὖν  
 10 χρὴ ἄρτω θερμῷ<sup>9</sup> χρῆσθαι ζυμίτῃ, διαθρύπτοντα

<sup>1</sup> For ὑποχωρῇ θ has χωρεῖ

<sup>2</sup> τοῖσι δὲ δρόμοις πλείοσι καὶ τῆσι παλῃσι καὶ τοῖσι περιπάτοις M.

<sup>3</sup> προσθέσθαι θ : προσθῆναι M.

<sup>4</sup> προσάγειν θ προσαγαγεῖν M.

<sup>5</sup> τόν τε M : τότε θ.

### REGIMEN, III. LXXIV.—LXXV.

the disorder so long as the waste products<sup>1</sup> only of food pass by stool. But when, as the body grows hot, the purging becomes harsh, the bowel is scraped, ulcers form and the stools passed are bloody; this disorder is called dysentery, a difficult and dangerous disease. Precautions must be taken, lunch omitted and dinner lessened by one-third. Use more exercises, wrestling, running and walks, both after the gymnastic practice and in the early morning. When ten days are gone, add one half of the food that has been taken away, take an emetic, and gradually increase the food for four days. When another ten days are gone, add the food that is still lacking, take an emetic, and gradually increasing the food you will effect a cure in this interval of time. Such a case as this you can without fear exercise rigorously.

LXXV. There also occurs the following kind of surfeit. On the following day the food is brought up undigested, without heartburn, copious stools are passed, but not proportionate to the food eaten, and there are no fatigue pains. In these cases the belly, being cold, cannot digest the food in the night. So when it is disturbed it brings up the food undigested. So for such a patient it is necessary to procure warmth for the belly both from regimen and from exercises. So first one should use warm, fermented bread,

<sup>1</sup> For σῆψις see p. 409.

<sup>6</sup> θαρρεῖν M: θαρρεῖ (θάρρει?) θ

<sup>7</sup> τοιάδε ἐς τὴν ὑστεραίην M· τοιάδε ἐς τὴν ὑστέραν ἢν θ τοιάδε πλησμονή ἐς τὴν ὑστεραίην Littré (with some authority).

<sup>8</sup> After καὶ M adds ἀπό τε.

<sup>9</sup> θερμῶι θ συγκομιστῶι M

## ΠΕΡΙ ΔΙΑΓΓΗΣ

ἐς οἶνον μέλανα ἢ ἐς ζωμόν ὕειον· τοῖσί τε  
 ἰχθύσιν ἐφθοῖσιν ἐν ἄλμῃ δριμείῃ· χρῆσθαι δὲ  
 καὶ τοῖσι σαρκώδεσιν, οἶον ἀκροκωλίοισι<sup>1</sup> τε  
 διέφθοισι τοῖσιν ὑείοισι, τοῖσί τε πίουσιν ὑείοισιν  
 ὀπτοῖσι, τοῖσι δὲ<sup>2</sup> χοιρείοισι μὴ πολλοῖσι καὶ  
 σκυλάκων μηδὲ<sup>3</sup> ἐρίφων· λαχάνοισι δὲ πράσοισι  
 τε καὶ σκορόδοισιν ἐφθοῖσι καὶ ὠμοῖσι, βλέψω  
 τε ἐφθῶ καὶ κολοκύντῃ<sup>4</sup> ποτοῖσί τε ἀκρήτοισιν,  
 ἀναριστῆν τε τὴν πρώτην.<sup>5</sup> ὕπνοισι τε ἀπὸ τῶν  
 20 γυμνασίων, τοῖσί τε δρόμοισι καμπτοῖσιν, ἐξ  
 ὀλίγου προσάγων, πάλῃ τε μαλακῇ ἐν ἐλαίῳ,  
 λουτροῖσι τε ὀλίγοις, χρίσμασι πλείοσι, τοῖσι  
 πρῶτ' περιπάτοισι πλείστοισιν, ἀπὸ δείπνου δὲ<sup>6</sup>  
 ὀλίγοις καὶ τὸ σῦκον μετὰ τῶν σίτων ἀγαθόν,  
 ἄκρητός τε ἐπ' αὐτῷ. ἐκ δὲ ταύτης τῆς θερα-  
 πείης καθίσταται τοῖσι μὲν θάσσον, τοῖσι δὲ  
 27 βραδύτερον.

LXXVI. Ἄλλοι δέ τινες τοιάδε πάσχουσιν·  
 ἀχροῦσι, καί, ὅταν φάγωσιν, ἐρυγγάνουσιν  
 ὀλίγον ὕστερον ὀξύ,<sup>7</sup> καὶ ἐς τὰς ῥίνας ἀνέρπει  
 τὸ ὀξύ. τούτοις τὰ σώματα οὐ καθαρὰ ἐστίν·  
 ὑπὸ γὰρ τοῦ πόνου πλείον τὸ συντηκόμενον τῆς  
 σαρκὸς ἢ τὸ ἀποκαθαιρόμενον<sup>8</sup> ὑπὸ τῆς περιόδου·  
 ἐμμένον δὴ τοῦτο ἐναντιοῦται τῇ τροφῇ, καὶ  
 βιάζεται, καὶ ἀποξύνει. ἡ μὲν οὖν τροφή ἐρυγ-  
 γάνεται, αὐτὸ δὲ ὑπὸ τὸ δέρμα<sup>9</sup> ἐξωθεῖται, καὶ  
 10 τῷ ἀνθρώπῳ ἄχροιαν ἐμποιεῖ, καὶ νούσους ὑδρω-

<sup>1</sup> ἀκροκωλίοισι M ἄκροισι θ.

<sup>2</sup> τοῖσι τε πίουσιν ὑείοις ὀπτοῖσι· τοῖσι δὲ θ καὶ τοῖσι πλείοσι  
 ὑοῖσι ἐφθοῖσι τοῖσι τε M.

<sup>3</sup> μηδὲ θ. καὶ M.

<sup>4</sup> τῆς τε κολοκύντης θM· καὶ κολοκύντῃ Littre: possibly  
 τῇσί τε κολοκύντῃσι.

### REGIMEN, III. LXXV.—LXXVI.

crumbling it into dark wine or into pork broth. Also fish boiled in acrid brine. Use also fleshy meats, such as pig's feet well boiled and fat roast pork, but be sparing of sucking-pig, and the flesh of puppies and kids. Vegetables should be leeks and onions, boiled and raw, boiled blite and the pumpkin. Drink should be undiluted, and no luncheon should be taken at first. There should be sleep after exercises, running in the double course, increased gradually, gentle wrestling with the body oiled, few baths, more anointings than usual, plenty of<sup>1</sup> early-morning walks, but only short ones after dinner. Figs with food are good, and neat wine therewith. This treatment brings recovery, in some cases rapid, in others slower.

LXXVI. In other cases the following symptoms are experienced. There is paleness, and acid belching shortly after food, the acid matter rising into the nose. In such cases the body is impure. For the flesh melted by the fatigue is greater than that purged away by the circulation. Now this excess, remaining in the body, is antagonistic to the nourishment, forces it along, and renders it acid. So the nourishment is belched up, and the excess is pushed out under the skin, causing in the patient paleness

<sup>1</sup> Or, "long."

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<sup>5</sup> ποτοισι τὲ ἀκρήτοισιν ἀναριστην τὲ τὴν πρώτην θ· πόμασι τε ἀκρητεστέροισι ὕπνοις τε μακροῖσι ἀναριστήσιν τὴν πρώτην M

<sup>6</sup> δὲ θ· τε M

<sup>7</sup> δξύθ· δξέα M.

<sup>8</sup> ἀπὸ γὰρ τοῦ πόνου πλείονος ἔδοντος συντηκομένης τῆς σαρκός τὸ ἀπὸ καθαιρόμενον θ. The text is that of M, which, however, has τε for γὰρ.

<sup>9</sup> αὐτὸ δὲ τὸ ὑπὸ τὸ δέρμα θ. αὐτὸ δὲ ὑπὸ τοῦ δέρματος M



## ΠΕΡΙ ΔΙΑΙΤΗΣ

ποειδέας ἀλλὰ χρή προμηθεῖσθαι ὧδε· ἡ μὲν  
 ταχυτέρη θεραπείη, ἐλλέβορον πῖσαντα προσ-  
 ἄγειν, ὥσπερ μοι πρότερον γέγραπται· ἡ δὲ ἀσφα-  
 λεστέρη<sup>1</sup> ὑπὸ τῆς διαιτήσιος ὧδε· πρῶτον μὲν  
 λουσάμενον θερμῷ ἔμετον ποιήσασθαι, εἴτα προσ-  
 ἄγειν ἐς<sup>2</sup> ἡμέρας ἑπτὰ τὸ σιτίον τὸ εἰθισμένον.  
 δεκάτῃ δὲ ἡμέρῃ ἀπὸ τοῦ ἔμετου αὐθις ἐμείτω,  
 καὶ προσαγέτω κατὰ τωυτό· καὶ τὸ τρίτον  
 ὡσαύτως ποιησάτω· τοῖσι δὲ τρόχοισιν ὀλίγοις  
 20 καὶ ὀξέσι καὶ ἀνακινήμασι<sup>3</sup> καὶ τρίψει, καὶ  
 διατριβῇ<sup>4</sup> πολλῇ χρήσθω ἐν τῷ γυμνασίῳ, καὶ  
 ἀλινδήσει χρήσθω·<sup>5</sup> τοῖσί τε περιπάτοις πολ-  
 λοῖσιν ἀπὸ τῶν γυμνασίων, χρήσθαι δὲ καὶ ἀπὸ  
 δείπνου, πλείστοις δὲ τοῖσιν ὀρθρίοισιν· ἐγκονιό-  
 μενος<sup>6</sup> δὲ χριέσθω· ὅταν δὲ λούεσθαι θέλῃ, θερμῷ  
 λουέσθω· ἀνάριστος δὲ διατελείτω τοῦτον τὸν  
 χρόνον· καὶ ἦν μὲν ἐν μηνὶ καθιστῆται, θερα-  
 πευέσθω τὸ λοιπὸν τοῖσι προσήκουσιν· ἦν δέ τι  
 29 ὑπόλοιπον ἦ, χρήσθω τῇ θεραπείῃ.

LXXVII. Εἰσὶ δὲ τινες οἷσιν ἐς τὴν ὑστεραίην  
 ὀξυρεγμίαι γίνονται· τούτοις ἐν τῇ νυκτὶ ἀπό-  
 κρισις ἀπὸ πλησμονῆς γίνεται·<sup>7</sup> ὁκόταν οὖν  
 κινηθῇ ἐκ τοῦ ὕπνου τὸ σῶμα, πυκνοτέρῳ τῷ

<sup>1</sup> For ἀσφαλεστέρη θ has βραδυτέρη

<sup>2</sup> ἐς is omitted by M.

<sup>3</sup> ἐγκινήμασι θM: ἀνακινήμασι Zwinger

<sup>4</sup> For διατριβῇ M has ἐνδιατριβῇ.

<sup>5</sup> ἐν τῷ . . . χρήσθω omitted by θ.

<sup>6</sup> For ἐγκονιόμενος M has ἐκκονίων ιωένοισι.

<sup>7</sup> M has ἡ before ἀπόκρισις, τῆς before πλησμονῆς, and ὑπὸ  
 for ἀπὸ. θ has ἀποκρίσεις.

### REGIMEN, III. LXXVI.—LXXVII.

and dropsical diseases. The following precautions should be taken. The quicker method of treatment is to give a draught of hellebore and then to adopt the progressive diet that I have already described. The safer method, however, is by the following regimen. First a hot bath should be taken, then an emetic, and then the usual diet should be regained by a gradual increase spread over seven days. On the tenth day after the emetic another should be taken, followed by the same gradual increase of food. The treatment should be repeated a third time. Short but sharp runs should be taken in the circular course, with arm exercises, massage, long practice in the gymnasium and wrestling in dust. Plenty of walking after exercises, after dinner, but especially in the early morning. The body should be anointed when covered with dust. When the patient wishes to bathe, let the water be hot. During this time no luncheon should be taken. If recovery occur in a month, let the patient take hereafter the fitting treatment; but if the illness has not completely disappeared, let the patient continue the treatment.<sup>1</sup>

LXXVII. In some cases the morrow brings heart-burn. When this is so, a secretion arises in the night from surfeit. Accordingly, when the body has moved after sleep, breathing more rapidly it forces

<sup>1</sup> The argument appears to be faulty. Why should "fitting treatment" follow complete recovery? Emerins, seeing the difficulty, would revive an old reading (or conjecture) and add *πρότερον* before *θεραπείη*. This does not touch the difficulty of the clause *θεραπεύεσθω . . . προσήκοντων*. It is just possible that this clause is merely a misplaced variant of *χρήσθω τῇ <πρότερον> θεραπείῃ*, and in the original text there was an *apostrophe* after *καθίστηται*. "If the patient recover in a month, well and good; if not, continue the treatment."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

πνεύματι χρησάμενον, βιάζεται ἔξω σὺν τῷ πνεύματι θερμόν τε καὶ ὀξύ· ἐκ τούτου νοῦσοι γίνονται, ἣν μὴ τις προμηθεΐη χρήσθαι. συμφέ-  
ρει δὲ καὶ τούτοισιν ὥσπερ καὶ τῷ προτέρῳ<sup>1</sup> θεραπευθῆναι· τοῖσι δὲ πόνοισι πλείοσι τούτον

10 χρῆσθαι.

LXXVIII. Γίνεται δέ τισι καὶ τοιάδε· ἐν τοῖσι πυκνοσάρκοισι τῶν σωμάτων, ὅταν τὰ σιτία θερμαίνηται καὶ διαχέηται ἀπὸ πρώτου ὕπνου, θερμαινομένης τῆς σαρκὸς ὑπὸ τε τῶν σιτίων διὰ τε<sup>2</sup> τὸν ὕπνον, ἀπόκρισις γίνεται ἀπὸ τῆς σαρκὸς πολλὴ ὑγρῆς ἐούσης·<sup>3</sup> εἶτα τὴν μὲν τροφήν ἢ σὰρξ οὐ δέχεται πυκνὴ ἐοῦσα, τὸ δὲ ἀπὸ τῆς σαρκὸς ἀποκριθὲν ἐναντιούμενον τῇ τροφῇ καὶ βιαζόμενον ἔξω<sup>4</sup> πνίγει τὸν ἄνθρωπον καὶ θερ-  
10 μαίνει, μέχρι ἑξεμέσῃ· ἔπειτα δὲ κουφότερος ἐγένετο· πόνος δὲ οὐδεὶς ἐν τῷ σώματι φανερός· ἀχροίη δὲ ἔνεστι· προϊόντος δὲ τοῦ χρόνου πόνοι τε γίνονται καὶ νοῦσοι. πασχουσι δὲ τούτοις παραπλήσια καὶ ὁκόσοι ἀγύμναστοι ἔόντες, ἑξα-  
πίνης πονήσαντες, σύντηξιν τῆς σαρκὸς πολλὴν ἐποίησαν.<sup>5</sup> χρῆ δὲ τοὺς τοιούτους ὧδε θερα-  
πεύειν· ἀφελεῖν τῶν σίτων τὸ τρίτον μέρος· τοῖσι δὲ σίτοις χρῆσθαι τοῖσι δριμέσι καὶ ξηροῖσι καὶ αὐστηροῖσι καὶ εὐώδεσι καὶ οὐρητικοῖσι, τοῖσι δὲ  
20 δρόμοις τοῖσι μὲν πλείστοις καμπτοῖσιν ἐν ἱματίῳ, γυμνὸς δὲ<sup>6</sup> καὶ τοῖσι διαύλοις καὶ τοῖσι τρόχοις, τρίψεσι δὲ καὶ πάλῃ ὀλίγῃ,<sup>7</sup> ἀκρο-

<sup>1</sup> τὸν πρότερον θΜ· τῷ προτέρῳ Littré It is possible, but rather awkward, to understand a verb to govern τὸν πρότερον.

<sup>2</sup> τε is omitted by M.

<sup>3</sup> πολλῆς ὑγρῆς ἐούσης θ. πολλὴ ὑγρασίη M.

### REGIMEN, III. LXXVII.—LXXVIII.

out with the breath hot and acid matter.<sup>1</sup> From this come diseases, unless precautions be taken. In such cases it is beneficial to take the same treatment as that last described, but the patient must increase the amount of exercise.

LXXVIII. The following symptoms also occur. In persons of firm flesh, when the food warms and melts during first sleep, the flesh warming owing to the food and through the sleep, a copious secretion comes from the moist flesh. Then the flesh owing to its firmness will not receive the nourishment, while the secretion from the flesh, being opposed to the nourishment and forced out, warms and chokes the man until he has vomited it forth. Relief follows the vomiting, and no pain is felt in the body though the complexion is pale. In course of time, however, pain and disease occur. Similar symptoms are experienced by those who, when out of training, suddenly take violent exercise, causing a copious melting of their flesh. Such persons must be treated thus. Reduce their food by one-third. The food to be used should be acrid, dry, astringent, aromatic and diuretic. Running should be mostly on double tracks, with the cloak worn, while the double stade and circular course should be run stripped; use massage, a little wrestling, and wrestling with the

<sup>1</sup> Perhaps a *τι* has dropped out of the text here owing to the influence of *πνεύματι* or *τε*

<sup>4</sup> ἔξω M: εἴσω θ

<sup>5</sup> σύντηξι τῆς σαρκὸς πολλὴν ἐποίησαντο θ: σύντηξιν τῆς σαρκὸς καὶ πολλὴν ἐποίησαν M σύντηξιν τῆς σαρκὸς βιαίαν καὶ πολλὴν ἐποίησαν Lattre

<sup>6</sup> ἐν ἱματίοις γυμνὸς δέ· καὶ θ: ἐν ἱματίῳ γυμνοῖσι δὲ καὶ M

<sup>7</sup> For ὀλίγη θ has απαλη (sic).

## ΠΕΡΙ ΔΙΑΙΤΗΣ

χειρισμοῖσιν· (ἀκροχείρισις<sup>1</sup> καὶ κωρυκομαχίη  
 συμφορώτερον) τοῖσι δὲ περιπάτοισιν ἀπὸ τῶν  
 γυμνασίων πολλοῖσι καὶ τοῖσιν ὀρθρίοισι καὶ  
 ἀπὸ δείπνου· φωνῆς δὲ πόνος ἐπιτήδειον· κένωσιν  
 γὰρ τοῦ ὑγροῦ ποιούμενος ἀραιοὶ τὴν σάρκα·  
 συμφέρει δὲ ἀνάριστον διάγειν· χρῆσθαι δὲ τοῖσι  
 τοιούτοισιν<sup>2</sup> ἐν ἡμέρησι δέκα· εἶτα προσθέσθαι  
 30 τὸ ἥμισυ τοῦ σίτου<sup>3</sup> τοῦ ἀφαιρεθέντος ἐς ἡμέρας  
 ἕξ, καὶ ἔμετον ποιήσασθαι, ἐκ δὲ τοῦ<sup>4</sup> ἐμέτου  
 προσάγειν ἐς ἡμέρας τέσσαρας τὸ σῖτον· ὅταν  
 δὲ ἡμέραι δέκα γένωνται ἀπὸ τοῦ ἐμέτου, κοι-  
 μασάσθω<sup>5</sup> τὸ ἀφαιρεθὲν σιτίον ἅπαν· τοῖσι δὲ  
 πόνοισι καὶ τοῖσι περιπάτοισι προσεχέτω καὶ  
 ὑγιῆς ἔσται. ἡ δὲ τοιαύτη φύσις πόνου πλείονος  
 37 δεῖται ἢ σίτου.

LXXIX. Πάσχουσι δὲ τινες καὶ τοιάδε· δια-  
 χωρεῖ αὐτοῖσι τὸ σιτίον ὑγρὸν ἄπεπτον οὐ διὰ  
 νόσημα, οἷον λειεντερίην, οὐδὲ<sup>6</sup> πόνον οὐδένα  
 παρέχει· πάσχουσι δὲ τοῦτο μάλιστα αἱ κοιλίαι  
 ὄσαι ψυχραὶ καὶ ὑγραὶ εἰσιν· διὰ μὲν οὖν ψυχρό-  
 τητα οὐ συνεψεῖ, διὰ δὲ ὑγρότητα διαχωρεῖ· τὸ  
 οὖν σῶμα τρύχεται τροφήν οὐ λαμβάνον τὴν  
 προσήκουσαν, αἱ τε κοιλίαι διαφθείρονται, ἐς  
 νούσους τε ἐμπίπτουσιν. ἀλλὰ χρὴ προμη-  
 10 θεῖσθαι· συμφέρει δὲ τούτῳ τῶν μὲν σίτων

<sup>1</sup> ἀκροχείρισις is omitted by θ. Ermerins omits ἀκροχειρισ-  
 μοῖσιν

<sup>2</sup> τοιούτοισιν θ : σιτίοισι M.

<sup>3</sup> τοῦ σίτου omitted by M.

<sup>4</sup> ἐκ δὲ τοῦ θ : ἐκάστου M.

<sup>5</sup> After κοιμασάσθω θ adds ἀπὸ τοῦ σιτοῦ, omitting σιτίον.

<sup>6</sup> οὐ διανόσημα· οἷον λειεντερίην οὐδὲ θ : οἷον λειεντερίην οὐδὲ M :  
 οἷον ἐκ λειεντερίης Littré, Ermerins.

### REGIMEN, III. LXXVIII.—LXXIX.

hands (hand-wrestling and the punch-ball are more than usually valuable),<sup>1</sup> with long walks after exercises, in the early morning and after dinner. Voice exercises are useful, for by evacuating the moisture they rarefy the flesh. It is beneficial to abstain from luncheon. Follow this treatment for ten days; then add half the food taken away, continue thus for six days and administer an emetic. After the emetic increase the food gradually for four days. When ten days have elapsed since taking the emetic, restore food to the full original amount, keeping, however, the exercises and the walks, and the patient will recover. A constitution of such a nature needs more exercise than food.

LXXIX. The following symptoms are experienced by some patients. Their food passes watery and undigested; there is no illness like lientery to cause the trouble,<sup>2</sup> and no pain is felt. It is especially bowels that are cold and moist that show these symptoms. The coldness prevents digestion, and the moistness makes the bowels loose. So the body wastes away through not receiving its proper nourishment, while the bowels become diseased and illnesses occur. Precautions ought to be taken. It is beneficial in this case to reduce food by one-

<sup>1</sup> This sentence may be a marginal note that has crept into the text. Ermerins' emendation is probably correct. "Hand-wrestling and punch-ball are better than πάλη."

<sup>2</sup> The reading *οἷον ἐκ λιεντερίας* was probably due to a corrector who scented an inconsistency between *οὐ διὰ νόσημα* and *ἐς νούσους τε ἐμπίπτουσιν* later on. The true meaning of the passage is that, while the state of the bowels is not caused by one of the diseases that commonly do cause it, yet illnesses follow this disordered condition unless precautions be taken.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ἀφελείν τὸ τρίτον μέρος· ἔστω δὲ τὰ σίτα ἄρτοι  
 συγκομιστοὶ ἄζυμοι, κλιβανίται, ἢ ἐγκρυφίαι,  
 θερμοὶ ἐς οἶνον αὐστηρὸν<sup>1</sup> ἐμβαπτόμενοι, καὶ  
 τῶν ἰχθύων τὰ νωτιαία καὶ οὐράια, τὰ δὲ κεφάλαια  
 καὶ ὑπογάστρια ἔαν<sup>2</sup> ὥς ὑγρότερα· καὶ τοὺς μὲν  
 ἐφθοὺς ἐν ἄλμῃ, τοὺς δὲ ὀπτοὺς ἐν ὄξει· καὶ τοῖσι  
 κρέασι τεταριχευμένοισιν ἐν ἁλσὶ<sup>3</sup> καὶ ὄξει·  
 καὶ τοῖσι κυνείοισιν ὀπτοῖσι.<sup>4</sup> καὶ φάσσης καὶ  
 τῶν λοιπῶν τοιούτων ὀρνίθων, ἐφθοῖσι καὶ ὀπτοῖσι.  
 20 λαχάνοισι δὲ ὥς ἥκιστα· οἶνῳ δὲ μέλανι ἀκρη-  
 τεστέρῳ αὐστηρῷ.<sup>5</sup> καὶ τοῖσι περιπάτοισιν ἀπό-  
 τε τοῦ δείπνου πολλοῖσι καὶ τοῖσιν ὀρθρίοισι,  
 καὶ ἐκ τοῦ περιπάτου κοιμάσθω<sup>6</sup> δρόμοισι δὲ  
 καμπτοῖσιν ἐκ προσαγωγῆς· ἔστω δὲ καὶ τρὶψις  
 πολλή· καὶ πάλῃ βραχείῃ καὶ ἐν τῷ ἐλαίῳ καὶ  
 ἐν τῇ κόνει, ὅπως<sup>7</sup> διαθερμαινομένη ἢ σὰρξ  
 ἀποξηραίνεται τε καὶ τὸ ὑγρὸν ἐκ τῆς κοιλίης  
 ἀντισπᾶ· ἀλείφεσθαι δὲ συμφέρεи μάλλον ἢ  
 λούεσθαι· ἀνάριστος δὲ διαγέτω· ὅταν δὲ γένωνται  
 30 ἡμέραι ἑπτὰ, προσθέσθω τὸ ἥμισυ τοῦ σίτου τοῦ  
 ἀφαιρεθέντος, καὶ ἔμετον ποιησάσθω,<sup>8</sup> καὶ προσ-  
 αγέτω ἐς τέσσαρας ἡμέρας τὸ σιτίον· τῇ δὲ  
 ἄλλῃ ἐβδόμῃ κομισάσθω ἅπαν· καὶ ἔμετον πάλιν  
 34 ποιησάμενος προσαγέτω κατὰ τωυτό.  
 LXXX. Ἄλλοισι δὲ τισι γίνεται τοιάδε· τὸ  
 διαχώρημα ἄσηπτον διαχωρεῖ, καὶ τὸ σῶμα  
 τρύχεται τῶν σίτων οὐκ ἐπαυρισκόμενον·<sup>9</sup> οὗτοι

<sup>1</sup> For αὐστηρὸν θ has θερμὸν.

<sup>2</sup> ἔαν ὥς omitted by θ.

<sup>3</sup> For ἁλσὶ θ has αλει

<sup>4</sup> For ὀπτοῖσι θ has ἐφθοῖσι

<sup>5</sup> Μ omits δὲ and ἀκρητεστέρῳ αὐστηρῷ.

### REGIMEN, III. LXXIX.-LXXX.

third. The food should consist of unleavened bread, made from unbolted meal, baked in a pot or under ashes, dipped warm into a dry wine. Of fish the parts about the back and tail; those about the head and belly are too moist and should not be taken. Fish may be boiled in brine or grilled with vinegar. Meat may be preserved in either salt or vinegar. Dog's flesh roasted; the flesh of pigeons, and of other such-like birds, boiled or roasted. Vegetables to be reduced to a minimum. Wine should be dark, dry and but little diluted. Long walks should be taken after dinner and in the early morning, with sleep after the walk. The double track should be gradually increased. Let there be plenty of massage. There should be a little wrestling, both in oil and in dust, so that the flesh may become hot and dry, and draw by revulsion the moisture from the belly. Anointing is more beneficial than bathing. The patient should not take luncheon. After seven days have passed, restore one-half of the food that has been taken away; then an emetic should be drunk, and the food increased gradually for four days. A week later restore the diet to what it was originally, administer an emetic again, and follow it by a similar gradual increase.

LXXX In some other cases appear the following symptoms. The stools that pass are undigested, and the body wastes away, getting no profit from

<sup>6</sup> κοιμάσθω θ. κοιμᾶσθαι M.

<sup>7</sup> ὅπως θ: ὅπως M. Usually M has the -κ- forms of the relatives and θ the others.

<sup>8</sup> After ποιησάσθω θ adds τὸ ἥμισυ τοῦ σιτοῦ

<sup>9</sup> For οὐκ ἐπαυρισκόμενον θ has ἐπαυρίσκεται.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

- δὲ προιόντος τοῦ χρόνου ἐμπίπτουσιν ἐς<sup>1</sup> νούσους·  
 τούτοις αἱ κοιλίαι ψυχραὶ καὶ ξηραί· ὁκόταν  
 οὖν μήτε σίτοις προσήκουσι χρέωνται μήτε  
 γυμνασίοις, πάσχουσιν ταῦτα. συμφέρεται δὴ  
 τούτῳ<sup>2</sup> ἄρτοις καθαροῖς ἐν ὑπνίτῃσι χρῆσθαι, καὶ  
 τοῖς ἐχθύοις ἐφθοῖς ἐν ὑποτρίμμασι, καὶ  
 10 κρέας ἐφθοῖς ὑείοις, καὶ τοῖς ἀκροκωλίοις  
 διέφθοις, καὶ τοῖς πίοσις ὀπτοῖς,<sup>3</sup> καὶ τῶν  
 δριμέων καὶ τῶν ἀλυκῶν τοῖς ὑγραίνουσι, καὶ  
 τοῖς ἀλμυροῖς· οἶνοις δὲ μέλασι μαλακοῖς·  
 καὶ τῶν βοτρυῶν καὶ τῶν σύκων ἐν τοῖς σίτοις·<sup>4</sup>  
 χρὴ δὲ καὶ ἐναριστὴν μικρόν· τοῖς δὲ γυμνασίοις  
 πλείοσι χρῆσθαι, δρόμοις καμπτοῖς ἐκ προσ-  
 αγωγῆς, ὑστάτοις τε τρόχοις, πάλῃ δὲ μετὰ  
 τὸν δρόμον ἐν ἐλαίῳ·<sup>5</sup> περιπάτοις δὲ μὴ πολ-  
 λοῖς ἀπὸ τῶν γυμνασίων· ἀπὸ δειπνου δὲ ὅσον  
 20 ἐξαναστῆναι· ὀρθρον δὲ πλείοσι περιπάτοις  
 χρῆσθαι· λουέσθω δὲ θερμῷ· χρῆσθω δὲ καὶ  
 χρίσμασιν· ὕπνον δὲ πλείονα διδόντω καὶ μαλα-  
 κευνεῖτω· χρὴ δὲ καὶ ἀφροδισιάσαι τι· τῶν δὲ  
 σίτων ἀφελεῖν τὸ τρίτον μέρος· ἐν ἡμέρῃσι δὲ  
 25 δέκα δύο<sup>6</sup> προσάγειν αὐτὸν πρὸς τὰ σιτία.

LXXXI. Εἰσὶ δὲ τινες οἵσι τὸ διαχώρημα  
 ὑγρὸν καὶ σεσηπὸς διαχωρεῖ, τοῖς ἄλλως  
 ὑγιαίνουσι καὶ γυμναζομένοις, καὶ πόνον οὐ  
 παρέχει· οἱ δὲ τινες ἀποκλείονται τῶν προση-

<sup>1</sup> Before νούσους M has τὰς.

<sup>2</sup> δὴ τούτῳ θ δὲ τῷ τοιούτῳ M.

<sup>3</sup> καὶ τοῖς μὲν ἀκροῖς διεφθοῖς τοῖς δὲ πίοσις ἐφθοῖς· θ : καὶ  
 τοῖς ἀκροκωλίοις διεφθοῖς καὶ τοῖς πλείστοις ὀπτοῖς M.

<sup>4</sup> ἐν τοῖς σιτοῖς θ τοῖς δὲ σιτίοις· M ἐμπορεῖσθαι ἐν γε  
 τοῖς σιτίοις· Littré.

<sup>5</sup> M has πάλῃ τε and τῷ before ἐλαίῳ

<sup>6</sup> M has τὸ τέταρτον μέρος ἐν ἡμέρῃσι δέκα καὶ

### REGIMEN, III. LXXX.-LXXXI.

the food. In course of time such people fall ill. In these cases the bowels are cold and dry. So when they take neither suitable food nor suitable exercises, their symptoms are those I have said. This kind of person is benefited by taking bread of bolted meal, oven-baked, boiled fish in sauce, boiled pork, extremities thoroughly boiled, fat meats roasted, of acrid, salt foods such as are moistening, and also piquant sauces.<sup>1</sup> Wines to be dark and soft. Some grapes and some figs to be taken with food. A little luncheon too should be eaten. Exercises should be above the average, double-track running should be gradually increased, while the last running should be on the circular track; after the running should come wrestling with the body oiled. After the exercises there should be short walks, after dinner mere strolls, but in the early morning longer walks. Let the bath be warm. Unguents should be used. Let sleep be plentiful and on a soft bed. Some sexual intercourse is necessary. Reduce food by one-third. Take twelve days to bring food back to normal.

LXXXI. In some cases the stools are watery and of waste matter;<sup>2</sup> the general health is good, exercise is taken and no pain is felt. Others, however,

<sup>1</sup> The word ἀλμυρός is difficult, as it is hardly to be distinguished from ἀλυκός. I suppose that it refers here to pungent dishes generally.

<sup>2</sup> The process whereby the digestive organs make waste matter was called σήψις, the process of digestion πέψις. Hence both ἀπεπτος and ἄσηπτος mean "undigested," while σεσηπός means that there is plenty of waste matter, without undigested food in it, apparently the food is turned to waste without normal assimilation. Ermerins translates both ἀπεπτος and ἄσηπτος by "incoctus," σεσηπός by "concoctus." Littré has "non digéré," "non corrompu," "corrompu."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- κόντων· προϊόντος δὲ τοῦ χρόνου, καὶ τὰς σάρκας ἐπισπᾶται τῇ θερμασίῃ ἢ κοιλίῃ, πόνον τε παρέχει, τῶν τε σίτων ἀποκλείονται, ἣ τε κοιλίη ἐξελκοῦται, στήσαι δὲ χαλεπὸν ἤδη γίνεται αὐτήν. ἀλλὰ χρὴ πρότερον προμηθεῖσθαι γνόντα
- 10 τὴν κοιλίην θερμὴν καὶ ὑγρὴν παρὰ τὸ προσήκον, πόνων τε ὑπερβολὴν ἀσυμφόρων ἐγγενομένων. τῇ οὖν διαίτῃ δεῖ ψῦξαι καὶ ξηρῆναι. πρῶτον μὲν χρὴ τὰ γυμνάσια τὰ ἡμίσεα ἀφελεῖν, τῶν τε σίτων τὸ τρίτον μέρος· χρῆσθαι δὲ μάζησι<sup>1</sup> προφυρητῆσι τριπτῆσι, καὶ τοῖσιν ἰχθύσι τοῖσι ξηροτάτοισιν ἐφθοῖσι, μήτε λιπαροῖσι μήτε ἄλμυροῖσι· χρήσθω δὲ καὶ ὀπτοῖσι· κρέασι δὲ τοῖσιν ὀρνιθίοισιν, ἐφθοῖσι μὲν φάσσης, περιστερῆς, περδίκων δὲ καὶ ἀλεκτορίδων ὀπτοῖσιν ἡδύντοισι,<sup>2</sup>
- 20 λαγῶοισι ἐφθοῖσιν ἐν ὕδατι, καὶ τοῖσιν ἀγρίοισι λαχάνοισιν ὅσα ψυκτικά, τοῖσι τεύτλοις καθεφθοῖσιν ὀξηροῖσι.<sup>3</sup> οἷνῳ δὲ μέλανι αὐστηρῶ· γυμνασίοισι τε τρόχοισιν ὀξέσι· τρῖψις μὴ πολλὴ προσέστω,<sup>4</sup> ἀλλ' ὀλίγη, μηδὲ πάλῃ· ἀκροχειρισμὸς δὲ<sup>5</sup> καὶ χειρονομία καὶ κωρυκομαχία καὶ ἀλίνδησις ἐπιτηδείῃ<sup>6</sup> μὴ πολλή· τοῖσι δὲ περιπάτοις καὶ ἀπὸ τοῦ γυμνασίου χρήσθω πρὸς τὸν πόνον ἱκανοῖσι, καὶ ἀπὸ δείπνου πρὸς τὰ σιτία πλείστοις, καὶ πρῶτ' πρὸς τὴν ἔξιν
- 30 συμμέτρως· λούσθω δὲ χλιερῶ ἀτρέμας· οὕτω δὲ διαιτηθεὶς ἡμέρας δέκα προσθέσθω τοῦ τε

<sup>1</sup> M has the singular, μάζῃ κ τ ε

<sup>2</sup> ἀνῆδύντοισι M ἡδυντοῖσι θ.

<sup>3</sup> Ermerins after ὀξηροῖσι adds καὶ τοῖσι ἀγρίοισι ἅπασι. This may be correct.

<sup>4</sup> προσαγέσθω M.

### REGIMEN, III. LXXXI.

cannot attend to their duties. In course of time the belly by its heat draws the flesh to itself; pain is felt; there is loss of appetite, ulcers form in the belly, and hereafter the diarrhœa is difficult to arrest. Precautions should be taken early, with the knowledge that the belly is over-hot and over-watery, and that there has been excess of unsuitable exercises. Regimen, accordingly, must be such as to cool and dry the belly. First, exercise should be reduced by one-half, food by one-third. Barley cake should be eaten, the grain ground and well-kneaded. Fish of the driest kinds, that are neither rich nor salt, may be eaten boiled. They may also be grilled. As to the flesh of birds, doves and pigeons should be boiled, partridges and chickens roasted, with seasoning. Eat hares boiled in water, and such wild vegetables as are cooling; beet thoroughly boiled and with vinegar<sup>1</sup>. Wine should be dark and dry. Exercises to be sharp runs on the round track. Massage, but only a little, not much. No wrestling proper; but hand-wrestling, arm exercises, punch-ball and wrestling in the dust are suitable when not in excess. Walks are to be taken after exercise that are adequate considering the fatigue; after dinner they should be as long as possible considering the food; in the morning they should be proportioned to the habit of body. The bath should be tepid and taken quietly. After ten days of this regimen restore half of the food and one-

<sup>1</sup> The text here is very uncertain, and I have done my best to make sense of the reading of  $\theta$ . It is tempting to adopt the reading of Ermerins "vegetables that are cooling, such as beet. . ., and all wild vegetables."

<sup>5</sup> ἀκροχείρησι M

<sup>6</sup> ἐπιτήδεια M ἐπιτηδείη θ.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

σίτου τὸ ἥμισυ καὶ τῶν πόνων τὸ τρίτον μέρος· καὶ ἔμετον ποιησάσθω ἀπὸ τῶν ξηρῶν καὶ στρυφνῶν, καὶ μὴ διατριβέτω<sup>1</sup> ἐν τῷ σιτίῳ, ἀλλὰ ἐμείτω τὴν ταχίστην· ἐκ δὲ τοῦ ἐμέτου προσαγέτω ἐς ἡμέρας τέσσαρας<sup>2</sup> τὸν σίτον καὶ τὸ ποτὸν<sup>3</sup> καὶ τὸν πόνον μερίζων· ὅταν δὲ δεκάς γένηται, προσθέσθω τὸν σίτον τὸν λοιπὸν † καὶ τῶν οἴνων τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέστερον· †<sup>4</sup> καὶ ἔμετον ποιησάμενος προσαγέτω, καθάπερ γέγραπται· μονοσιτεῖν δὲ τοῦτον τὸν  
 40 χρόνον συμφέρει μέχρι ἂν καταστή·

LXXXII. Ἄλλοισι δέ τισι ξηρὸν καὶ συγκεκαυμένον τὸ διαχώρημα γίνεται, καὶ τὸ στόμα ξηρόν, ποοῖόντος δὲ τοῦ χρόνου καὶ πικρὸν γίνεται, καὶ ἡ κοιλίη ἴσταται καὶ οὔρησις· ὁκόταν γὰρ μὴ ἔχῃ τὸ ἔντερον ὑγρασίην, περὶ τὸν ἀπόπατον περιοιδήσαν ἀποφράσσει τὰς διεξόδους, καὶ ὀδύνην τε παρέχει, καὶ θέρμη λαμβάνει, καὶ ὅ τι ἂν φάγῃ ἢ πῖνῃ ἐξεμεῖ· τελευτῶν δὲ καὶ κόπρον ἐμεῖ·<sup>5</sup> οὗτος οὐ βιώσιμος,  
 10 ὁκόταν ἐς τοῦτο ἔλθῃ. ἀλλὰ χρὴ πρότερον προμηθεῖσθαι γινώσκοντα ὅτι ξηρασίῃ θερμῇ κρατεῖται ὄνθρωπος. διαιτῆσθαι οὖν χρὴ αὐτὸν τῇ τε μάξῃ προφυρητῇ ῥαντῇ καὶ ἄρτῳ σιτανίων πυρῶν τῷ τε χυμῷ<sup>6</sup> τῶν πιτύρων ἐξυμωμένῳ, λαχάνοισί τε χρῆσθαι πλὴν τῶν δριμέων καὶ

<sup>1</sup> διατριβέτω M. διατριβε θ

<sup>2</sup> τέσσαρας 18 omitted by θ

<sup>3</sup> καὶ τὸ ποτὸν 18 omitted by M.

<sup>4</sup> καὶ τῶν σιτῶν πρὸς τὸν πόνον ἐνδεέστερος θ καὶ τῶν σίτων τὸ πότιμον τὸν πόνον ἐνδεέστερον M: καὶ τῶν οἴνων τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέστερον Littre καὶ τὸν οἶνον, πλὴν τῶν πόνων ἐνδεέστερον Ermerins. I have printed Littre's text

### REGIMEN, III. LXXXI.-LXXXII.

third of the exercise. An emetic should be taken after a meal of dry and astringent food, which must not remain long in the stomach; in fact the emetic should follow with all speed. After the emetic for four days increase gradually by <equal><sup>1</sup> portions food, drink and exercise. When ten days are passed, add the rest of food and drink, but not quite all the exercises.<sup>2</sup> After an emetic proceed progressively, as has been described. It is beneficial to take during this period one meal only a day until health is restored.

LXXXII In some other cases the stools pass dry and burnt up, and the mouth becomes dry, in course of time becoming bitter also, while bowels and kidneys cease to act. For when the intestines have no moisture, they swell around the fæces and block up the passages, causing pain, while fever comes on and everything eaten or drunk is vomited. Finally, dung too is brought up. When this point is reached life may be despaired of. Precautions should be taken betimes, with the knowledge that the patient is overpowered by a dry heat. So his diet should consist of barley cake, well-kneaded and sprinkled, with buck-wheat bread fermented with the gruel of its bran. Vegetables should be taken except those that are acrid and dry, and they should be

<sup>1</sup> The word *μερίζων*, "dividing them," may merely emphasize the notion of progressive increase implied in *προσαγέτω*.

<sup>2</sup> The Greek admits the rendering, "but not quite enough to match the exercise." But the sense of the passage suffers.

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between daggers and given a translation that represents the general sense.

<sup>5</sup> *τελευτῶν* . . . *ἐμει* omitted by *θ*.

<sup>6</sup> *χυμῶι θ*: *χυλῶι M*.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- ξηρῶν καὶ ἐφανοῖσι· καὶ τῶν ἰχθύων τοῖσι  
 κουφοτάτοισιν ἐφθοῖσι· καὶ τοῖσι κεφαλαίοις  
 τῶν ἰχθύων καὶ καράβων· μυσὶ καὶ ἐχίνοις καὶ  
 τοῖσι καρκίνοις, καὶ τῶν κογχυλίων τοῖσι  
 20 χυμοῖσι καὶ αὐτοῖσι τοιούτοις ὑγροτάτοις  
 κρέασι δὲ τοῖσιν υἱίοις ἀκροκωλίοις ἐμ-  
 προσθίοις<sup>1</sup> ἐφθοῖσι καὶ ἐρίφων καὶ ἀρνῶν  
 καὶ σκυλάκων ἐφθοῖσιν· ἰχθύων δὲ τοῖσι ποτα-  
 μίοις καὶ λιμναίοις ἐφθοῖσιν· οἷον μαλακῶ,  
 ὕδαρεϊ· τοῖσι δὲ πόνοις μὴ πολλοῖς μηδὲ  
 ταχέσιν, ἀλλ' ἡσύχοις ἅπασιν· τοῖσι δὲ περι-  
 πάτοις πρῶτ' μὲν χρήσθω, πρὸς τὴν ἕξιν ἱκανοῖς  
 καὶ ἀπὸ γυμνασίου πρὸς τὸν πόνον συμμέτροις·  
 ἀπὸ δείπνου δὲ μὴ περιπατεῖτω· λουτροῖσι δὲ  
 30 χρήσθω καὶ ὑπνοῖσι μαλακοῖσι καὶ ἀρίστῳ·  
 ὑπνῷ τε μετὰ τὸ ἄριστον μὴ μακρῶ· ὁπώρα τε  
 τῇ ὑγραινούσῃ μετὰ τῶν σιτίων<sup>2</sup> χρήσθω· καὶ  
 τοῖσιν ἐρεβίνθοις τοῖσι χλωροῖς, καὶ ξηροῦς  
 δὲ βρέξας ἐν ὕδατι· ἀφελέσθω δὲ τῶν πόνων καὶ  
 οὗτος ἐξ ἀρχῆς τοὺς ἡμίσεας τῶν πρόσθεν. καὶ  
 ποιησάσθω<sup>3</sup> ἕμετον ἀπὸ γλυκέων καὶ λιπαρῶν  
 καὶ ἀλμυρῶν καὶ πιόνων,<sup>4</sup> ἐνδιατριβέτω δὲ ὡς  
 πλείστον χρόνον ἐν τοῖσι σιτίοις πρὸς τοὺς  
 ἐμέτους· εἰτα προσαγέτω τὸ σιτίον ἐς ἡμέρας  
 40 τρεῖς, μὴδ' ἀνάριστος ἔστω· ὅταν δὲ ἡμέραι δέκα  
 γένωνται, τῶν πόνων προσαγέσθω<sup>5</sup> πλείονας·  
 ἣν μὲν οὖν ἡ πλησμονὴ ἐνῇ ἀπὸ τοῦ σίτου ἢ τῆς  
 κοιλῆς πλημμέλεια, ἐμεσάτω· ἣν δὲ μή, οὕτω  
 44 θεραπεύεσθω τὸν ἐπίλοιπον χρόνον.

<sup>1</sup> ἐμπροσθίοις M ἐμπροσθιδίοισιν θ

<sup>2</sup> σιτίων M : λοιπῶν θ (perhaps rightly).

<sup>3</sup> For ποιησάσθω θ reads ποιησάτω

### REGIMEN, III. LXXXII.

boiled. Fish must be of the lightest and boiled. He may eat the heads of fish and of lobsters. Mussels, sea-urchins, crabs, soups from cockles, and cockles themselves of the most watery kind. Among meats, pigs' fore-feet boiled, and flesh of kids, lambs and puppies, also boiled. Fish from rivers and lakes, boiled. Soft wine, well-diluted. Exercises neither long nor sharp, but gentle in all cases. Walks are to be taken in the morning, long enough for the habit of body, and, after exercise, proportioned to the fatigue; after dinner no walk must be taken. Baths should be taken, gentle sleep, and luncheon, but the sleep after luncheon should not be long. Moistening fruit should be eaten with food. Chick-peas should be taken when fresh; if dried let them be first soaked in water. This patient too must reduce, from the very first, his former exercise by one-half. Let him also take an emetic after a meal of sweet, rich, salt, fatty<sup>1</sup> foods; let this meal lie in the stomach as long as possible consistently with vomiting it up. Then let the patient increase the food for three days, not forgetting to take luncheon. After ten days let him resume gradually the greater part of the exercises. If now after food there be experienced surfeit, or a disorder of the belly, let an emetic be taken. Otherwise, the same treatment should be continued for the rest of the time.

<sup>1</sup> The reading of M, *πλειόνων*, "more than usually copious," may be right. It is hard to distinguish *πιδόνων* from *λιπαρῶν*. Perhaps the former is "fatty," the latter "sickly."

<sup>4</sup> For *πιδόνων* M reads *πλειόνων*

<sup>5</sup> For *προσαγέσθω* M reads *προσαγέτω*.



## ΠΕΡΙ ΔΙΑΤΗΣ

- LXXXIII. Γίνεται δὲ καὶ τοιάδε· φρίκαι ἀπὸ τῶν περιπάτων ἐγγίνονται τῶν ὀρθρίων,<sup>1</sup> καὶ τὴν κεφαλὴν βαρύνονται τοσούτῳ ὀκόσῳ<sup>2</sup> πλείονες οἱ περίπατοι τῆς συμμετρίας· κενεόμενον δὲ τὸ σῶμα καὶ ἡ κεφαλὴ τοῦ ὑγροῦ φρίσσει τε καὶ βαρύνεται· προϊόντος δὲ τοῦ χρόνου ἐς πυρετὸν ἀφικνεῖται φρικώδεα. ἀλλ' οὐ χρὴ προῖεσθαι ἐς τοῦτο, ἀλλ' ἐκθεραπεύεσθαι πρότερον ὧδε· ὅταν γένηται τάχιστα τῶν τεκ-
- 10 μηρίων τι, χρισάμενον καὶ ἀνατριψάμενον ὀλίγα, ἄριστον ποιήσασθαι πλέον τοῦ εἰθισμένου, καὶ πιεῖν ἱκανὸν οἶνον μαλακόν, εἴτα ὑπνῷ χρῆσθαι<sup>3</sup> ἀπὸ τοῦ ἀρίστου ἱκανῶ·<sup>4</sup> ἐς τὴν ἐσπέρην δὲ κούφοισι χρησάμενον γυμνασίοισι θερμῶ<sup>5</sup> λου-  
 σάμενον δειπνήσαι τὸ εἰθισμένον· περιπάτῳ δὲ μὴ χρῆσθαι ἀπὸ δειπνου, διατρίβειν δὲ χρόνον·  
 τῇ δὲ ὑστεραίῃ ἀφελέσθω τῶν γυμνασίων πάντων  
 καὶ τῶν περιπάτων τὸ τρίτον μέρος, τοῖσι δὲ  
 σίτοισι χρησάσθω ὥσπερ εἴθιστο· λουέσθω δὲ  
 20 χλιαρῶ, καὶ τῷ ἐλαίῳ ἀλειφέσθω<sup>6</sup> ἐν τῷ ὕδατι·  
 ὑπνοῖσί τε μαλακοῖσι διαγέτω, ἐν ἡμέρησι δὲ  
 22 πέντε τοὺς πόνους προσαγέτω<sup>7</sup> κατὰ μικρόν.
- LXXXIV. Εἰσὶ δὲ τινες οἱ φρίσσουσιν ἐκ τῶν γυμνασίων, καὶ ἐπειδὰν ἐκδύσωνται<sup>8</sup> μέχρι διαπονήσωσιν· ὅταν δὲ ψύχῃται, πάλιν φρίσσει·

<sup>1</sup> For ὀρθρίων M reads ὀρθραν

<sup>2</sup> So θ M has βαρύνεται· τούτῳ πλείονες

<sup>3</sup> For χρῆσθαι M has χρήσασθαι.

<sup>4</sup> For ἱκανῶ M has ἱκανῶς.

<sup>5</sup> For θερμῶ M has θερμῶς.

### REGIMEN, III. LXXXIII.—LXXXIV.

LXXXIII. The following symptoms also occur. Rigors come on after the early-morning walk, with heaviness of the head proportionate to the excess of the walking over the proper amount. The reason for the rigors and the heaviness is because the body and the head are emptied of their moisture. In course of time the patient falls into a fever attended by rigors. Instead of letting things slide thus far, the following treatment should be carried out before. On the first appearance of the symptoms<sup>1</sup> let the patient have a little unction and a little massage, take a heartier luncheon than usual, with plenty of soft wine to drink, and then a long sleep after the luncheon. In the evening light exercises should be taken, a hot bath and the usual dinner. No walk after dinner; the patient should just pass away the time. On the next day reduce all the exercises and the walks by one-third, but the usual food should be eaten. Let the patient take his bath tepid, and in the water anoint himself with oil. He must take his sleep on a soft bed, and spend five days in resuming his exercises little by little.

LXXXIV. Some have rigors as a result of<sup>2</sup> their exercises, that is to say, from the time they put off their clothes to the time they finish, and the rigors are renewed on cooling down. The teeth

<sup>1</sup> The *τι* seems to refer, not to one of the symptoms, but to their first appearance in a slight form "as soon as the symptoms appear at all." *τῶν τεκμηρίων τι*, in fact, means, not "one symptom," but "something of the symptoms."

<sup>2</sup> Οἱ "after," in which case *καὶ* means "and." I take the clauses after *καὶ* to explain *ἐκ τῶν γυμνασίων*.

<sup>6</sup> M omits *τῶν γυμνασίων . . . ἀλειφέσθω*.

<sup>7</sup> M omits *πόνους* and reads *προσπαγέσθω*.

<sup>8</sup> For *ἐκδύσονται* M has *ἐκδύηται*.

# ΠΕΡΙ ΔΙΑΙΤΗΣ

- βρυγμός τε τὸ σῶμα ἔχει ὑπνώσσει τε, ὅταν δὲ ἐξέγρηται, χασμᾶται πολλάκις· ἐκ δὲ τοῦ ὑπνου τὰ βλέφαρα βαρέα· προϊόντος δὲ τοῦ χρόνου καὶ πυρετοὶ ἐπιγίνονται ἰσχυροί,<sup>1</sup> καὶ φλυαρεῖ. φυλάσσεσθαι οὖν χρὴ καὶ μὴ προίεσθαι<sup>2</sup> ἐς τοῦτο, ἀλλὰ ἐκδιαιτήσασθαι ὧδε· πρῶτον μὲν τῶν  
 10 γυμνασίων ἀφελέσθω πάντα ἢ τὰ ἡμίσεα· τοῖσι δὲ σίτοισιν πᾶσι χρήσθω ὑγροτέροισι τε καὶ ψυχροτέροισι, καὶ τοῖσι πόμασι μαλακωτέροισι καὶ ὑδαρεστέροισιν· ὁκόταν δὲ παρέλθωσιν ἡμέραι πέντε, προσθέσθω τῶν πόνων τὸ τρίτον μέρος τῶν ἀφαιρεθέντων· τοῖσι δὲ σίτοισι χρήσθω τοῖσιν αὐτοῖσι· πέμπτη δὲ ἄλλη ἡμέρῃ τοὺς ἡμίσεας τῶν λοιπῶν πόνων προσθέσθω· αὐθις δὲ πέμπτη μετὰ τοῦτο ἀπόδος τοὺς πόνους πάντας κουφοτέρους καὶ ἐλάσσονας, ὥς μὴ πάλιν  
 20 ὑπερβολὴ γένηται.

- LXXXV. Τοῖσι γὰρ πάσχουσι ταῦτα τὰ τεκμήρια οἱ πόνοι κρέσσους εἰσὶ<sup>3</sup> τῶν σιτίων· ἀνισάζειν οὖν χρὴ. ἔνιοι δὲ οὐ ταῦτα πάντα πάσχουσιν, ἀλλὰ τὰ μὲν, τὰ δ' οὐ. πάντων δὲ τούτων τῶν τεκμηρίων οἱ πόνοι κρατεροῦσι τῶν σίτων, καὶ θεραπείῃ ἢ αὐτῇ. συμφέρει δὲ τούτοις θερμολουτεῖν, μαλακευεῖν, μεθυσθῆναι ἅπαξ ἢ δῖς, μὴ ἐς ὑπερβολὴν ἀφροδισιάσαι τε ὅταν ὑποπῇ·<sup>4</sup> ῥαθυμῆσαι πρὸς τοὺς πόνους,  
 10 πλὴν τῶν<sup>5</sup> περιπάτων.

<sup>1</sup> For ἰσχυροί M has φαῦλοι

<sup>2</sup> προσίεσθαι θ πρόεσθαι M (w which omits καὶ).

<sup>3</sup> θ omits τοῖσι γὰρ . εἰσι

<sup>4</sup> So M θ reads ὑποπτῇ, omitting τε.

<sup>5</sup> τῶν is omitted by M

### REGIMEN, III. LXXXIV.—LXXXV.

chatter.<sup>1</sup> The patient is sleepy, and after waking up he yawns frequently. After sleep the eyelids are heavy. In course of time high fever too comes on with delirium. So care must be taken not to let things drift so far, and the following change of regimen should be adopted. First drop all exercises or reduce them by one-half. All the food taken should be of the moister and more cooling sort, and the drink of the milder sort, well diluted. When five days are passed, let the patient add one-third of the exercises that have been dropped. The food taken should be the same. After another five days restore one-half of the remaining exercises. After another five resume all the exercises, but let them be less strenuous and less prolonged, in order that excess may not recur.

LXXXV. When patients exhibit these symptoms exercises are in excess of food. Accordingly, a due correspondence must be restored. In some cases not all the symptoms are experienced, but only some of them. But with all these symptoms exercises overpower food, and the treatment is the same. These patients ought to take their baths warm, to sleep on a soft bed, to get drunk once or twice, but not to excess, to have sexual intercourse after a moderate indulgence in wine, and to slack off their exercises, except walking.

<sup>1</sup> Ermerinus deletes τὸ σῶμα, and the words are strange, although supported by all the MSS. Perhaps we should read τὸ στόμα. I am loth, however, to depart from the MSS., as we really know too little about Greek idioms of this type to be quite sure that the phrase τὸ σῶμα would be impossible in this context.

# ΠΕΡΙ ΔΙΑΙΤΗΣ

ΤΟ ΤΕΤΑΡΤΟΝ

Η

## ΠΕΡΙ ΕΝΥΠΝΙΩΝ

LXXXVI. Περὶ δὲ τῶν τεκμηρίων τῶν ἐν τοῖσιν ὕπνοισιν ὅστις ὀρθῶς ἔγνωκε, μεγάλην ἔχοντα δύναμιν εὐρήσει πρὸς ἅπαντα. ἡ γὰρ ψυχὴ ἐγρηγοροῦσι μὲν τῷ σώματι ὑπηρετέουσα, ἐπὶ πολλὰ μεριζομένη, οὐ γίνεται αὐτὴ ἐωυτῆς, ἀλλ' ἀποδίδωσιν τι<sup>1</sup> μέρος ἐκάστῳ τοῦ σώματος, ἀκοῇ, ὄψει, ψαύσει, ὁδοιπορίῃ, πρήξει παντὸς τοῦ σώματος.<sup>2</sup> αὐτὴ δὲ ἐωυτῆς ἢ διάνοια οὐ γίνεται.<sup>3</sup> ὅταν δὲ τὸ σῶμα ἡσυχάσῃ, ἡ ψυχὴ  
10 κινεομένη καὶ ἐγρηγορούσα<sup>4</sup> διοικεῖ τὸν ἐωυτῆς οἶκον, καὶ τὰς τοῦ σώματος πρήξιας ἀπάσας αὐτὴ διαπρήσσεται. τὸ μὲν γὰρ σῶμα καθεῦδον οὐκ αἰσθάνεται, ἡ δὲ ἐγρηγορούσα γινώσκει πάντα,<sup>5</sup> καὶ ὁρᾷ<sup>6</sup> τε τὰ ὁρατὰ καὶ ἀκούει τὰ ἀκουστά,<sup>7</sup> βαδίζει, ψαύει, λυπεῖται, ἐνθυμεῖται, ἐνὶ λόγῳ,<sup>8</sup> ὁκόσαι<sup>9</sup> τοῦ σώματος ὑπηρεσίαι ἢ τῆς ψυχῆς, πάντα ταῦτα<sup>10</sup> ἢ ψυχὴ ἐν τῷ ὕπνῳ

<sup>1</sup> τι M τὸ θ.

<sup>2</sup> So θ M has πρήξει· παντὶ τοῦ σώματος διανοίῃ.

<sup>3</sup> αὐτῇ δὲ ἢ διάνοια. ἐωυτῆς οὐ γίνεται θ: αὐτὴ δὲ αὐτῆς ἢ διάνοια οὐ γίνεται M

<sup>4</sup> ἐγρηγορούσα τὰ πρήγματα θ: ἐπεξέρπουσα τὰ σώματα M: ἐπεξέρπουσα τὰ μέρη τοῦ σώματος Littré

<sup>5</sup> πάντα θ. M omits.

<sup>6</sup> καὶ ὁρᾷ θ. καθορᾷ M.

## REGIMEN IV

OR

### DREAMS

LXXXVI. He who has learnt aright about the signs that come in sleep will find that they have an important influence upon all things. For when the body is awake the soul is its servant, and is never her own mistress, but divides her attention among many things, assigning a part of it to each faculty of the body—to hearing, to sight, to touch, to walking, and to acts of the whole body; but the mind never enjoys independence. But when the body is at rest, the soul, being set in motion and awake,<sup>1</sup> administers her own household, and of herself performs all the acts of the body. For the body when asleep has no perception, but the soul when awake has cognizance of all things—sees what is visible, hears what is audible, walks, touches, feels pain, ponders. In a word, all the functions of body and of soul are performed by

<sup>1</sup> The reading of M would mean, “pervading the body.” The words τὰ πρήγματα, which θ has after ἐγρηγορέουσα, I take to be a note on τὸν ἐσωτῆς οἶκον which has crept into the text. The unusual form ἐγρηγορέουσα may possibly account for the disturbed state of the manuscript tradition.

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<sup>7</sup> ἀκούει θ. διακούει M.

<sup>8</sup> ἐνὶ λόγῳ Mack: ἐν ὁλίγῳ M. ἐν ὁλίγῳ ἐοῦσα θ

<sup>9</sup> δόκοι M. δόκοσα θ.

<sup>10</sup> πάντα ταῦτα θ; ταῦτα πάντα M.

# ΠΕΡΙ ΔΙΑΤΗΣ

διαπρήσσεται. ὅστις οὖν ἐπίσταται κρίνειν  
19 ταῦτα ὀρθῶς μέγα μέρος ἐπίσταται σοφίης.<sup>1</sup>

LXXXVII. Ὅκοσα μὲν οὖν τῶν ἐνυπνίων  
θεῖά ἐστι καὶ προσημαίνει<sup>2</sup> ἢ πολλέσι ἢ ἰδιώτῃσι  
ἢ κακὰ ἢ ἀγαθὰ<sup>3</sup> μὴ δι' αὐτῶν ἁμαρτίην,† εἰσὶ  
οἱ κρίνουσι περὶ τῶν τοιούτων τέχνην<sup>3</sup> ἔχοντες·  
ὅκοσα δὲ ἢ ψυχὴ τοῦ σώματος παθήματα  
προσημαίνει, πλησμονῆς ἢ κενώσιος ὑπερβολὴν<sup>4</sup>  
τῶν συμφυτῶν, ἢ μεταβολὴν τῶν ἀηθέων, κρί-  
νουσι μὲν καὶ ταῦτα, καὶ τὰ μὲν τυγχάνουσι,  
τὰ δὲ ἁμαρτάνουσι, καὶ οὐδέτερα<sup>5</sup> τούτων γινώ-  
10 σκουσι δι' ὅ τι<sup>6</sup> γίνεται, οὐθ' ὅ τι<sup>7</sup> ἂν ἐπιτύχωσιν  
οὐθ' ὅ τι ἂν ἁμαρτῶσι, φυλάσσεσθαι δὲ παραι-  
νέοντες μὴ τι κακὸν λάβῃ. οἱ δ' οὖν<sup>8</sup> οὐ διδάσκου-  
σιν ὥς χρή φυλάσσεσθαι,<sup>9</sup> ἀλλὰ θεοῖσιν εὐχεσθαι<sup>10</sup>  
κελεύουσι· καὶ τὸ μὲν εὐχεσθαι ἀγαθόν.<sup>11</sup> δεῖ δὲ  
καὶ αὐτὸν συλλαμβάνοντα τοὺς θεοὺς<sup>12</sup> ἐπικα-  
20 λείσθαι.

LXXXVIII. Ἐχει δὲ περὶ τούτων ὧδε·<sup>13</sup> ὅκοσα  
τῶν ἐνυπνίων τὰς ἡμερινὰς<sup>11</sup> πρῆξις τοῦ  
ἀνθρώπου ἢ διανοίας<sup>15</sup> ἐς τὴν εὐφρόνην<sup>16</sup> ὑπο-

<sup>1</sup> θ omits σοφίης <sup>2</sup> θ omits ἢ . . . προσημαίνει.

<sup>3</sup> So M. Some MSS. read ἀκριβῆ τέχνην

<sup>4</sup> θ has ἢ before ὑπερβολὴν, and so Diels would read προσημαίνει, ἢ ὑπερβολὴν τῶν συμφυτῶν κ τ λ, perhaps rightly. Ermeius for κενώσιος has κακώσιος, without authorities or comment

<sup>5</sup> So M θ has τυγχάνουσι τὰ δ' οὐδέτερα.

<sup>6</sup> διότι οὖν θ M οὖν is omitted by the first hand in Π.

<sup>7</sup> οὐδότι . οὐδότι θ

<sup>8</sup> οἶδων θ οἱ δ ἂν Diels <sup>9</sup> φυλάσσεσθαι M.

<sup>10</sup> εὐξασθαι M. In θ the -ισιν of θεοῖσιν has been erased.

<sup>11</sup> The vulgate has εὐχεσθαι πρέπον καὶ λίην ἐστὶν ἀγαθόν. M has εὐχεσθαι δεῖ καὶ ἀγαθόν.

<sup>12</sup> In θ the -us of τοὺς and θεοὺς has been erased.

# REGIMEN, IV LXXXVI.-LXXXVIII.

the soul during sleep. Whoever, therefore, knows how to interpret these acts aright knows a great part of wisdom.

LXXXVII. Now such dreams as are divine, and foretell to cities or to private persons things evil or things good,<sup>1</sup> have interpreters in those who possess the art of dealing with such things. But all the physical symptoms foretold by the soul, excess, of suifert or of depletion, of things natural, or change to unaccustomed things, these also the diviners interpret, sometimes with, sometimes without success. But in neither case do they know the cause, either of their success or of their failure. They recommend precautions to be taken to prevent harm,<sup>2</sup> yet they give no instruction how to take precautions, but only recommend prayers to the gods. Prayer indeed is good, but while calling on the gods a man should himself lend a hand.

LXXXVIII. This is the truth of the matter. Such dreams as repeat in the night a man's actions or thoughts in the day-time, representing them as

<sup>1</sup> The words within daggers I have omitted from my translation. Littré translates "non causés par la faute des parties intéressées." But such a meaning can apply only to κακά, not to ἀγαθά. If the words be kept, αὐτῶν must be emended to αὐτῶν or ἑωυτῶν, otherwise the order of the words is wrong.

<sup>2</sup> The punctuation of this passage is uncertain. I have taken παραινέοντες as a slight anacoluthon for παραινέουσι, but it might be better to put a colon or full-stop at ἀμάρτυσι and a comma at λάβη. So Littré and Ermerins.

<sup>13</sup> In M appears here the title Ἱπποκράτους π<sup>ε</sup> ἐνυπνίων ΚΤ.

<sup>14</sup> ἡμερινὰς M. ἐσπερινὰς θ.

<sup>15</sup> ἡ διανοίας θ. ἡ διάνοια M.

<sup>16</sup> εὐφρονην M. εὖ φρονεῖν θ. After ε' φ ο ν η ν M has ἐνυπνιάζεται ἐσπέρην.



## ΠΕΡΙ ΔΙΑΤΗΣ

- δίδωσι κατὰ τρόπον γινομένης<sup>1</sup> ὥσπερ<sup>2</sup> τῆς  
 ἡμέρας ἐπρήχθη ἢ ἐβουλεύθη ἐπὶ<sup>3</sup> δικαίῳ  
 πρήγματι, ταῦτα τῷ ἀνθρώπῳ ἀγαθά· ὑγιείην  
 γὰρ σημαίνει, διότι ἡ ψυχὴ παραμένει τοῖσιν  
 ἡμερινοῖσι βουλεύμασιν, οὔτε πλησμονῇ κρα-  
 τηθεῖσα οὔτε κενώσει οὔτε ἄλλῳ οὐδενὶ ἔξωθεν  
 10 προσπεσόντι. ὅταν δὲ πρὸς τὰς ἡμερινὰς  
 πρήξιας ὑπεναντιῶται τὰ ἐνύπνια καὶ ἐγγίνηται  
 περὶ αὐτῶν ἡ μάχη ἢ νίκη,<sup>4</sup> σημαίνει τάραχον<sup>5</sup>  
 ἐν τῷ σώματι· καὶ ἦν μὲν ἰσχυρὴ ἡ, ἰσχυρὸν  
 τὸ κακόν,<sup>6</sup> ἦν δὲ φαύλη, ἀσθενέστερον. περὶ  
 μὲν οὖν τῆς πρήξις εἴτ' ἀποτρέπειν δεῖ εἶτε  
 μή,<sup>7</sup> οὐ κρίνω τὸ δὲ σῶμα θεραπεύεσθαι συμ-  
 βουλεύω· πλησμονῆς γάρ τινος ἐγγενομένης  
 ἀπόκρισις τις γενομένη<sup>8</sup> ἐτάραξε τὴν ψυχὴν.  
 ἦν μὲν οὖν ἰσχυρὸν ἡ τὸ ἐναντιωθέν, ἔμετόν τε  
 20 συμφέρει ποιήσασθαι καὶ τοῖσι σίτοισι κούφοις  
 προσάγειν ἐς ἡμέρας πέντε, καὶ τοῖσι περιπά-  
 τοις ὀρθρίοις πολλοῖς καὶ ὀξέσις ἐκ προσα-  
 γωγῆς χρῆσθαι, καὶ τοῖσι γυμνασίοις, ὅστις  
 ἐπιγυμνάζεται,<sup>9</sup> συμμέτροις πρὸς τὴν προσα-  
 γωγὴν τῶν σίτων·<sup>10</sup> ἦν δὲ ἀσθενέστερον τὸ  
 ὑπεναντίον<sup>11</sup> γένηται, ἀφελὼν τὸν ἔμετον τὸ

<sup>1</sup> γινομένης θ γενόμενα M

<sup>2</sup> ὥσπερ M : ὅπερ θ.

<sup>3</sup> ἐπὶ θ : ἐν M

<sup>4</sup> ἡ μάχη ἢ νίκη θ ἡ μάχη ἡνίκα ἂν (with σημαίνει) M : the text is Diels'

<sup>5</sup> τάραχον θ ταραχὴν M

<sup>6</sup> θ has καὶ ἦν ἰσχυρὰ ἰσχυρὸν τὸ σῶμα. Diels would read καὶ ἦν μὲν ἰσχυρὴ, ἰσχυρὸν (sc τὸν τάραχον σημαίνει); this is quite possibly correct

<sup>7</sup> Both θ and M omit δεῖ, which the vulgate places after μή M has οὔτε for εἶτε.

## REGIMEN, IV. LXXXVIII.

occurring naturally, just as they were done or planned during the day in a normal<sup>1</sup> act—these are good for a man. They signify health, because the soul abides by the purposes of the day, and is overpowered neither by surfeit nor by depletion nor by any attack from without. But when dreams are contrary to the acts of the day, and there occurs about them some struggle or triumph, a disturbance in the body is indicated, a violent struggle meaning a violent mischief, a feeble struggle a less serious mischief. As to whether the act should be averted or not I do not decide, but I do advise treatment of the body. For a disturbance of the soul has been caused by a secretion arising from some surfeit that has occurred. Now if the contrast be violent, it is beneficial to take an emetic, to increase gradually a light diet for five days, to take in the early morning long, sharp walks, increasing them gradually, and to adapt exercises, when in training,<sup>2</sup> so as to match the gradual increase of food. If the contrast be milder, omit the emetic, reduce food

<sup>1</sup> The word *δικαίω* is difficult. Littré's "dans une juste affaire," and Ermerins' "in re iusta," hardly bring out the meaning, which has no reference to ethics, but only to the "sanity" of the act or thought.

<sup>2</sup> The reading *ἐπιγυμνάζεσθαι* is the easier, as few Greeks were ever "out of training." It is hard, however, to discard the reading of so good a MS as *θ*, especially when we remember that "difficilior lectio potior."

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<sup>8</sup> ἀποκρισίς τις γενομένη θ ἀποκρισίς γέγονεν τις. *ἦ τις* M. ἀποκρισίς ἐγένετό τις, *ἦ τις* Diels

<sup>9</sup> ὅστις ἐτι γυμνάζεται θ: ἐπιγυμνάζεσθαι M

<sup>10</sup> σιτών θ σιτίων M.

<sup>11</sup> ὑπενάντιον θ: ὑπεναντιωθὲν M.

# ΠΕΡΙ ΔΙΑΙΤΗΣ

τρίτον μέρος ἄφελε τῶν σίτων,<sup>1</sup> καὶ τοῦτο<sup>2</sup>  
 ἥσυχῃ προσάγου<sup>3</sup> πάλιν ἐπὶ πένθ' ἡμέρας· καὶ  
 τοῖσι περιπάτοισι πιέζειν καὶ τοῖσι τῆς φωνῆς  
 30 πόνοισι χρῆσθαι,<sup>4</sup> καὶ καταστήσεται ἡ ταραχή.<sup>5</sup>

LXXXIX. "Ἡλιον καὶ σελήνην καὶ οὐρανὸν  
 καὶ ἄστρο<sup>6</sup> καθαρὰ καὶ εὐαγέα, κατὰ τρόπον  
 ὁρεόμενα<sup>7</sup> ἕκαστα, ἀγαθὰ· ὑγιεῖν γὰρ τῷ σώ-  
 ματι σημαίνει ἀπὸ πάντων τῶν ὑπαρχόντων·  
 ἀλλὰ χρὴ διαφυλάσσειν ταύτην τὴν ἕξιν τῇ  
 παρεούσῃ διαίτῃ. εἰ δέ τι τούτων ὑπεναντίον  
 γένοιτο, νοῦσόν τινα τῷ σώματι σημαίνει, ἀπὸ  
 μὲν τῶν ἰσχυροτέρων ἰσχυροτέραν, ἀπὸ δὲ τῶν  
 ἀσθενεστέρων κουφοτέραν. ἄστρον μὲν οὖν ἡ  
 10 ἡ ἕξω περίοδος, ἡλίου δὲ ἡ μέση, σελήνης δὲ  
 ἡ πρὸς τὰ κοῖλα. ὃ τι μὲν οὖν δοκέει<sup>8</sup> τῶν  
 ἄστρον βλάπτεσθαι ἢ ἀφανίζεσθαι ἢ ἐπίσχε-  
 σθαι<sup>9</sup> τῆς περιόδου, ἣν μὲν ὑπ' ἡέρος ἢ νεφέλης,  
 ἀσθενέστερον· εἰ δὲ καὶ ὕδατος ἢ χαλάζης,  
 ἰσχυρότερον· σημαίνει δὲ ἀπόκρισιν ἐν τῷ  
 σώματι ὑγρὴν καὶ φλεγματώδεα γενομένην ἐς  
 τὴν ἕξω<sup>10</sup> περιφορὴν ἐσπεπτωκέναι. συμφέρει  
 δὲ τούτῳ τοῖσί τε δρόμοισιν ἐν τοῖσιν ἱματίοις

<sup>1</sup> τῶν σιτῶν θ: τοῦ σιτίου M

<sup>2</sup> τὸ M

<sup>3</sup> προσάγου θ M

<sup>4</sup> χρήσθω M.

<sup>5</sup> After ταραχή θ has καὶ τοῖσι θεοῖσιν εὐχεσθαι with ισι and  
 -ισιν erased M has καὶ τοῖσι θεοῖσι εὐχεσθαι.

<sup>6</sup> ἄστρο θ: ἀστέρως M.

<sup>7</sup> ὁρεόμενα M· ὁραίόμενα θ: ἦν before καθαρὰ and ὁρέωμενα  
 Diels

<sup>8</sup> δοκέει θ δοκῶν M

<sup>9</sup> ἐπίσχεσθαι M: ἐπίχεσθαι θ

<sup>10</sup> ἕξω θ ἕσω M

<sup>1</sup> "Agiles" Lattre; "suo motu agitata" Ermerins, as  
 though εὐαγέα came from ἄγω.

## REGIMEN, IV. LXXXVIII.—LXXXIX.

by a third, resuming this by a gentle, gradual increase spread over five days. Insist on vigorous walks, use voice-exercises, and the disturbance will cease.

LXXXIX To see the sun, moon, heavens and stars clear and bright,<sup>1</sup> each in the proper order, is good, as it indicates physical health in all its signs,<sup>2</sup> but this condition must be maintained by adhering to the regimen followed at the time. But if there be a contrast between the dream and reality, it indicates a physical illness, a violent contrast a violent illness, a slighter contrast a lighter illness. The stars are in the outer sphere, the sun in the middle sphere, the moon in the sphere next the hollow.<sup>3</sup> When any one of the heavenly bodies appears to be disfigured, to disappear, or to be arrested in its revolution, if it be through mist or cloud, the malign influence is comparatively weak; if through rain also or hail, the influence is more powerful. In any case it is indicated that a moist and phlegm-like secretion, arising in the body, has fallen to the outer circuit.<sup>4</sup> It is beneficial for this man to make his runs long, wearing

<sup>1</sup> "De la part de tout ce qui y est" Littré, "omniumque eius partium" Ermerins. τὸ ὑπάρχον in this book often mean an apparition in a dream. See p 431.

<sup>2</sup> The moon was supposed to be in the first and lowest of the eight concentric spheres, the sun in the fourth, the fixed stars in the eighth and outermost. τὰ κοῖλα means the concavity of the inmost sphere, by which we are surrounded. I owe this note to the kindness of Professor A. E. Housman

<sup>4</sup> There is supposed to be a connexion between the spheres in which the stars move and the "circuits" or circulations in the body described in *Regimen* I.

## ΠΕΡΙ ΔΙΑΓΓΗΣ

- χρησθαι πολλοῖσιν, ἐξ ὀλίγου προσάγοντα,  
 20 ὅπως ἐξιδρώσῃ<sup>1</sup> ὥς μάλιστα, καὶ τοῖσι περιπά-  
 τοῖσιν ἀπὸ τοῦ γυμνασίου πολλοῖσι, καὶ ἀνά-  
 ριστον διάγειν· τῶν τε<sup>2</sup> σίτων<sup>3</sup> ἀφελόμενον  
 τὸ τρίτον μέρος προσάγειν ἐς πένθ' ἡμέρας· εἰ  
 δὲ δοκοίῃ ἰσχυρότερον εἶναι καὶ πυρίῃ<sup>4</sup> χρησθαι·  
 τὴν γὰρ κάθαρσιν διὰ τοῦ χρωτὸς συμφέρει  
 ποιεῖσθαι, διότι ἐν τῇ ἔξω περιφορῇ ἐστὶ τὸ  
 βλάβος· τοῖσι δὲ σίτοισι χρησθαι ξηροῖσι,  
 δριμέσιν, αὐστηροῖσιν, ἀκρήτοισι, καὶ τοῖσι  
 πόνοισι τοῖσι ξηραίνουσι μάλιστα. εἰ δέ τι  
 30 τούτων ἢ σελήνη πάσχοι, εἴσω τὴν ἀντίσπασιν  
 ποιεῖσθαι συμφέρει, ἐμέτῳ τε<sup>5</sup> χρησθαι ἀπὸ τῶν  
 δριμέων καὶ ἀλμυρῶν καὶ μαλακῶν σίτων· τοῖσί  
 τε τρόχοισιν<sup>6</sup> ὀξέσι καὶ τοῖσι περιπάτοισι·  
 τοῖσί τε τῆς φωνῆς πόνοισι, καὶ ἀναριστήσι,  
 τοῦ τε σίτου τῇ ἀφαιρέσει καὶ προσαγωγῇ  
 ὡσαύτως. διὰ τοῦτο δὲ εἴσω ἀντισπαστέον,  
 διότι πρὸς τὰ κοῖλα τοῦ σώματος τὸ βλαβερὸν  
 ἐφάνη. εἰ δὲ ὁ ἥλιος τοιοῦτό τι<sup>7</sup> πάσχοι, ἰσχυ-  
 ρότερον τοῦτο ἤδη καὶ δυσεξαγωγότερον· δεῖ δὲ  
 40 ἀμφοτέρως τὰς ἀντισπάσιας ποιεῖσθαι, καὶ  
 τοῖσι δρόμοις τοῖσί τε καμπτοῖσι καὶ τοῖσι<sup>8</sup>  
 τρόχοις χρησθαι καὶ τοῖσι περιπάτοις καὶ  
 τοῖσιν ἄλλοις πόνοις πᾶσι, τῶν τε σίτων τῇ  
 ἀφαιρέσει καὶ τῇ προσαγωγῇ ὡσαύτως ἔπειτα

<sup>1</sup> ἐξιδρώσει Littre Diels.

<sup>2</sup> τε M· δὲ θ.

<sup>3</sup> σίτων M: σιτῶν θ.

<sup>4</sup> πυρ'η M· πυρήσει θ.

<sup>5</sup> τε added by Diels.

<sup>6</sup> τροχοῖσι M: πόνοισιν θ

<sup>7</sup> θ omits τι.

<sup>8</sup> M omits καὶ τοῖσι

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<sup>1</sup> "Non tempérés" Littre, that is, with their properties unmitigated by the addition of other ingredients.

## REGIMEN, IV. LXXXIX.

his cloak the while, to increase them gradually, that he may perspire as freely as possible, and after exercise to take long walks; luncheon should be left out. Reduce food by one-third, and take five days in gradually resuming the normal quantity. Should the trouble appear to be of the more potent kind, use also the vapour-bath; for, as the mischief lies in the outer circuit, it is expedient to make the purgation through the skin. The foods employed are to be dry, acrid, astringent and unmixed;<sup>1</sup> the exercises such as are the most drying. But if it be the moon that shows these signs at all,<sup>2</sup> it is beneficial to effect the revulsion inwards, and to administer an emetic after foods that are acrid, salt and soft. There should be sharp circular runs, walks,<sup>3</sup> voice-exercises, omission of luncheon, the same reduction and gradual increase of food. The revulsion must be directed inwards because the harm showed itself at the hollow parts of the body. But if it be the sun that manifests the phenomena, the malady is more potent, and harder to eliminate. It is necessary to effect the revulsions in both directions, to employ running on the double track and on the round track, walks and all other exercises, the same reduction and gradual increase of food. After an emetic should come another

<sup>1</sup> Or "any one of the signs." See note 1, p. 417.

<sup>2</sup> Littré omits *τοῖσι τε τροχοῖσι* . . . *περιπάτοισι*, on the ground that the revulsion is directed inwards. The articles I take to be generic, and the influence of *ὥσάυτως* to extend backwards only as far as *τοῦ τε σίτου*. The reading of *θ* looks like an attempt to extend this influence back to the beginning of the sentence, and to assimilate this prescription to the preceding, which, however, does not contain voice-exercises.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἐξεμέσαντα αὐτὶς προσάγειν πρὸς τὰς πέντε·  
 εἰ δὲ αἰθρίης ἐούσης θλίβεται,<sup>1</sup> καὶ ἀσθενέα δοκεῖ  
 εἶναι καὶ <sup>2</sup> ὑπὸ τῆς ξηρασίης τῆς περιόδου  
 κρατεῖσθαι, σημαίνει κίνδυνον ἐς νοῦσον ἐμπε-  
 σεῖν.<sup>3</sup> ἀλλὰ χρὴ τῶν πόνων ἀφαιρεῖν, τῇ τε  
 50 διαίτῃ τῇ ὑγροτάτῃ<sup>4</sup> χρῆσθαι, τοῖσί τε λου-  
 τροῖσι καὶ ῥαθυμίῃ πλείονι, καὶ ὑπνοιῖσι, μέχρι  
 καταστῆ. εἰ δὲ πυροειδὲς τὸ ὑπεναντιούμενον  
 δοκοίη εἶναι καὶ θερμόν, χολῆς ἀπόκρισιν ση-  
 μαίνει· εἰ μὲν οὖν κρατοίη τὰ ὑπάρχοντα,  
 νοῦσον σημαίνει.<sup>5</sup> εἰ δὲ καὶ ἀφανίζοιτο τὰ  
 κρατούμενα, κίνδυνος ἐς θάνατον ἐκ τῆς νοῦσου  
 ἔλθειν. εἰ δὲ τρεφθῆναι δοκοίη ἐς φυγὴν τὸ  
 ὑπάρχον, φεύγειν δὲ ταχέως, τοὺς δὲ διώκειν,  
 κίνδυνος μανῆναι τὸν ἄνθρωπον, ἢ μὴ θερα-  
 60 πευθῆ. συμφέρεи δὲ τούτοις πᾶσι μάλιστα μὲν  
 ἐλλεβόρῳ καθαρθέντας διαιτῆσθαι· εἰ δὲ μὴ,  
 τῇ πρὸς ὕδατος διαίτῃ συμφέρεи χρῆσθαι, οἶνον  
 δὲ μὴ πίνειν, εἰ μὴ <sup>6</sup> λευκόν, λεπτόν, μαλακόν,  
 ὑδαρέα· ἀπέχεσθαι δὲ θερμῶν,<sup>7</sup> δριμέων, ξηραντι-  
 κῶν, ἀλμυρῶν· πόνοις δὲ τοῖσι κατὰ φύσιν  
 πλείστοις χρῆσθω καὶ δρόμοις ἐν ἱματίῳ  
 πλείστοις· τρίψις δὲ μὴ ἔστω, μηδὲ πάλη, μηδὲ  
 ἀλίνδησις· ὑπνοις πολλοῖς μαλακευνέτω·  
 ῥαθυμείτω πλήν ἐκ <sup>8</sup> τῶν κατὰ φύσιν πόνων·  
 70 ἀπὸ δείπνου περιπατεῖτω· ἀγαθὸν δὲ καὶ πυριτῆ-

<sup>1</sup> θ has θλίβεται and δοκῆι.

<sup>2</sup> καὶ omitted by θ M. First added by Zwinger.

<sup>3</sup> ἐμπεσεῖν θ: πεσεῖν M

<sup>4</sup> ὑγροτέρῃ μαλακῇ (without τῇ) M.

<sup>5</sup> εἰ μὲν οὐ κρατοίη τὰ . σημαίνει θ. M omits, and  
 Eimerins reads οὐν for οὐ.

<sup>6</sup> μὴ θ: δὲ μὴ M: δ' οὐν Lattre, Eimerins.

<sup>7</sup> M omits θερμῶν, but has θερμαντικῶν after ξηραντικῶν.

## REGIMEN, IV. LXXXIX.

gradual increase spread over five days. But if in a clear sky the heavenly bodies are crushed, seeming to be weak and overpowered by the dryness of the revolution,<sup>1</sup> it indicates a danger of falling into a disease. What is necessary is to reduce food, to employ the moistest regimen, baths and increased rest, and sleep, until there is a recovery. If the hostile influence appear to be fiery and hot, a secretion of bile is indicated. Now if the force<sup>2</sup> win, a disease is indicated. If the vanquished be also annihilated, there is a danger that the disease will have a fatal issue. But if the force<sup>2</sup> seem to be put to flight, and to flee quickly, pursued by the stars, there is a danger that the patient will become delirious, unless he be treated. In all these cases it is most beneficial to be purged with hellebore before submitting to regimen. The next best course is to adopt a watery regimen, and to abstain from wine unless it be white, thin, soft and diluted. There should be abstinence from things that are hot, acrid, drying and salt. Let there be plenty of natural exercises and long runs with the cloak worn. Let there be no massage, no ordinary wrestling, and no wrestling on dust. Long sleeps on a soft bed, rest except after<sup>3</sup> the natural exercises; let there be a walk after dinner. It is a good thing too to take a vapour-bath. After the

<sup>1</sup> It with Ernierins we transpose *καὶ* to before *σημαίνει*, and read *κρατεῖται*, we must translate: "they are overpowered etc and it indicates"

<sup>2</sup> Would the word "Thing" (capital T) represent the mysterious influence suggested by *τὸ ὑπάρχον*?

<sup>3</sup> *Οἱ* (with *ἐκ* omitted) "from."

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<sup>8</sup> *ἐκ* is omitted by M.



σθαι· καὶ ἐμεῖν ἐκ τῆς πυριῆς· τριήκοντα δὲ  
 ἡμερέων μὴ πληρωθῇ· ὁκόταν δὲ πληρωθῇ, τρὶς  
 ἐν τῷ μηνὶ ἐμεσάτω ἀπὸ τῶν γλυκέων καὶ ὕδα-  
 ρέων καὶ κούφων. ὁκόσα δὲ τούτων πλανᾶται  
 ἄλλοις ἄλλως,<sup>1</sup> ψυχῆς τάραξιν τινα σημαίνει ὑπὸ  
 μερίμνης· συμφέρει δὲ τούτῳ ῥαθυμῆσαι· τὴν  
 ψυχὴν τραπέσθαι<sup>2</sup> πρὸς θεωρίας, μάλιστα μὲν  
 πρὸς τὰς γελοίας, εἰ δὲ μή, ἄλλας τινὰς ἄς<sup>3</sup>  
 80 ὅτι μάλιστα ἡσθήσεται θεησάμενος, ἡμέρας δυο  
 ἢ τρεῖς, καὶ καταστήσεται εἰ δὲ μή, κίνδυνος  
 ἐς νοῦσον πίπτειν. ὅτι δ' ἂν ἐκ τῆς περιφορῆς  
 ἐκπίπτειν δοκῇ τῶν ἄστρον, ὁκόσα μὲν καθαρὰ  
 καὶ λαμπρὰ καὶ πρὸς ἔω φέρεται, ὑγίειν σημαί-  
 νει· ὅτι δ' ἂν ἐν τῷ σώματι καθαρὸν ἐνεὸν  
 ἐκκρίνηται ἐκ τῆς περιόδου κατὰ φύσιν ἀφ'  
 ἐσπέρας πρὸς ἡῶ,<sup>4</sup> ὀρθῶς ἔχει· καὶ γὰρ τὰ ἐς  
 τὴν κοιλίην ἀποκρινόμενα καὶ τὰ ἐς τὴν σάρκα  
 ἀπερευγόμενα πάντα ἐκ τῆς περιόδου ἐκπίπτει.  
 90 ὅτι δ' ἂν τούτων μέλαν καὶ ἀμυδρὸν καὶ πρὸς  
 ἐσπέρην δοκῇ φέρεσθαι, ἢ ἐς θάλασσαν ἢ ἐς  
 τὴν γῆν ἢ<sup>5</sup> ἄνω, ταῦτα σημαίνει τὰς νούσους·  
 τὰ μὲν ἄνω φερόμενα κεφαλῆς ῥεύματα· ὅσα δὲ  
 ἐς θάλασσαν, κοιλίης νοσήματα ὅσα δὲ ἐς γῆν,

<sup>1</sup> For the ἄλλοις ἄλλως of θ, M has ἄλλο τε ἄλλῃ μὴ ὑπο  
 ἀνάγκης, with τινὰ after ψυχῆς

<sup>2</sup> M has τραπῆναι καὶ φοι τραπέσθαι

<sup>3</sup> M omits ἄλλας τινὰς, perhaps rightly.

<sup>4</sup> M reads ὅτι γὰρ, ἐδὲν and προση.

<sup>5</sup> θ omits ἢ and M has μάλλον after ἄνω

<sup>1</sup> I take ἄλλοις ἄλλως to be an adverbial phrase independent  
 syntactically of the rest of the sentence. I can discover  
 no exact parallel for this, but that is no reason for reject-  
 ing the reading in a work in which a strict adherence to

## REGIMEN, IV. LXXXIX.

vapour-bath an emetic is to be drunk. Until thirty days are gone the appetite should not be fully satisfied, and when the time has come for this full satisfaction, let an emetic be taken three times a month after a meal of sweet, watery and light foods. Whenever the heavenly bodies wander about, some in one way and others in another,<sup>1</sup> it indicates a disturbance of the soul arising from anxiety. Rest is beneficial in such a case. The soul should be turned to the contemplation of comic things, if possible, if not, to such other things as will bring most pleasure when looked at, for two or three days, and recovery will take place. Otherwise there is a risk of falling ill. Whenever a heavenly body appears to fall away from its orbit, should it be pure and bright, and the motion towards the east, it is a sign of health. For whenever a pure substance in the body is secreted from the circuit in the natural motion from west to east, it is right and proper. In fact secretions into the belly and substances disgorged into the flesh all fall away from the circuit. But whenever a heavenly body seems to be dark and dull, and to move towards the west, or into the sea, or into the earth, or upwards, disease is indicated. When the motion is upwards, it means fluxes of the head; when into the sea, diseases of the bowels; when

syntax is not always followed. Perhaps we should read, with the same sense, ἄλλοτε ἄλλως. M's reading would mean, "now in one direction and now in another." Perhaps ἄλλοις may refer to the dreamers: "in the way the particular dreamer may happen to see them." Professor D. S. Robertson assures me that the last interpretation is the only one consistent with ἄλλοις ἄλλως. But the Greek of *Regimen* is often abnormal.

## ΠΕΡΙ ΔΙΑΤΗΣ

- 120 χειμάζειν, ἀγαθόν· σημαίνει γὰρ σύμμετρον καὶ  
καθαρόν τὸ πνεῦμα ἐκ τοῦ ἡέρος ἐληλυθέναι.  
εἰ δὲ τούτων τάναντία, σφόδρα ὕεσθαι καὶ  
χειμῶνα καὶ ζάλην εἶναι, ὕδατί τε μὴ καθαρῷ,  
νοῦσον σημαίνει ἀπὸ τοῦ πνεύματος τοῦ ἐπακτοῦ·  
ἀλλὰ χρὴ καὶ τοῦτον ὡσαύτως διαιτηθῆναι,  
σίτοισι δὲ ὀλίγοισι παντελῶς τοῦτον.<sup>1</sup> περὶ μὲν  
οὖν τῶν οὐρανίων σημείων οὕτω γινώσκοντα χρὴ  
προμηθεῖσθαι καὶ ἐκδιαιτῆσθαι καὶ τοῖσι θεοῖσιν  
εὐχεσθαι, ἐπὶ μὲν τοῖσι ἀγαθοῖσι Ἡλίῳ, Διὶ  
130 οὐρανίῳ, Διὶ κτησίῳ, Ἀθηνᾷ κτησίῳ, Ἑρμῇ,  
Ἀπόλλωνι, ἐπὶ δὲ τοῖσι ἐναντίοις τοῖσι ἀπο-  
τροπαίοις, καὶ Γῇ καὶ ἡρῳσιν, ἀποτρόπαια τὰ  
133 χαλεπὰ εἶναι πάντα.<sup>2</sup>

- XC. Προσημαίνει δὲ καὶ τάδε ἐς ὑγίην· τῶν  
ἐπὶ γῆς ὁξὺ ὄρη καὶ ὁξὺ<sup>3</sup> ἀκούειν, ὁδοιπορεῖν  
τε ἀσφαλῶς καὶ τρέχειν ἀσφαλῶς καὶ ταχὺ<sup>4</sup>  
ἄτερ φόβου, καὶ τὴν γῆν ὄρην λείην καὶ καλῶς  
εἰργασμένην, καὶ τὰ δένδρεα θαλέοντα καὶ πολύ-  
καρπα καὶ ἡμερα, καὶ ποταμοὺς ῥέοντας κατὰ  
τρόπον καὶ ὕδατι καθαρῷ μήτε πλέονι μήτε  
ἐλάσσονι τοῦ προσήκοντος, καὶ<sup>5</sup> τὰς κρήνας καὶ  
τὰ φρέατα ὡσαύτως. ταῦτα πάντα σημαίνει  
10 ὑγίην τῷ ἀνθρώπῳ, καὶ τὸ σῶμα κατὰ τρόπον  
πάσας τε τὰς περιόδους καὶ τὰς προσαγωγὰς καὶ  
τὰς ἀποκρίσεις εἶναι. εἰ δέ τι τούτων ὑπεναντίον  
ὀρῶτο, βλάβος σημαίνει τι ἐν τῷ σώματι· ὄψιος  
μὲν καὶ ἀκοῆς βλαπτομένων, περὶ τὴν κεφαλὴν  
νοῦσον σημαίνει· τοῖσιν οὖν ὀρθροῖσι περιπάτοις

<sup>1</sup> M has σιτίοις τε ὀλίγοις πάντας τούτους

<sup>2</sup> I have followed M in this passage. θ has been  
“bowdlerized” by some Christian enthusiast, who has

## REGIMEN, IV. LXXXIX.-XC.

downpour nor a terrible storm, it is a good sign; for it indicates that the breath has come from the air in just measure and pure. If the reverse occur, violent rain, storm and tempest, and the water be foul, it indicates disease from the breath that comes from without. In this case also the same regimen must be employed, and diet must be very strictly limited. So with this knowledge about the heavenly bodies, precautions must be taken, with change of regimen and prayers to the gods; in the case of good signs, to the Sun, to Heavenly Zeus, to Zeus, Protector of Home, to Athena, Protectress of Home, to Hermes and to Apollo; in the case of adverse signs, to the Averters of evil, to Earth and to the Heroes, that all dangers may be averted.

XC. The following too are signs that foretell health. To see and hear clearly the things on the earth, to walk surely, to run suely, quickly and without fear, to see the earth level and well tilled, trees that are luxuriant, covered with fruit and cultivated, rivers flowing naturally, with water that is pure, and neither higher nor lower than it should be, and springs and wells that are similar. All these indicate health for the dreamer, and that the body with all its circuits, diet and secretions are proper and normal. But if anything be seen that is the reverse of these things, it indicates some harm in the body. If sight or hearing be impaired, it indicates disease in the region of the head. In addition to the preceding regimen the dreamer

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erased the *-σιν* of *θεοῖσιν*, and also about a line and a quarter (*ἰλίφ. . . Ἀπόλλωνι*) to avoid the heathen deities

<sup>2</sup> *ὁξὺ* omitted by M, which has *τε* after *τὰς*.

<sup>4</sup> *ταχὺ* omitted by M.

<sup>5</sup> *καὶ* omitted by M.

## ΠΕΡΙ ΔΙΑΤΗΣ

καὶ τοῖσιν ἀπὸ δείπνου πλείοσι χρηστέον πρὸς τῇ  
 προτέρῃ διαίτῃ. τῶν σκελέων δὲ βλαπτομένων,  
 ἐμέτοισιν ἀντισπαστέον, καὶ τῇ πάλῃ πλείονι  
 χρηστέον πρὸς τῇ προτέρῃ διαίτῃ.<sup>1</sup> γῇ δὲ  
 20 τραχείῃ<sup>2</sup> οὐ καθαρὴν τὴν σάρκα σημαίνει· τοῖσιν  
 οὖν ἀπὸ τῶν γυμνασίων περιπάτοισι πλείοσι  
 χρηστέον.<sup>3</sup> δένδρων ἀκαρπία σπέρματος τοῦ  
 ἀνθρωπίνου διαφθορὴν δηλοῖ· ἦν μὲν οὖν φυλ-  
 λορροοῦντα ἢ τὰ δένδρα, ὑπὸ τῶν ὑγρῶν καὶ  
 ψυχρῶν βλάπτεται· ἦν δὲ τεθῆλῃ μὲν, ἄκαρπα  
 δὲ ἢ, ὑπὸ τῶν θερμῶν καὶ ξηρῶν· τὰ μὲν οὖν  
 θερμαίνειν καὶ ξηραίνειν τοῖσι διαιτήμασι χρή,  
 τὰ δὲ ψύχειν τε καὶ ὑγραίνειν. ποταμοὶ δὲ  
 30 κατὰ τρόπον μὴ γινόμενοι αἵματος περίοδον  
 σημαίνουσι, πλεον μὲν ῥέοντες ὑπερβολήν, ἔλασ-  
 σον δὲ ῥέοντες ἔλλειψιν· δεῖ δὲ τῇ διαίτῃ τὸ μὲν  
 αὐξῆσαι, τὸ δὲ μειῶσαι. μὴ καθαρῷ<sup>4</sup> δὲ ῥέοντες  
 ταραχὴν σημαίνουσι.<sup>5</sup> καθαίρεται δὲ ὑπὸ τῶν  
 τρόχων καὶ τῶν περιπάτων πνεύματι πυκνῷ  
 διακινεόμενα.<sup>6</sup> κρῆναι καὶ φρέατα περὶ τὴν  
 κύστιν τι σημαίνει.<sup>7</sup> ἀλλὰ χρή τοῖσιν οὐρητικοῖσιν  
 ἐκκαθαίρειν. θάλασσα δὲ ταρασσομένη κοιλίης  
 νοῦσον σημαίνει· ἀλλὰ χρή τοῖσι διαχωρητικοῖσι  
 καὶ κούφοις καὶ μαλακοῖσιν ἐκκαθαίρειν. γῇ  
 40 κινευμένη ἢ οἰκίῃ ὑγιαίνουντι μὲν ἀσθενείην  
 σημαίνει, νοσέοντι δὲ ὑγείην καὶ μετακίνησιν τοῦ  
 ὑπάρχοντος. τῷ μὲν οὖν<sup>8</sup> ὑγιαίνουντι μεταστή-  
 σαι τὴν δίαιταν συμφέρει· ἐμεσάτω δὲ πρῶτον,

<sup>1</sup> θ omits τῶν σκελέων . . διαίτῃ

<sup>2</sup> τῇ δὲ ταχεία θ: τῇ δὲ τραχείῃ M

<sup>3</sup> χρηστέον θ: ποιητέον M

<sup>4</sup> καθαρὸι M

<sup>5</sup> σημαίνει θ

## REGIMEN, IV. xc.

should take longer walks in the early morning and after dinner. If it be the legs that are injured, the revulsion should be made with emetics, and in addition to the preceding regimen there should be more wrestling. For the earth to be rough indicates that the flesh is impure. So the walks after exercises must be made longer. Fruitless trees signify corruption of the human seed. Now if the trees are shedding their leaves, the harm is caused by moist, cold influences; if leaves abound without any fruit, by hot, dry influences. In the former case regimen must be directed towards warming and drying; in the latter towards cooling and moistening. When rivers are abnormal they indicate a circulation of the blood; high water excess of blood, low water defect of blood. Regimen should be made to increase the latter and lessen the former. Impure streams indicate disturbance of the bowels. The impurities are removed by running on the round track and by walks, which stir them up by accelerated respiration. Springs and cisterns indicate some trouble of the bladder; it should be thoroughly purged by diuretics. A troubled sea indicates disease of the belly, it should be thoroughly purged by light, soft aperients. Trembling of the earth or of a house indicates illness when the dreamer is in health, and a change from disease to health when he is sick. So it is beneficial to change the regimen of a healthy dreamer. Let him first take an emetic, that he may resume nourish-

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<sup>6</sup> διακινούμενα θ. ἀνακινεύμενα M.

<sup>7</sup> M has κρῆναι δὲ καὶ φρέατα πύμα' α τερ' τη' κίστιν τίσημαίει

<sup>8</sup> οὖν M. νῦν θ.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

ἵνα προσδέξηται αὐτὶς κατὰ μικρόν· ἀπὸ γὰρ τῆς  
 ὑπαρχούσης κινεῖται<sup>1</sup> πᾶν τὸ σῶμα. τῷ δὲ  
 ἀσθενέοντι συμφέρεи χρῆσθαι τῇ αὐτῇ διαίτῃ·  
 μεθίσταται γὰρ ἤδη τὸ σῶμα ἐκ τοῦ παρεόντος.  
 κατακλυζομένην γῆν ἀπὸ ὕδατος ἢ θαλάσσης  
 ὀρῆν νοῦσον σημαίνει, ὑγρασίας πολλῆς ἐνεούσης  
 50 ἐν τῷ σώματι· ἀλλὰ χρὴ τοῖσιν ἐμέτοισι καὶ τῆσιν  
 ἀναριστήσιν<sup>2</sup> καὶ τοῖσι πόνοισι καὶ τοῖσι διαιτή-  
 μασι ξηροῖσι· ἔπειτα προσάγειν ἐξ ὀλίγων καὶ  
 ὀλίγοισιν.<sup>3</sup> οὐδὲ μέλαιναν ὀρῆν τὴν γῆν οὐδὲ  
 κατακεκαυμένην ἀγαθόν, ἀλλὰ κίνδυνος ἰσχυροῦ  
 νοσήματος ἀντιτυχεῖν καὶ θανάσιμου· ξηρασίας  
 γὰρ ὑπερβολὴν σημαίνει ἐν τῇ σαρκί· ἀλλὰ χρὴ  
 τοὺς τε πόνους ἀφελεῖν, τοῦ τε σίτου ὅσα τε ξηρὰ  
 καὶ<sup>4</sup> δριμέα καὶ οὐρητικά· διαιτησθαί τε τῆς τε  
 πτισάνης καθέφθω τῷ χυλῷ, καὶ<sup>5</sup> σίτοισι  
 60 κούφοισιν ὀλίγοισι, ποτῶ δὲ πλέονι ὕδαρῃ λευκῷ,  
 λουτροῖσι πολλοῖσι·<sup>6</sup> μὴ ἄσιτος λουέσθω, μαλα-  
 κευνεῖτω, ῥαθυμεῖτω. ψυχὸς καὶ ἥλιον φυλασ-  
 σέσθω· εὐχεσθαι δὲ Γῇ καὶ Ἑρμῇ καὶ ἡρώσιν.<sup>7</sup>  
 εἰ δὲ κολυμβίην ἐν λίμνῃ ἢ ἐν θαλάσσῃ ἢ ἐν  
 ποταμοῖσι δοκεῖ,<sup>8</sup> οὐκ ἀγαθόν· ὑπερβολὴν γὰρ  
 ὑγρασίας σημαίνει· συμφέρεи δὲ καὶ τούτῳ  
 ξηραίνειν τῇ διαίτῃ, τοῖσί τε<sup>9</sup> πόνοισι πλείοσι·  
 πυρέσσονται δὲ ἀγαθόν· σβέννυται γὰρ τὸ θερμόν  
 69 ὑπὸ τῶν ὑγρῶν.

XCI. "Ὁ τι δ' ἂν τις περὶ αὐτοῦ ὀρῇ κατὰ τρόπον

<sup>1</sup> κρίνεται θ

<sup>2</sup> τῇ ἀναριστήσῃ M: τῆσιν ἀναριστήσιν θ

<sup>3</sup> καὶ ὀλίγοισιν is omitted by θ

<sup>4</sup> After καὶ M has θερμὰ καὶ.

<sup>5</sup> After καὶ M has πᾶσι τοῖσι μαλακοῖσι καὶ instead of σίτοισι.

## REGIMEN, IV. xc.-xci.

ment again little by little, for it is the present nourishment that is troubling all the body. A sick dreamer benefits by continuing the same regimen, for the body is already changing from its present condition. To see the earth flooded by water or sea signifies a disease, as there is much moisture in the body. What is necessary is to take emetics, to avoid luncheon, to exercise and to adopt a dry diet. Then there should be a gradual increase of food, little by little, and little to begin with. It is not good either to see the earth black or scorched, but there is a danger of catching a violent, or even a fatal disease, for it indicates excess of dryness in the flesh. What is necessary is to give up exercises and such food as is dry and acrid and diuretic. Regimen should consist of barley-water well boiled, light and scanty meals, copious white wine well diluted, and numerous baths. No bath should be taken on an empty stomach, the bed should be soft and rest abundant. Chill and the sun should be avoided. Pray to Earth, Hermes and the Heroes. If the dreamer thinks that he is diving in a lake, in the sea, or in a river, it is not a good sign, for it indicates excess of moisture. In this case also benefit comes from a drying regimen and increased exercises. But for a fever patient these dreams are a good sign, for the heat is being suppressed by the moisture.

XCI. The sight of something connected with the

<sup>6</sup> After πολλοῖσι M has θερμοῖσι

<sup>7</sup> The "Christian" corrector of θ has struck out the words  
Γῆ . . . ἤρασιν.

<sup>8</sup> δοκοιη θ : δοκέειν M

<sup>9</sup> M has τοῖσι τε πόνοισι χρῆσθαι. θ omits τε.



## ΠΕΡΙ ΔΙΑΙΤΗΣ

γινόμενον, πρὸς τὴν φύσιν τὴν ἑωυτοῦ μήτε μέζω μήτε ἐλάσσω, ἀγαθὸν πρὸς ὑγίην σημαίνει· καὶ ἐσθῆτα λευκὴν τὴν ὑπάρχουσαν<sup>1</sup> καὶ ὑπόδεσιν τὴν καλλίστην, ἀγαθόν. ὅ τι δ' ἂν ἦ μείζον τῶν μελέων ἢ ἔλασσον, οὐκ ἀγαθόν· ἀλλὰ χρή τὸ μὲν<sup>2</sup> αὔξειν τῇ διαίτῃ, τὸ δὲ μειοῦν. τὰ δὲ μέλανα νοσερώτερα καὶ ἐπικινδυνώτερα·<sup>3</sup> ἀλλὰ χρή μαλάσσειν καὶ ὑγραίνειν. καὶ τὰ καινὰ  
 10 μεταλλαγὴν σημαίνει.

XCII. Τοὺς δὲ ἀποθανόντας ὁρῆν καθαροὺς ἐν ἱματίοισι λευκοῖσιν ἀγαθόν, καὶ λαμβάνειν τι παρ' αὐτῶν καθαρὸν ὑγίην σημαίνει καὶ τῶν σωμάτων καὶ τῶν ἐσιόντων· ἀπὸ γὰρ τῶν ἀποθανόντων αἱ τροφαὶ καὶ αὐξήσεις καὶ σπέρματα γίνεται· ταῦτα δὲ καθαρὰ ἐσέρπειν ἐς τὸ σῶμα ὑγίην σημαίνει εἰ δὲ τοῦναντίον τις ὁρώῃ γυμνοὺς ἢ μελανοείμονας ἢ μὴ καθαροὺς ἢ λαμβάνοντάς τι ἢ φέροντας ἐκ τῆς οἰκίης, οὐκ ἐπιτήδειον· σημαίνει γὰρ  
 10 νοῦσον· τὰ γὰρ ἐσιόντα ἐς τὸ σῶμα βλαβερά· ἀλλὰ χρή τοῖσι τρόχοισι καὶ τοῖσι περιπάτοισιν ἀποκαθαίρεσθαι, καὶ τῇ τροφῇ τῇ μαλακῇ τε καὶ  
 13 κούφῃ προσάγειν ἐμέσαντα.

XCIII. Ὅκόσα δὲ ἀλλόμορφα σώματα φαίνεται ἐν τοῖσιν ὕπνοις καὶ φοβεῖ τὸν ἄνθρωπον, σιτίων ἀσυνήθων σημαίνει πλησμονὴν καὶ ἀπόκρισιν καὶ χολέραν καὶ νοῦσον κινδυνώδεα· ἀλλὰ χρή ἔμετον ποιήσασθαι καὶ προσάγειν ἐς ἡμέρας

<sup>1</sup> τὴν ὑπάρχουσαν θΜ. ἐνδεῦσθαι Littié, Ermerins.

<sup>2</sup> θ has τὰ μὲν followed by τὰ δὲ

<sup>3</sup> Μ has τε before καὶ and reads ἐπικίνδυνα.

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<sup>1</sup> It is tempting to think that Ermerins is right in reading μέζον and ἐλασσον. The sentence thus becomes far more

## REGIMEN, IV. XCI.-XCIII.

person that is normal, and for which the physique is neither too large nor too small,<sup>1</sup> is a good sign for the health. To be wearing white clothes, and the most beautiful shoes, is also a good sign. But anything too large or too small for the limbs is not good. What is necessary is in the latter case to increase by regimen, in the former to diminish. Black objects indicate a worse and more dangerous disease; what is necessary is to soften and to moisten. New objects indicate a change.

XCII. To see the dead clean<sup>2</sup> and in white cloaks is a good sign, and to receive something clean from them indicates both health of body and the healthiness of the things that enter it. For from the dead come nourishment, growth and seed, and for these to enter the body clean<sup>2</sup> indicates health. But if, on the contrary, one should see them naked, or clothed in black, or not clean, or taking something, or bringing something out of the house, the sign is unfavourable, as it indicates disease, the things entering the body being harmful. What is necessary is to purge them away by runs on the round track and by walks, and after an emetic gradually to increase a soft and light diet.

XCIII. Monstrous bodies that are seen in sleep and frighten a man indicate a surfeit of unaccustomed food, a secretion, a bilious flux and a dangerous disease. What is necessary is an emetic, followed

idiomatic, though the sense is not materially altered: "neither too large nor too small for the physique."

<sup>2</sup> The word *καθαρός* is difficult, and to render it consistently by one English word is impossible. Littré uses "pur" in both these cases; Ermerins has "nitidus" and "purus," "Neat" or "tidy" seems to be the meaning in the first case, "pure" in the other.

## ΠΕΡΙ ΔΙΑΙΤΗΣ

- πέντε σίτοισιν ὥς κουφοτάτοισι, μὴ πολλοῖσι μὴδὲ δριμέσι, μήτε τοῖσι ξηροῖσι μήτε τοῖσι θερμοῖσι, καὶ τῶν πόνων τοῖσι κατὰ φύσιν μάλιστα, πλὴν τῶν ἀπὸ δείπνου περιπάτων· χρῆσθαι δὲ καὶ
- 10 θερμολουσίῃ καὶ ῥαθυμίῃσιν· ἥλιον δὲ καὶ ψυχὸς φυλασσέσθω. ὁκόταν<sup>1</sup> δὲ ἐν τῷ ὕπνῳ ἐσθίειν δοκῇ ἢ πίνειν τῶν συνήθων ποτῶν ἢ σιτίων,<sup>2</sup> ἔνδειαν σημαίνει τροφῆς καὶ ψυχῆς ἀθυμίην·<sup>3</sup> κρέα δὲ τὰ μὲν ἰσχυρότατα, μεγίστης ὑπερβολῆς, τὰ δὲ ἀσθενέστερα ἦσσαν· ὥσπερ γὰρ ἐσθιόμενον ἀγαθόν, οὕτω καὶ ὀρεόμενον· ἀφαιρεῖν οὖν τῶν σιτίων συμφέρει· τροφῆς γὰρ ὑπερβολὴν σημαίνει·<sup>4</sup> καὶ ἄρτοι τυρῶ καὶ μέλιτι πεποιημένοι ὡσαύτως σημαίνουσιν. ὕδωρ πινόμενον
- 20 καθαρὸν οὐ βλάπτει· τὰ δὲ ἄλλα πάντα βλάπτει. ὁκόσα δὲ δοκεῖ ἄνθρωπος θεωρεῖν τῶν συνήθων, ψυχῆς ἐπιθυμίην σημαίνει. ὅσα δὲ φεύγει πεφοβημένος, ἐπίστασιν τοῦ αἵματος σημαίνει ὑπὸ ξηρασίης· συμφέρει δὲ ψῦξαι καὶ ὑγρῆναι τὸ σῶμα. ὅσα δὲ μάχεται ἢ κεντεῖται ἢ συνδεῖται ὑπ' ἄλλου, ἀπόκρισιν σημαίνει ὑπεναντίην τῇ περιόδῳ γεγονέναι ἐν τῷ σώματι· ἐμεῖν συμφέρει καὶ ἰσχυαίνειν καὶ περιπατεῖν· σίτοισι κούφοισι χρῆσθαι, καὶ προσάγειν ἐκ τοῦ

<sup>1</sup> ὁκόταν θ: ἦν M.

<sup>2</sup> ποτῶν· ἢ σιτίων θ σιτίων ἢ πομάτων M.

<sup>3</sup> M has ἔνδειαν σημαίνει ψυχῆς καὶ τροφῆς ἀθυμίην Littré and Eimerins read ψυχῆς ἐπιθυμίην.

<sup>4</sup> Littré would rewrite the passage between daggers. For μεγίστης ὑπερβολῆς he reads ἐνδείας ὑπερβολῆς; he adds οὐ before συμφέρει and ἐνδείας before ὑπερβολῆς.

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by a gradual increase, for five days, of the lightest food possible, neither abundant nor acrid, neither dry nor hot, with such exercises as are most natural, excepting walks after dinner. The dreamer should take hot baths and rest, and avoid the sun and cold. Whenever in his sleep a man thinks he is eating or drinking his usual food or drink, it indicates a want of nourishment and depression of the soul. †Meats if they be very strong show a very great excess; if they be weaker, a less excess. For just as eating is good, so eating in a dream is a good sign. So it is beneficial to reduce the quantity of food, for an excess of nourishment is indicated.†<sup>1</sup> The meaning is the same when bread is eaten, prepared with cheese and honey. To drink clean water in dreams is no sign of harm, but it is to drink any other kind. Whenever a man thinks that he beholds familiar objects, it indicates a desire of the soul. Whenever he runs away in fear, it indicates that the blood is arrested by dryness. It is in this case beneficial to cool and moisten the body. Fighting, or to be pierced or bound by another, indicates that there has occurred in the body a secretion opposed to the circuit. It is beneficial to take an emetic, to reduce the flesh, to walk, to eat light foods, and after the

<sup>1</sup> It is easy to see that the passage within daggers, which is a translation of *θ*, cannot represent the original. But the bold emendations of Littré, although they yield a possible sense, are most unlikely to be correct. I cannot solve the difficulties satisfactorily, but a great many are removed by transposing the sentence *κρέα . . . ἥσσον* to after *ὀρεόμενον*. We then get the following sequence of ideas "To eat in dreams one's usual food is a good sign; but to dream one is eating strong meat indicates excess, and diet should be reduced."

## ΠΕΡΙ ΔΙΑΙΤΗΣ

30 ἐμέτου πρὸς ἡμέρας τέσσαρας.<sup>1</sup> καὶ πλάνοι καὶ  
 ἀναβάσιες χαλεπαὶ ταῦτὰ σημαίνουσιν. ποτα-  
 μῶν διαβάσιες καὶ ὀπλῖται πολέμιοι καὶ <sup>2</sup> τέρατα  
 ἀλλόμορφα νοῦσον σημαίνει ἡ μανίην. συμφέρει  
 σίτοισιν ὀλίγοις κούφοις μαλακοῖς χρήσθαι  
 καὶ ἐμέτοις, προσάγειν ἡσυχῇ ἐς ἡμέρας πέντε,<sup>3</sup>  
 καὶ πόνοις τοῖς κατὰ φύσιν πολλοῖς πλήν  
 ἀπὸ τοῦ δείπνου, θερμολουσίην, ῥαθυμίην, ψυχρός,  
 ἥλιον φυλάσσεσθαι. τούτοις χρώμενος ὥς  
 γέγραπται, ὑγιανεῖ τὸν βίον, καὶ εὖρηταί μοι  
 40 δίαίτα ὥς δυνατὸν εὖρεῖν ἄνθρωπον ἔοντα σὺν  
 41 τοῖς θεοῖς.

<sup>1</sup> M has ἐς ἡμέρας πέντε.

<sup>2</sup> With Littré I insert καὶ here. θM omit.

<sup>3</sup> Before καὶ θ has καὶ σιτοῖς.

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emetic to increase food gradually for four days. Wanderings and difficult ascents have the same meaning. Crossing rivers, enemy men-at-arms and strange monsters indicate disease or raving. It is beneficial to take small meals of light, soft food, and emetics, and gently to increase food for five days, with plenty of natural exercise except after dinner; but hot baths, rest, cold and sun are to be avoided. Using these means in the way I have described a man will live a healthy life: in fact I have discovered regimen, with the gods' help, as far as it is possible for mere man to discover it.



# HERACLEITUS

## ON THE UNIVERSE

WITH AN ENGLISH TRANSLATION BY  
W. H. S. JONES





## INTRODUCTION

GREEK philosophy began in wonder at the repeated miracle of motion and change, and first manifested itself in an effort to discover the material (*φύσις*) out of which the universe is made, phenomena being regarded as the transient modifications of this permanent reality. It differed from earlier thought in that it discarded the myth, or fairy story, as an explanation, and substituted rational causation; it differed from later science in that it proceeded from an unproved postulate,<sup>1</sup> upon which it built deductively,<sup>2</sup> attaching little importance to observation of phenomena, and still less to experiment.

In considering the history of early philosophy we must remember that the age of mythology did not pass away suddenly and completely. Mythological figures, indeed, disappear, but the artistic spirit of the romancer, which demands a complete picture, led the Greek philosopher to indulge his imagination in supplying details for which he had no warrant from experience and observation.<sup>3</sup> Another fact to be borne in mind is that the conception of im-

<sup>1</sup> Called later on *ὑπόθεσις*.

<sup>2</sup> Deductive science preceded inductive, probably because of the influence of mathematics, the first science to reach a high state of development.

<sup>3</sup> Heraclitus seems freer from this fault than many other early philosophers.

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material existence was as yet unformed; soul and mind were looked upon as matter. The sciences, too, of logic and grammar were still to be born, and consequently men were often deceived by false analogies and verbal fallacies.

The first impulse to philosophic thought came, not unnaturally,<sup>1</sup> from a contemplation of the earth and sky; cosmologies succeeded cosmogonies. Thales of Miletus (*floruit* 585 B.C.) looked upon the world as water modifying itself; Anaximander<sup>2</sup> (560 B.C.) as "the Boundless" modifying itself in two opposite directions; Anaximenes<sup>3</sup> (546 B.C.) as air modifying itself in two directions by thickening and thinning.<sup>4</sup> In Western Greece the Pythagorean brotherhood, founded in the latter part of the sixth century, began under the influence of mathematical studies to lay stress upon the dualities apparent in the world.<sup>5</sup>

The Ionian school of material monists had their

<sup>1</sup> Observation of the sky was more common in days when there were no almanacs, no clocks, and no compass

<sup>2</sup> Also of Miletus. His "Boundless" (*τὸ ἀπειρον*) may have been a kind of mist or cloud.

<sup>3</sup> Also of Miletus. Pre-Socratic philosophy bears many traces of its Eastern birth, notably the religious tinge in its phraseology.

<sup>4</sup> In other words, Anaximenes took a quantitative view of change.

<sup>5</sup> The Pythagoreans apparently began with the pair even)(odd. See Aristotle, *Metaphysics*, A 986a. Other (perhaps later) members of the brotherhood increased the number of pairs.—

limit)(unlimited,  
odd)(even,  
one)(multitude,  
right)(left,  
male)(female,

rest)(motion,  
straight)(bent,  
light)(darkness,  
good)(bad,  
square)(oblong.

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last representative in Heracleitus of Ephesus. He is said to have flourished in the sixty-ninth Olympiad (504-500 B.C.). We know practically nothing about his life, and the title of his writings, which have come down to us only in fragments, has not been preserved.

Heracleitus was called "the dark" by the ancients, who had all his work before them; to the moderns, who possess only isolated sentences, he is darker still. It is both confusing and depressing to read the treatises of Lassalle, Teichmüller and Pfeiderer, and to see how the most opposite and inconsistent conclusions can be drawn by learned and intelligent men from exactly the same evidence. But in spite of all this diversity of opinion there is gradually shaping itself a more stable view of the doctrine of Heracleitus in its main outlines, although the details are still obscure, and may, in fact, in some cases never be elucidated.

It seems reasonable to suppose, when we consider the period in which he lived, that the phenomenon of change was the primary interest of his researches. His contribution to the problem was to point out that change is constant and perpetual. For no two seconds together is a thing ever the same. There is no pause in change, it is as much a *continuum* as is time. All things are for ever passing into something else.

In this eternal flux the only really constant thing is the principle of change itself, yet in some way or other fire, according to Heracleitus, has an individuality of its own which gives it precedence over all other things. The world "was ever, is now, and ever shall be an ever-living Fire, in measures being

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kindled and in measures going out." Nothing could be plainer than this declaration of the eternal nature of fire, and nothing could be more logically inconsistent with the doctrine of perpetual flux. Hence several scholars have held that the fire of Heraclitus is not the fire which burns and crackles, but warm vital force or something even more abstract still. Such a conception seems alien from the thought of the period, and the most recent research regards the Heraclitean fire as the ordinary fire of the every-day world. It is perhaps rash to hazard a guess when so many scholars have been baffled, but it may be that Heraclitus consciously or unconsciously identified fire and change. If so, there is less inconsistency in regarding fire as an eternal reality, though it is bad interpretation to twist facts in order to make a Greek philosopher self-consistent; we are not warranted in assuming that all early philosophy *was* consistent. Perhaps the fragments of Heraclitus do not support my guess, but the Heraclitean treatise *Regimen I* expressly states that the *δύναμις* of fire is to cause motion.<sup>1</sup> In any case, symbolically or actually, fire is a good example of physical transformation. Fuel is supplied from below, the flames quickly alter its nature, and finally it rises as smoke and fumes. The most obvious and the most rapid changes with which we are familiar are all connected with fire; it destroys, it cleanses and it renews. The sun seems to be a great mass of the very best fire, and it is the sun that transforms, by its alternate advance and retreat, the face of the earth from

<sup>1</sup> *Regimen I*, ch. III. In this treatise *δύναμις* often means essence, and the sentence referred to virtually identifies change and fire.

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season to season and from day to day. The world is an ever-living fire; it is always becoming all things, and all things are always returning into it.

There is thus a twofold way in nature, to fire and from fire, and this leads us to the most fundamental thought of Heracleitus, the "attunement" or harmonious unity resulting from the strife of opposites.<sup>1</sup> There is a "road up" to fire and a "road down" from fire, and these two roads are "one and the same." If they are one and the same, there must be a perpetual strain resulting from two, as it were, opposite forces. The way up fights with the way down. It is like the tension in a bow-string or in the cord of a harp. The flight of the arrow, the note of the string, are due solely to opposite tension (*παλίντονος ἁρμονίη*). This conception of universal strife dominated the theory of Heracleitus to such an extent that it is sometimes pushed to illogical extremes.<sup>2</sup> Each opposite is tending to turn into its opposite, and so in a sense each is the same as the other. "God is day and night, winter and summer, war and peace, surfeit and hunger." What Heracleitus really meant, and should have said, is that day and night, with all other opposites, are two sides of the same process, inseparably conjoined like concavity and convexity. Neither is possible without the other. Any ex-

<sup>1</sup> See in particular Philo, *Rer. Div. Her.* 43. ἐν γὰρ τὸ ἐξ ἀμφοῖν τῶν ἐναντίων, οὐδ' ἀμφοτέρων γινώριμα τὰ ἐναντία. οὐ γὰρ τοῦτ' ἐστὶν ὃ φασιν "Ἕλληνες τὸν μέγαν καὶ ἀοίδιμον παρ' αὐτοῖς 'Ηράκλειτον κεφάλαιον τῆς αὐτοῦ προσητάμενον φιλοσοφίας ἀνχρῆν ὡς ἐφ' εὐρέσει καινῇ;

<sup>2</sup> Strictly speaking, the two opposites should produce a third thing, as male and female produce the offspring, but there is no third thing produced by (say) night and day.

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planation of one will be the explanation of the other. It is "the common" that we should seek to know, that which manifests itself now as one thing and now as its opposite.

We are told by Diogenes Laertius that the book of Heraclitus was divided into three parts, one dealing with the universe, one with politics and one with theology.<sup>1</sup> Bywater has attempted with fair success to arrange the fragments under these three heads, his sections being Nos. 1-90, 91-97, 98-130.

We have only a few fragments dealing with ethics and politics, and it is difficult to extract from them a definite ethical standpoint, but this was certainly dependent on the physical theory. Heraclitus lays great stress on "the common." By this he meant, in the case of the State, the law, but it is harder to conjecture what meaning he attached to it in the case of the individual. The most attractive explanation hitherto given is that of Patrick.<sup>2</sup> He holds that Heraclitus pleaded for unity with nature through obedience to the law of "the common." Communion with the fields and trees could teach men more than discussing virtue and justice. Heraclitus stood for the instinctive, the unconscious, the naive. "The philosophy and ethics of Heraclitus, as we have seen, stood in vital opposition to"<sup>3</sup> over self-consciousness, too much inwardness and painful self-inspection, absence of trust in our instincts and of the healthful study of nature. We may be sure,

<sup>1</sup> Diogenes Laertius, IX 5.

<sup>2</sup> *The Fragments of the Work of Heraclitus of Ephesus on Nature*, by G. T. W. Patrick, Baltimore, 1889. See especially pp 73-83.

<sup>3</sup> *Op cit.* p 77.

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too, that Heraclitus warned his readers not to expect too much. Perfect bliss is unattainable, for satisfaction is impossible without want, health implies disease, and rest implies painful effort.

The religious teaching of Heraclitus appears to have been directed against customs and ritual rather than against the immoral legends of Homer and Hesiod. He attacks idolatry, mystery-mongers and purification through blood. There is thus no evidence that he was a prophet of Orphism and the mysteries connected with that way of belief. His God must have been the "ever-living Fire," but he appears to have believed that heroic men, who died through excess of fire (*i.e.* in battle or other brave struggle), and not through excess of water (*i.e.* through sottish habits or decay), became the guardians of the living and of the dead. So gods and men are in a sense one. "They live each others' life and die each others' death."

Patrick lays stress, and rightly, upon the stern, prophetic character of many of the fragments. Heraclitus is like a Hebrew seer. He despised all his contemporaries, both the common people and their would-be teachers. Hesiod, Pythagoras, Xenophanes and Hecataeus, all are attacked and condemned. As for the vulgar many, they are spoken of with contempt for their blindness, stupidity and grossness. "Thus the content of Heraclitus' message to his countrymen was *ethical*. It was a call to men everywhere to *wake up*, to purify their *βαρβάρους ψυχάς*, and to see things in their reality."<sup>1</sup>

It was to this message, in all probability, that he

<sup>1</sup> *Op cit.*, p 59.



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refers in the word λόγος. Many commentators think that λόγος means "reason" or "law." This was certainly the meaning attached to the word in the ethical system of the Stoics, but although this school borrowed largely from Heracleitus, they developed and indeed transformed his thought, adapting it to the more advanced conceptions of their own day. We are, in fact, tempted to look at Heracleitus through Stoic eyes, and so it is necessary to guard against this danger whenever we are dealing with an ancient statement about Heracleitus that comes from or through a Stoic source.

Our evidence for the doctrines of Heracleitus falls into two classes. We have first the fragments quoted by later writers, with their comments thereon. Then we have the so-called doxographies, or summaries of the views of philosophers. Several of these exist, but they are all derived, directly or indirectly, from a lost work of Theophrastus called *Φυσικαὶ δόξαι*. In the case of Heracleitus our chief doxographical evidence is contained in the ninth book of the scrappy series of lives of philosophers that goes by the name of Diogenes Laertius. The compiler, whoever he was, probably lived in the third century A D.

I have followed Bywater in numbering the fragments, though occasionally I do not adopt his readings. Sincere thanks are due to the Delegates of the Oxford University Press for allowing me to use Bywater's numbering and references.

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See also Eduard Zeller, *Die Philosophie der Griechen*, Bd I, and John Burnet, *Early Greek Philosophy*

## LIFE OF HERACLITUS<sup>1</sup>

HERACLITUS, son of Bloson or, according to some, of Heracon, was a native of Ephesus. He flourished in the 69th Olympiad.<sup>2</sup> He was lofty-minded beyond all other men,<sup>3</sup> and over-weening, as is clear from his book in which he says: "Much learning does not teach understanding; else would it have taught Hesiod and Pythagoras, or, again, Xenophanes and Hecataeus"<sup>4</sup> For "this one thing is wisdom, to understand thought, as that which guides all the world everywhere."<sup>5</sup> And he used to say that "Homer deserved to be chased out of the lists and beaten with rods, and Archilochus likewise."<sup>6</sup>

Again he would say: "There is more need to extinguish insolence than an outbreak of fire,"<sup>7</sup> and "The people must fight for the law as for city-

<sup>1</sup> Taken from R. D. Hicks' translation of Diogenes Laertius in the Loeb Classical Library. The spelling "Heracitus" is retained "D." = Diels and "B." = Bywater.

<sup>2</sup> 504-500 B C

<sup>3</sup> The biographers used by our author laid evident stress on this characteristic of the Ephesian, for §§ 1-3 (excepting two fragments cited in § 2) dwell on this single theme. As to the criticism of Pythagoras *cf.* Clem. Alex *Strom.* 1. 129 s. f., who, dealing with chronology, says that Heracitus was later than Pythagoras, for Pythagoras is mentioned by him.

<sup>4</sup> Fr. 40 D., 16 B

<sup>5</sup> Fr. 41 D., 19 B

<sup>6</sup> Fr. 42 D., 119 B.

<sup>7</sup> Fr. 43 D., 103 B.

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walls.”<sup>1</sup> He attacks the Ephesians, too, for banishing his friend Hermodorus: he says: “The Ephesians would do well to end their lives, every grown man of them, and leave the city to beardless boys, for that they have driven out Hermodorus, the worthiest man among them, saying, ‘We will have none who is worthiest among us; or if there be any such let him go elsewhere and consort with others.’”<sup>2</sup> And when he was requested by them to make laws, he scorned the request because the state was already in the grip of a bad constitution. He would retire to the temple of Artemis and play at knuckle-bones with the boys; and when the Ephesians stood round him and looked on, “Why, you rascals,” he said, “are you astonished? Is it not better to do this than to take part in your civil life?”

Finally, he became a hater of his kind and wandered on the mountains, and there he continued to live, making his diet of grass and herbs. However, when this gave him dropsy, he made his way back to the city and put this riddle to the physicians, whether they were competent to create a drought after heavy rain. They could make nothing of this, whereupon he buried himself in a cowshed, expecting that the noxious damp humour would be drawn out of him by the warmth of the manure. But, as even this was of no avail, he died at the age of sixty.

There is a piece of my own about him as follows<sup>3</sup>:

<sup>1</sup> Fr 44 D., 100 B.

<sup>2</sup> Fr. 121 D., 114 B.

<sup>3</sup> *Anth. Pal.* vii. 127.

Often have I wondered how it came about that Heraclitus endured to live in this miserable fashion and then to die. For a fell disease flooded his body with water, quenched the light in his eyes and brought on darkness.

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Hermippus, too, says that he asked the doctors whether anyone could by emptying the intestines draw off the moisture; and when they said it was impossible, he put himself in the sun and bade his servants plaster him over with cow-dung. Being thus stretched and prone, he died the next day and was buried in the market-place. Neanthes of Cyzicus states that, being unable to tear off the dung, he remained as he was and, being unrecognisable when so transformed, he was devoured by dogs.

He was exceptional from his boyhood; for when a youth he used to say that he knew nothing, although when he was grown up he claimed that he knew everything. He was nobody's pupil, but he declared that he "inquired of himself,"<sup>1</sup> and learned everything from himself. Some, however, had said that he had been a pupil of Xenophanes, as we learn from Sotion, who also tells us that Ariston in his book *On Heraclitus* declares that he was cured of the dropsy and died of another disease. And Hippobotus has the same story.

As to the work which passes as his, it is a continuous treatise *On Nature*, but is divided into three discourses, one on the universe, another on politics, and a third on theology. This book he deposited in the temple of Artemis and, according to some, he deliberately made it the more obscure in order that none but adepts should approach it, and lest familiarity should breed contempt. Of our philosopher Timon<sup>2</sup> gives a sketch in these words:<sup>3</sup>

<sup>1</sup> Fr. 101 D., 80 B.

<sup>2</sup> Fr. 43 D.

<sup>3</sup> Cf. *Il.* 1. 247, 248.

In their midst uprose shrill, cuckoo-like, a mob-reviler,  
riddling Heraclitus.

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Theophrastus puts it down to melancholy that some parts of his work are half-finished, while other parts make a strange medley. As a proof of his magnanimity Antisthenes in his *Successions of Philosophers* cites the fact that he renounced his claim to the kingship in favour of his brother. So great fame did his book win that a sect was founded and called the Heracliteans, after him.

Here is a general summary of his doctrines. All things are composed of fire, and into fire they are again resolved; further, all things come about by destiny, and existent things are brought into harmony by the clash of opposing currents; again, all things are filled with souls and divinities. He has also given an account of all the orderly happenings in the universe, and declares the sun to be no larger than it appears. Another of his sayings is: "Of soul thou shalt never find boundaries, not if thou trackest it on every path; so deep is its cause."<sup>1</sup> Self-conceit he used to call a falling sickness (epilepsy) and eyesight a lying sense.<sup>2</sup> Sometimes, however, his utterances are clear and distinct, so that even the dumbest can easily understand and derive therefrom elevation of soul. For brevity and weightiness his exposition is incomparable.

Coming now to his particular tenets, we may state them as follows: fire is the element, all things are exchange for fire and come into being by rarefaction and condensation<sup>3</sup>; but of this he gives no clear explanation. All things come into being by conflict of opposites, and the sum of things flows like a stream. Further, all that is is limited and forms one world.

<sup>1</sup> Fr. 45 D, 71 B

<sup>2</sup> F. 46 D, 132 B.

<sup>3</sup> Cf. Fr. 90 D, 22 B.

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And it is alternately born from fire and again resolved into fire in fixed cycles to all eternity, and this is determined by destiny. Of the opposites that which tends to birth or creation is called war and strife, and that which tends to destruction by fire is called concord and peace.<sup>1</sup> Change he called a pathway up and down, and this determines the birth of the world.

For fire by contracting turns into moisture, and this condensing turns into water; water again when congealed turns into earth. This process he calls the downward path. Then again earth is liquefied, and thus gives rise to water, and from water the rest of the series is derived. He reduces nearly everything to exhalation from the sea. This process is the upward path. Exhalations arise from earth as well as from sea; those from sea are bright and pure, those from earth dark. Fire is fed by the bright exhalations, the moist element by the others. He does not make clear the nature of the surrounding element. He says, however, that there are in it bowls with their concavities turned towards us, in which the bright exhalations collect and produce flames. These are the stars. The flame of the sun is the brightest and the hottest; the other stars are further from the earth and for that reason give it less light and heat. The moon, which is nearer to the earth, traverses a region which is not pure. The sun, however, moves in a clear and untroubled region, and keeps a proportionate distance from us. That is why it gives us more heat and light. Eclipses of the sun and moon occur when the bowls are turned

<sup>1</sup> Cf. Fr 80 D., 62 B

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upwards; the monthly phases of the moon are due to the bowl turning round in its place little by little. Day and night, months, seasons and years, rains and winds and other similar phenomema are accounted for by the various exhalations. Thus the bright exhalation, set aflame in the hollow orb of the sun, produces day, the opposite exhalation when it has got the mastery causes night; the increase of warmth due to the bright exhalation produces summer, whereas the preponderance of moisture due to the dark exhalation brings about winter. His explanations of other phenomena are in harmony with this. He gives no account of the nature of the earth, nor even of the bowls. These, then, were his opinions.

The story told by Ariston of Socrates, and his remarks when he came upon the book of Heraclitus, which Euripides brought him, I have mentioned in my *Life of Socrates*.<sup>1</sup> However, Seleucus the grammarian says that a certain Croton relates in his book called *The Diver* that the said work of Heraclitus was first brought into Greece by one Crates, who further said it required a Delian diver not to be drowned in it. The title given to it by some is *The Muses*,<sup>2</sup> by others *Concerning Nature*; but Diodotus calls it<sup>3</sup>

A helm unerring for the rule of life ;

others "a guide of conduct, the keel of the whole

<sup>1</sup> ii. 22.

<sup>2</sup> Plato, alluding to Heraclitus, speaks of "Ionian Muses" (*Soph.* 242 E). He is followed by Clement of Alexandria (*Strom.* v. 9, 682 P. αἱ γοῦν Ἰάδες Μοῦσαι διαρρήδην λέγουσι), and possibly, as M. Ernout thinks, by Lucretius, i. 657, where "Musae" is the ms. reading. But cf. Lachmann, *ad loc.*

<sup>3</sup> Nauck, *T.G.F.*<sup>2</sup>, *Adesp.* 287.



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world, for one and all alike." We are told that, when asked why he kept silence, he replied, "Why, to let you chatter." Darius, too, was eager to make his acquaintance, and wrote to him as follows<sup>1</sup>:

"King Darius, son of Hystaspes, to Heraclitus the wise man of Ephesus, greeting.

"You are the author of a treatise *On Nature* which is hard to understand and hard to interpret. In certain parts, if it be interpreted word for word, it seems to contain a power of speculation on the whole universe and all that goes on within it, which depends upon motion most divine; but for the most part judgement is suspended, so that even those who are the most conversant with literature are at a loss to know what is the right interpretation of your work. Accordingly King Darius, son of Hystaspes, wishes to enjoy your instruction and Greek culture. Come then with all speed to see me at my palace. For the Greeks as a rule are not prone to mark their wise men; nay, they neglect their excellent precepts which make for good hearing and learning. But at my court there is secured for you every privilege and daily conversation of a good and worthy kind, and a life in keeping with your counsels."

"Heracitus of Ephesus to King Darius, son of Hystaspes, greeting.

"All men upon earth hold aloof from truth and justice, while, by reason of wicked folly, they devote themselves to avarice and thirst for popularity. But

<sup>1</sup> The request of Darius is mentioned by Clem. Alex. *Strom.* 1. 65 οὗτος βασιλέα Δαρείον παρακαλοῦντα ἤκειν εἰς Πέρσας ὑπερεῖδεν. The story is not made more plausible by the two forged letters to which it must have given rise.

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I, being forgetful of all wickedness, shunning the general satiety which is closely joined with envy, and because I have a horror of splendour, could not come to Persia, being content with little, when that little is to my mind."

So independent was he even when dealing with a king.

Demetrius, in his book on *Men of the Same Name*, says that he despised even the Athenians, although held by them in the highest estimation; and, notwithstanding that the Ephesians thought little of him, he preferred his own home the more. Demetrius of Phalerum, too, mentions him in his *Defence of Socrates*<sup>1</sup>; and the commentators on his work are very numerous, including as they do Antisthenes and Heraclides of Pontus, Cleanthes and Sphaerus the Stoic, and again Pausanias who was called the imitator of Heraclitus, Nicomedes, Dionysius, and among the grammarians, Diodotus. The latter affirms that it is not a treatise upon nature, but upon government, the physical part serving merely for illustration<sup>2</sup>.

Hieronimus tells us that Scythinus, the satirical poet, undertook to put the discourse of Heraclitus into verse. He is the subject of many epigrams, and amongst them of this one<sup>3</sup>.

Heraclitus am I. Why do ye drag me up and down, ye illiterate? It was not for you I toiled, but for such as

<sup>1</sup> This work is again quoted in ix. 37 and ix. 57, and is perhaps the source of the first sentence of § 52 also.

<sup>2</sup> Apparently D L is using through another of his sources, the very same citation from Diodotus which he has given verbatim in § 12.

<sup>3</sup> *Anth. Pal.* vii. 128.

## LIFE OF HERACLITUS

understand me. One man in my sight is a match for thirty thousand, but the countless hosts do not make a single one. This I proclaim, yea in the halls of Persephone.

Another runs as follows<sup>1</sup>:

Do not be in too great a hurry to get to the end of Heraclitus the Ephesian's book: the path is hard to travel. Gloom is there and darkness devoid of light. But if an initiate be your guide the path shines brighter than sunlight.

Five men have borne the name of Heraclitus: (1) our philosopher; (2) a lyric poet, who wrote a hymn of praise to the twelve gods; (3) an elegiac poet of Halicarnassus, on whom Callimachus wrote the following epitaph<sup>2</sup>.

They told me, Heraclitus, they told me you were dead,  
They brought me bitter news to hear and bitter tears to shed.  
I wept as I remembered how often you and I  
Had tired the sun with talking and sent him down the sky.

And now that thou art lying, my dear old Carian guest,  
A handful of grey ashes, long, long ago at rest,  
Still are thy pleasant voices, thy nightingales, awake,  
For Death, he taketh all away, but them he cannot take,<sup>3</sup>

(4) a Lesbian who wrote a history of Macedonia;  
(5) a jester who adopted this profession after having been a musician.

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<sup>1</sup> *Anth. Pal.* ix 540.

<sup>2</sup> *Anth. Pal.* vii 80.

<sup>3</sup> From Cory's *Ionica*, p. 7. In bare prose. "One told me of thy death, Heraclitus, and moved me to tears, when I remembered how often we two watched the sun go down upon our talk. But though thou, I ween, my Halicarnassian friend, art dust long, long ago, yet do thy 'Nightingales' live on, and Death, that insatiate ravisher, shall lay no hand on them." Perhaps "Nightingales" was the title of a work. Laertius deserves our gratitude for inserting this little poem, especially on so slight a pretext.



## ΗΡΑΚΛΕΙΤΟΥ ΕΦΕΣΙΟΥ

### ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ.

*The order of the fragments is that of Bywater.*

I. Οὐκ ἐμεῦ ἀλλὰ τοῦ λόγου ἀκούσαντας  
2 ὁμολογέειν σοφὸν ἐστι, ἐν πάντα εἶναι.

II Τοῦ δὲ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι  
γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ  
ἀκούσαντες τὸ πρῶτον. γινομένων γὰρ πάντων  
κατὰ τὸν λόγον τόνδε ἀπείροισι εἰκόασι πειρώ-  
μενοι καὶ ἐπέων καὶ ἔργων τοιούτων ὁκοίων ἐγὼ  
διηγεῖμαι, διαιρέων ἕκαστον κατὰ φύσιν καὶ  
φράζων ὅπως ἔχει. τοὺς δὲ ἄλλους ἀνθρώπους  
λανθάνει ὁκόσα ἐγερθέντες ποιεῖουσιν, ὅκωσπερ  
9 ὁκόσα εὖδοντες ἐπιλανθάνονται.

I. Hippolytus *Ref. Haer.* ix. 9: 'Ηράκλειτος μὲν οὖν <ἐν>  
φησιν εἶναι τὸ πᾶν, διαιρετὸν ἀδιαίρετον, γενητὸν ἀγένητον,  
θνητὸν ἀθάνατον, λόγον αἰῶνα, πατέρα υἱόν, θεὸν δίκαιον. Οὐκ  
ἐμοῦ ἀλλὰ τοῦ δόγματος ἀκούσαντας ὁμολογέειν σοφὸν ἐστίν, ἐν  
πάντα εἰδέναι, ὃ Ἡράκλειτός φησι καὶ ὅτι τοῦτο οὐκ ἴσασι  
πάντες οὐδὲ ὁμολογοῦσιν, ἐπιμέμφεται ὧδέ πως Οὐ ξυνίασιν ὅκως  
διαφερόμενον ἐκὼν ὁμολογέει παλίντροπος ἁρμονίῃ ὅκωσπερ  
τόξου καὶ λύρης

λόγου is a conjecture of Bernays, εἶναι a conjecture of  
Miller Bergk would reconstruct thus: δίκαιον οὐκ ἐμοῦ  
ἀλλὰ τοῦ δόγματος ἀκούσαντας ὁμολογέειν ὅτι ἐν τὸ σοφὸν ἐστίν,  
ἐν πάντα εἰδέναι The conjectures in the text do not arouse  
any strong confidence, though δόγματος might well be a  
gloss on λόγον But if εἶναι be correct, why should it have  
been corrupted to εἰδέναι? I am on the whole inclined to  
think that Bergk's restoration is nearer to the actual words  
of Heraclitus

## HERACLEITUS ON THE UNIVERSE

I. It is wise to listen, not to me but to the Word, and to confess that all things are one.

For λόγος see Heinze, *Lehre vom Logos*, 1873; Zeller, I 630; Aall, *Gesch. d. Logosidee* 1896. "All things are one" because they are all resolved into fire and come from fire.

II. This Word, which is ever true, men prove as incapable of understanding when they hear it for the first time as before they have heard it at all. For although all things happen in accordance with this Word, men seem as though they had no experience thereof, when they make experiment with such words and works as I relate, dividing each thing according to its nature and setting forth how it really is. The rest of men know not what they do when awake, just as they forget what they do when asleep.

Aristotle was in doubt whether αἰὲν should be taken with ἐόντος or with ἀξύνετοι γινώσκουσι. See *Rhetoric*, III 5, 1407, b 14. ἐόντος means "true" in Ionic with words like λόγος. See Burnet, *E. G. Ph.* note on Fragment II. I have tried in my translation to bring out the play on words in ἀπείροισι ἐόικασι πειρώμενοι

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II Hipp. *Ref. Haer* ix. 9; Aristotle *Rhetoric* III. 5; Sextus Empiricus *adversus Mathematicos* VII. 132; Clement of Alex. *Strom.* v. 14, p 716; Eusebius *Praep. Ev.* XIII. 13, p. 680. The MSS (except those of Sextus) read τοῦ δέντος

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

III. Ἀξύνετοι ἀκούσαντες κωφοῖσι εἰκάσι·  
2 φάτις αὐτοῖσι μαρτυρεῖ παρόντας ἀπείναι

IV. Κακοὶ μάρτυρες ἀνθρώποισι ὀφθαλμοὶ καὶ  
2 ὦτα, βαρβάρους ψυχὰς ἔχόντων.

V. Οὐ φρονέουσι τοιαῦτα πολλοὶ ὁκόσοισι  
ἐγκυρέουσι οὐδὲ μαθόντες γινώσκουσι, ἑωυτοῖσι  
3 δὲ δοκέουσι.

VI. Ἀκοῦσαι οὐκ ἐπιστάμενοι οὐδ' εἰπεῖν.

VII. Ἐὰν μὴ ἔλπηται, ἀνέλπιστον οὐκ ἐξευρή-  
2 σει, ἀνεξερεύνητον ἐὼν καὶ ἄπορον.

VIII. Χρυσὸν οἱ διζήμενοι γῆν πολλὴν ὀρύσ-  
2 σουσι καὶ εὐρίσκουσι ὀλίγον.

IX. Ἀγχιβασίην.

X. Φύσις κρύπτεσθαι φιλεῖ.

XI. Ὁ ἀναξ οὗ τὸ μαντεῖόν ἐστι τὸ ἐν  
Δελφοῖς, οὔτε λέγει οὔτε κρύπτει, ἀλλὰ  
3 σημαίνει.

III. Clem. Alex. *Strom.* v. 14, p. 718, Euseb. *P.E.* xiii. 13, p. 681.

IV. Sextus Emp. *adv. Math.* vii. 126; Stobaeus *Florilegium* iv. 56. βορβόρου ψυχὰς ἔχοντος Bernays.

V. Clem. Alex. *Strom.* ii. 2, p. 432; Marcus Antoninus iv. 46.

VI. Clem. Alex. *Strom.* ii. 5, p. 442.

VII. Clem. Alex. *Strom.* ii. 4, p. 437. Theodoretus *Therap.* i. p. 15, 51. The sources have ἔλπηται and ἐλπίζητε. ἔλπηται Schuster and Bywater. Some would put the comma after ἀνέλπιστον instead of before it

VIII. Clem. Alex. *Strom.* iv. 2, p. 565; Theodoretus *Therap.* i. p. 15, 52

IX. Suidas s.v

X. Themistius *Or.* v. p. 69.

XI. Plutarch *de Pyth. Orac.* 21, p. 404, Iamblichus *de Myst.* ii. 15; Stobaeus *Flor.* v. 72 and lxxxii 17.

## ON THE UNIVERSE

III. The stupid when they have heard are like the deaf; of them does the proverb bear witness that when present they are absent.

IV. Bad witnesses are eyes and ears to men, if they have souls that understand not their language.

This passage is not a general attack on the senses; it merely lays stress on the need of an intelligent soul to interpret the sense-impressions. The clever emendation of Bernays would mean: "when mud holds the soul," i.e. when the soul is moist, and therefore (on Heracleitean principles) dull and stupid.

V. Many do not interpret aright such things as they encounter, nor do they have knowledge of them when they have learned, though they seem to themselves so to do.

H. seems to be referring to (a) the correct apprehension of phenomena and (b) the difference between unintelligent learning and understanding.

VI. Knowing neither how to listen nor how to speak.

VII. If you do not expect it, you will not find out the unexpected, as it is hard to be sought out and difficult.

Heracleitus is laying stress upon the importance of the constructive imagination in scientific enquiry—what the early Christians might have called "faith."

VIII. Gold-seekers dig much earth to find a little gold.

IX. Critical discussion.

X. Nature is wont to hide herself.

*φύσις* is not necessarily an abstraction here, but merely the truth about the Universe. It is easy, however, to see why the Stoics could maintain that their pantheism was founded on Heracleitus. See Fragments XIX, XCI, XCII.

XI. The Lord whose is the oracle in Delphi neither declares nor hides, but sets forth by signs.



## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XII. Σίβυλλα δὲ μαινομένῳ στόματι ἀγέ-  
λαστα καὶ ἀκαλλώπιστα καὶ ἀμύριστα φθεγ-  
γομένη χιλίων ἐτέων ἐξικνέεται τῇ φωνῇ δια  
4 τὸν θεόν.

XIII. Ὅσων ὄψις ἀκοὴ μάθησις, ταῦτα ἐγὼ  
2 προτιμέω.

XIV. Τοῦτο γὰρ ἰδίον ἐστὶ τῶν νῦν καιρῶν, ἐν  
οἷς πάντων πλωτῶν καὶ πορευτῶν γεγονότων οὐκ ἂν  
ἔτι πρέπον εἴη ποιηταῖς καὶ μυθογράφοις χρῆσθαι  
μάρτυσι περὶ τῶν ἀγνοουμένων, ὅπερ οἱ πρὸ ἡμῶν  
περὶ τῶν πλείστων, ἀπίστους ἀμφισβητουμένων  
6 παρεχόμενοι βεβαιωτὰς κατὰ τὸν Ἡράκλειτον.<sup>1</sup>

XV. Ὀφθαλμοὶ τῶν ὧτων ἀκριβέστεροι μάρ-  
2 τυρες.

XVI. Πολυμαθίῃ νόον ἔχειν οὐ διδάσκει·  
Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην· αὐτίς τε  
3 Ξενοφάνεα καὶ Ἐκαταῖον.

XII Plutarch *de Pyth.* *Oiac* 6, p. 397

XIII. Hipp *Ref. Haer.* ix. 9

Bywater prints this fragment with a question mark at the end

XV Polybius xii 27.

XVI Diogenes Laertius ix. 1, cf Clem Alex. *Strom.* i. 19, p 373, Athenaeus xiii p 610B; Aulus Gellius *praef.* 12

<sup>1</sup> Polybius iv. 40.

## ON THE UNIVERSE

XII. The Sibyl with raving mouth utters things mirthless, unadorned and unperfumed, but with her voice she extends over a thousand years because of the God.

In this and the preceding H. seems to be calling attention to his oracular style, which was in part due to the strong religious emotion of his age. There is much that is oracular in Aeschylus and Pindar.

XIII. The things that can be seen, heard and learnt, these I honour especially.

This and the following two fragments emphasise the importance of personal research, as contrasted with learning from authority. Bywater's punctuation would make the meaning to be "Am I to value highly those things that are learnt by sight or hearing?"—an attack upon the accuracy and value of the senses. But H. does not distrust the senses, but only sense impressions interpreted in a stupid way.

XIV. Particularly at the present time, when all places can be reached by water or by land, it would not be right to use as evidence for the unknown the works of poets and mythologists, as in most things our predecessors did, proving themselves, as Heracleitus has it, unreliable supporters of disputed points.

XV. Eyes are more accurate witnesses than ears.

First-hand information is better than hearsay

XVI. Much learning does not teach understanding, or it would have taught Hesiod and Pythagoras, as well as Xenophanes and Hecataeus.

As is plain from the following fragment, this is an attack on confusing second hand information with true understanding and education. It is unfair to the mathematical achievements of Pythagoras and scarcely does justice to the theological acumen of Xenophanes, to say nothing of his wonderful

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XVII. Πυθαγόρης Μνησάρχου ιστορίην  
ἤσκησε ἀνθρώπων μάλιστα πάντων. καὶ ἐκλεξά-  
μενος ταύτας τὰς συγγραφὰς ἐποίησατο ἑωυτοῦ  
4 σοφίην, πολυμαθίην, κακοτεχνίην.

XVIII. Ὁκόσων λόγους ἤκουσα οὐδεὶς ἀφικνέε-  
ται ἐς τοῦτο, ὥστε γινώσκειν ὅτι σοφόν ἐστι  
3 πάντων κεχωρισμένον.

XIX. Ἐν τὸ σοφόν, ἐπίστασθαι γνώμην ἢ  
2 κυβερνᾶται πάντα διὰ πάντων.

XX. Κόσμον τόνδε τὸν αὐτὸν ἀπάντων οὔτε  
τις θεῶν οὔτε ἀνθρώπων ἐποίησε, ἀλλ' ἦν αἰεὶ  
καὶ ἔστι καὶ ἔσται πῦρ αἰείζων, ἀπτόμενον μέτρα  
4 καὶ ἀποσβεννύμενον μέτρα.

XXI. Πυρὸς τροπαὶ πρῶτον θάλασσα· θα-  
λάσσης δὲ τὸ μὲν ἥμισυ γῆ, τὸ δὲ ἥμισυ  
3 πρηστήρ.

XVII. Diogenes Laertius viii. 6 One MS. has ἐποίησεν  
and one ἐποίησατο. Bywater reads ἐποίησε and Burnet  
ἐποίησατο

XVIII Stobaeus *Flor.* iii 81.

XIX. Diogenes Laertius ix 1

XX Clem. Alex. *Strom.* v 14, p 711 ; cf Simplicius in  
Aristotle *de Caelo*, p 132; Plutarch *de Anim. Procreatione*  
5, p. 1014

XXI. Clem. Alex. *Strom.* v. 14, p. 712.

## ON THE UNIVERSE

anticipation of the modern doctrine of scientific progress. See Fragment XVI. (In Stob. *Flor.* 29, 41) :

οὐ τοι ἀπ' ἀρχῆς πάντα θεοὶ θνητοῖς παρέδειξαν,  
ἀλλὰ χρόνῳ ζητοῦντες ἐφευρίσκουσιν ἄμενον.

XVII. Pythagoras, son of Mnesarchus, practised research more than any other man, and choosing out these writings claimed as his own a wisdom that was only much learning, a mischievous art.

An attack on book-learning that is merely the acquisition of second hand information Diels rejects the fragment as spurious, chiefly because it makes Pythagoras a writer of books. But the reading ἐποίησατο for ἐποίησεν does away with this objection.

XVIII. Of all those whose discourses I have heard, not one attains to this, to realise that wisdom is a thing apart from all.

This has been interpreted to mean that true wisdom is attained by none, or that general opinions do not contain real wisdom.

XIX. Wisdom is one thing—to know the thought whereby all things are steered through all things.

That is, to understand the doctrine of opposites and of perpetual change.

XX. This world, which is the same for all, was made neither by a god nor by man, but it ever was, and is, and shall be, ever-living Fire, in measures being kindled and in measures going out.

The use of κόσμος to mean "world" is Pythagorean. μέτρα refers to the approximate correspondence between the things that are becoming fire and the things that are coming out of fire. The balance of nature is not disturbed by perpetual flux.

XXI. The transformations of Fire are, first, sea ; of sea half is earth and half fiery storm-cloud.

This is the famous "road up and down" (or at any rate the best illustration of it) with its three stages—earth, water,

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XXII. Πυρὸς ἀνταμείβεται πάντα καὶ πῦρ  
ἀπάντων, ὥσπερ χρυσοῦ χρήματα καὶ χρημάτων  
3 χρυσός.

XXIII. Θάλασσα διαχέεται καὶ μετρέεται ἐς  
2 τὸν αὐτὸν λόγον ὁκοῖος πρόσθεν ἦν ἢ γενέσθαι.

XXIV. Χρησμοσύνη . . . κόρος.

XXV. Ζῆ πῦρ τὸν ἀέρος θάνατον, καὶ ἀὴρ ζῆ  
τὸν πυρὸς θάνατον· ὕδωρ ζῆ τὸν γῆς θάνατον, γῆ  
3 τὸν ὕδατος.

XXVI. Πάντα τὸ πῦρ ἐπελθὼν κρινέει καὶ  
2 καταλήφεται

XXVII. Τὸ μὴ δύνόν ποτε πῶς ἂν τις λάθοι ;

XXVIII. Τὰ δὲ πάντα οἰακίζει κεραυνός.

XXIX. Ἡλῖος οὐχ ὑπερβήσεται μέτρα· εἰ δὲ  
2 μὴ, Ἐρινύες μιν δίκης ἐπίκουροι ἐξευρήσουσι.

XXII. Plutarch *de EI* 8, p. 388, Diog. Laert. ix. 8, Eusebius *Præp. Evang.* xiv 3, p. 720.

XXIII. Clem. Alex. *Strom.* v 14, p. 712, Euseb. *P. E.* xiii 13, p. 676.

The MSS. of Clement read γῆ after γενέσθαι, whence Schuster reads γῆν. In any case earth is referred to, and γῆ is probably the subject of διαχέεται. See Burnet.

XXIV. Hipp. *Ref. Haer.* ix 10, Philo *de Victim.* 6, p. 242, Plutarch *de EI* 9, p. 389.

XXV. Maximus Tyr. xli. 4, p. 489. See also Plutarch *de EI* 18, p. 392, and M. Anton. iv. 46.

In the texts ἀέρος and γῆς are transposed. Diels reads as above, Bywater retains the old order.

XXVI. Hipp. *Ref. Haer.* ix 10.

XXVII. Clem. Alex. *Paedag.* ii 10, p. 229.

XXVIII. Hipp. *Ref. Haer.* ix. 10.

XXIX. Plutarch *de Exil.* 11, p. 604.

## ON THE UNIVERSE

fire On the earth is the sea, above the sea is the sun. Sea is half composed of earth transforming itself to water and half of fiery cloud, the latter representing water on its way to become fire This explanation of *πρῆσθῆρ* I owe to Burnet.

XXII. All things are exchanged for Fire and Fire for all things, even as goods for gold and gold for goods

XXIII. It is melted into sea, and is measured to the same proportion as before it became earth.

The subject is *γῆ*, and the whole fragment means that along the "road up" the proportion of the "measures" remains constant. The amount of earth in the universe remains approximately the same, because the "measures" of water turning to earth equal the "measures" of earth turning to water.

XXIV. Want . . . surfeit.

*E.g.* the "want" of earth for water to increase it equals the "surfeit" of earth which makes some of it turn to water

XXV. Fire lives the death of air, and air lives the death of Fire; water lives the death of earth, earth that of water

XXVI. Fire when it has advanced will judge and convict all things.

For the "advances" of fire see *περί διαίτης* I, Chap III Such statements as the one above led the Stoics to develop their theory of *ἐκπύρωσις*, the destruction of all things periodically by fire, to be followed by a re-birth and restoration of all things

XXVII How can you hide from that which never sets?

XXVIII The thunderbolt steers all things.

XXIX The sun will not overstep his measures; otherwise the Erinyes, helpers of Justice, will find him out

See the notes to XX and XXIII

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XXX. 'Ηοὺς καὶ ἐσπέρης τέρματα ἢ ἄρκτος,  
2 καὶ ἀντίον τῆς ἄρκτου οὖρος αἰθρίου Διός.

XXXI. Εἰ μὴ ἥλιος ἦν, ἔνεκα τῶν ἄλλων  
2 ἄστρον εὐφρόνη ἂν ἦν.

XXXII. Νέος ἐφ' ἡμέρῃ ἥλιος

XXXIII. Δοκεῖ δὲ (scil. Θαλῆς) κατὰ τινὰς  
πρῶτος ἀστρολογῆσαι καὶ ἡλιακὰς ἐκλείψεις καὶ  
τροπὰς προειπεῖν, ὥς φησιν Εὐδημος ἐν τῇ περὶ  
τῶν ἀστρολογουμένων ἱστορίᾳ· ὅθεν αὐτὸν καὶ  
Ξενοφάνης καὶ Ἡρόδοτος θαυμάζει· μαρτυρεῖ δ'  
5 αὐτῷ καὶ Ἡράκλειτος καὶ Δημόκριτος<sup>1</sup>

XXXIV. Οὕτως οὖν ἀναγκαίαν πρὸς τὸν  
οὐρανὸν ἔχων συμπλοκὴν καὶ συναρμογὴν ὁ  
χρόνος οὐχ ἀπλῶς ἐστὶ κίνησις ἀλλ', ὥσπερ  
εἴρηται, κίνησις ἐν τάξει μέτρον ἐχούση καὶ  
πέρατα καὶ περιόδους. ὧν ὁ ἥλιος ἐπιστάτης  
ὢν καὶ σκοπός, ὀρίζειν καὶ βραβεύειν καὶ  
ἀναδεικνύειν καὶ ἀναφαίνειν μεταβολὰς καὶ ὥρας  
αἱ πάντα φέρουσι, καθ' Ἡράκλειτον, οὐδὲ φάυ-  
λων οὐδὲ μικρῶν, ἀλλὰ τῶν μεγίστων καὶ  
10 κυριωτάτων τῷ ἡγεμόνι καὶ πρώτῳ θεῷ γίνεται  
συνεργός.<sup>2</sup>

XXX. Strabo i. 6, p. 3.

XXXI. Plutarch *Aquae et Ignis Comp.* 7, p. 957, and  
*de Fortuna* 3, p. 98 Cf. Clem. Alex. *Protrept.* ii. p. 87

Bywater does not include the words ἔνεκα . . . ἄστρον in  
the text, but considers them to be a part of the narrator's  
explanation.

XXXII. Aristotle *Meteor.* ii. 2, p. 355, a 9. See the  
comments of Alex. *Aph. ad.* and of Olympiodorus. Also  
Proclus in *Timaeum*, p. 334 B.

<sup>1</sup> Diogenes Laert. i. 23.

<sup>2</sup> Plutarch *Qu. Plat.* viii. 4, p. 1007.

## ON THE UNIVERSE

XXX. The limits of the East and West are the Bear, and opposite the Bear is the boundary of bright Zeus.

The "boundary of bright Zeus" is, according to Diels, the South Pole Burnet takes it to be the horizon, and the whole passage a protest against the Pythagorean view of a southern hemisphere

XXXI. If there were no sun, there would be night, in spite of the other stars.

XXXII. The sun is new every day.

This is because of the perpetual flux One sun is extinguished at sunset, another is kindled at sunrise.

XXXIII Thales is supposed by some to have been the first astronomer and the first to foretell the eclipses and turnings of the sun, as Eudemus declares in his account of astronomical discoveries. For this reason both Xenophanes and Herodotus pay him respectful honour, and both Heracleitus and Democritus bear witness to him.

XXXIV. So time, having a necessary connection and union with the firmament, is not motion merely, but, as I have said, motion in an order having measure, limits and periods Of which the sun, being overseer and warder, to determine, judge, appoint and declare the changes and seasons, which, according to Heracleitus, bring all things, is a helper of the leader and first God, not in trivial or small things, but in the greatest and most important.



## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XXXV. Διδάσκαλος δὲ πλείστων Ἡσίοδος  
 τοῦτον ἐπίστανται πλείστα εἰδέναι, ὅστις ἡμέρην  
 3 καὶ εὐφρόνην οὐκ ἐγίνωσκε· ἔστι γὰρ ἔν.

XXXVI. Ὁ θεὸς ἡμέρην εὐφρόνην, χειμῶν θέρος,  
 πόλεμος εἰρήνην, κόρος λιμός· ἀλλοιοῦνται δὲ  
 ὅκωσπερ πῦρ, ὁκόταν συμμιγῇ θυνάμασι, ὀνομάζε-  
 4 ται καθ' ἡδονὴν ἐκάστου.

XXXVII. Εἰ πάντα τὰ ὄντα καπνὸς γένοιτο,  
 2 ῥίνες ἂν διαγνοίεν.

XXXVIII. Αἱ ψυχὰι ὁσμῶνται καθ' ἄδην.

XXXIX. Τὰ ψυχρὰ θέρεται, θερμὸν ψύχεται,  
 2 ὑγρὸν αὐαίνεται, καρφαλέον νοτίζεται.

XL. Σκίδνησι καὶ συνάγει, πρόσσεισι καὶ  
 2 ἄπεισι.

XLI. Ποταμοῖσι δις τοῖσι αὐτοῖσι οὐκ ἂν  
 2 ἐμβαίης· ἕτερα γὰρ <καὶ ἕτερα> ἐπιρρέει ὕδατα.

XXXV. Hipp. *Ref. Haer.* ix. 10.

XXXVI. Hipp. *Ref. Haer.* ix. 10. Diels reads ὅκωσπερ  
 <πῖρ>:

Bywater adds θυνάμα after συμμιγῇ, with Bernays, and  
 Zeller adds ἀήρ in the same place

XXXVII. Aristotle *de Sensu* 5, p. 443, a 21.

XXXVIII. Plutarch *de Fac. in Orbe Lunae* 28, p. 943.

XXXIX. Scholiast, Tzetzes *ad Exeg. in Iliada*, p. 126.

XL. Plutarch *de EI* 18, p. 392

XLI. Plutarch *Quaest. nat.* 2, p. 912, *de sera Num. Und.*  
 15, p. 559; *de EI* 18, p. 392. See Plato *Cratylus* 402 A, and  
 Aristotle *Meta.* iv. 5, p. 1010 a 13.

XLII. I omit this, as being obviously a corrupt form  
 of XLI.

## ON THE UNIVERSE

XXXV. The teacher of most men is Hesiod. They think that he knew very many things, though he did not understand day and night. For they are one.

In *Theogony* 124 Hesiod calls day the daughter of night. According to Heraclitus day and night, two opposites, are really one, or, as we should say, two aspects of the same thing

XXXVI. God is day and night, winter and summer, war and peace, surfeit and hunger. But he undergoes transformations, just as fire, when it is mixed with spices, is named after the savour of each.

"Unity of opposites" again Burnet renders ἡδονή "savour," and I have followed him, though with some hesitation, especially as the reading of the second sentence is dubious. καθ' ἡδονὴν ἐκάστου could mean: "according to individual caprice," and I am not certain that this is not the meaning here.

XXXVII. If all existing things were to become smoke, the nostrils would distinguish them.

XXXVIII Souls smell in Hades

It is difficult to see what sense can be given to this fragment except that in Hades souls are a smoky exhalation, and so come under the sense of smell. Pfeleiderer suggested δαιωῦνται, "are made holy," a thought foreign to Heraclitus.

XXXIX. Cold things become warm, warmth cools, moisture dries, the parched gets wet.

XL. It scatters and gathers, it comes and goes.

XLI. You could not step twice into the same rivers, for other waters are ever flowing on to you.

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XLIII. Καὶ Ἡράκλειτος ἐπιτιμᾷ τῷ ποιήσαντι· ὥς ἔρις ἔκ τε θεῶν καὶ ἀνθρώπων ἀπολοιτο· οὐ γὰρ ἂν εἶναι ἁρμονίαν μὴ ὄντος ὀξέος καὶ βαρέος, οὐδὲ τὰ ζῶα ἄνευ θήλεος καὶ ἄρρενος, 5 ἐναντίων ὄντων.<sup>1</sup>

XLIV. Πόλεμος πάντων μὲν πατήρ ἐστι πάντων δὲ βασιλεύς, καὶ τοὺς μὲν θεοὺς ἔδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε 4 τοὺς δὲ ἐλευθέρους.

XLV. Οὐ ξυνίασι ὅκως διαφερόμενον ἑωυτῷ ὁμολογέει· παλίντονος ἁρμονίῃ ὅκωσπερ τόξου 3 καὶ λύρης.

XLVI. Καὶ περὶ αὐτῶν τούτων ἀνώτερον ἐπιζητοῦσι καὶ φυσικώτερον· Εὐριπίδης μὲν φάσκων ἐρᾶν μὲν ὄμβρου γαῖαν ξηραυθεῖσαι, ἐρᾶν δὲ σεμνὸν οὐρανὸν πληρούμενον ὄμβρου πεσεῖν ἐς γαῖαν· καὶ Ἡράκλειτος τὸ ἀντίξουν συμφέρον, καὶ ἐκ τῶν διαφερόντων καλλίστην 7 ἁρμονίαν, καὶ πάντα κατ' ἔριν γίνεσθαι.<sup>2</sup>

XLIII. See also Simplicius in Arist. *Categ.* p. 104 Δ, Eustathius on *Iliad* xviii p 107, and the Ven. A. Scholiast.

XLIV. Hipp. *Ref Haer.* ix 9, Plutarch *de Iside*, 48, p 370.

XLV. Plato *Symposium* 187 A, *Sophist* 242 D, Plutarch *de Anim. Procreatione* 27, p. 1026, *de Iside* 45, p. 369, παλίντονος γὰρ ἁρμονίῃ κόσμου ὅκωσπερ λύρης καὶ τόξου καθ' Ἡράκλειτον Burnet thinks (rightly) that Heraclitus could not have said both παλίντοπος and παλίντονος; he prefers the latter and Diels the former. The one refers to the shape of the bow, the latter to the tension in the bow-string. Bywater reads παλίντοπος (as in Plut. *de An Pr.* and Hipp *Ref. Haer.* ix 9)

## ON THE UNIVERSE

XLIII. And Heracleitus rebukes the poet who says, "would that strife might perish from among gods and men." For there could be (he said) no attunement without the opposites high and low, and no animals without the opposites male and female.

XLIV. War is the father of all and the king of all; some he has marked out to be gods and some to be men, some he has made slaves and some free.

XLV. They understand not how that which is a variance with itself agrees with itself. There sit attunement of opposite tensions, like that of the bow and of the harp.

With the reading *παλιντροπος* the meaning is: "a harmony from opposite shapes"

XLVI. In reference to these very things they look for deeper and more natural principles. Euripides says that "the parched earth is in love with rain," and that "high heaven, with rain fulfilled, loves to fall to earth." And Heracleitus says that "the opposite is beneficial," and that "from things that differ comes the fairest attunement," and that "all things are born through strife"

Burnet thinks that there is a reference to the medical theory of "like is cured by unlike" in the first of these quotations from Heracleitus (*τὸ ἀντίκρουν συμφέρον*) See also Stewart on Aristotle, *Eth Nic.* 1104, b16

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<sup>1</sup> Aristotle, *Eth Eud.* vii 1, p. 1235a, 26

<sup>2</sup> Aristotle, *Eth. Nic.* viii. 2, p. 1151b 1

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XLVII. Ἀρμονίη ἀφανὴς φανερῆς κρείσσων.

XLVIII. Μὴ εἰκὴ περὶ τῶν μεγίστων συμβα-  
2 λώμεθα.

XLIX. Χρὴ εὔ μάλα πολλῶν ἱστορας φιλο-  
2 σόφους ἀνδρας εἶναι.

L. Γναφέων ὁδὸς εὐθεία καὶ σκολιὴ μία ἐστὶ  
2 καὶ ἡ αὐτή.

LI. Ὅνοι σύρματ' ἂν ἔλοιντο μᾶλλον ἢ χρυσόν.

LIa. Heraclitus dixit quod si felicitas esset in  
delectationibus corporis boves felices diceremus,  
3 cum inveniant orobum ad comedendum.<sup>1</sup>

LII. Θάλασσα ὕδωρ καθαρώτατον καὶ μιανώ-  
τατον, ἰχθύσι μὲν πότιμον καὶ σωτήριον,  
3 ἀνθρώποις δὲ ἄποτον καὶ ὀλέθριον.

LIII. Siccus etiam pulvis et cinis, ubicunque  
cohorem porticus vel tectum protegit, iuxta parietes  
reponendus est, ut sit quo aves se perfundant: nam  
his rebus plumam pinnaeque emendant, si modo  
credimus Ephesio Heraclito qui ait: sues coeno,  
6 cohortales aves pulvere (vel cinere) lavari.<sup>2</sup>

LIV. Βορβόρῳ χαίρειν.

XLVII. Plutarch *de Anim. Procreatione* 27, p. 1026; Hipp.  
*Ref. Haer.* ix 9.

XLVIII. Diog. Laert ix 73

XLIX. Clem. Alex *Strom.* v. 14, p. 733.

L. Hipp. *Ref. Haer.* ix. 10. γραφέων MSS; γναφέων  
Bywater; γναφέων Bernays.

LI. Aristotle *Eth. Nic.* x. 5, p. 1176 a 6. LI.a is  
Bywater's discovery. See *Journal of Philology*, ix (1880),  
p. 230.

LII. Hipp. *Ref. Haer.* ix 10.

LIV. Athenaeus v. p. 178 F. Cf Clem. Alex. *Protrept.*  
10, p. 75.

<sup>1</sup> Albertus Magnus *de Veget.* vi. 401, p 545 Meyer.

<sup>2</sup> Columella *de R. R.* viii 4

## ON THE UNIVERSE

XLVII. The invisible attunement is superior to the visible.

This apparently means that the attunement of opposites in the natural world is a superior "harmony" to that which we hear from musical instruments. *ἁρμονία* means "tune" rather than "harmony."

XLVIII. Let us not make random guesses about the greatest things.

XLIX. Men who love wisdom must have knowledge of very many things.

This is not inconsistent with *πολυμαθίη νόον ἔχειν οὐ διδάσκει*. Though *πολυμαθίη* is not enough, yet the true philosopher will have it.

L. The straight and the crooked way of the cloth-carders is one and the same.

This is a reference to the motion of the fuller's comb, which both revolved and also moved in a straight line

LI. Asses would prefer straw to gold.

LIa Heracleitus said that if happiness consisted in bodily delights we should call oxen happy when they find bitter vetches to eat.

LII. Sea-water is both very pure and very foul; to fishes it is drinkable and healthful, to men it is undrinkable and deadly.

Here we have the "unity of opposites" in a slightly different form.

LIII Dry dust also and ashes must be placed near the walls wherever the porch or roof protects the chicken-run, that the birds may have a place to sprinkle themselves; for with these things they improve their plumage and wings, if only we believe Heracleitus the Ephesian, who says. "pigs wash in mud and barnyard fowls in dust (or ash)."

LIV To delight in mud.

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LV. Πᾶν ἔρπετον πληγῇ νέμεται.

LVI. Παλίντονος ἀρμονίη κόσμου ὁκωσπερ  
2 λύρης καὶ τόξου.

LVII. Ἀγαθὸν καὶ κακὸν ταῦτόν.

LVIII. Καὶ ἀγαθὸν καὶ κακόν (scil. ἐν ἐστὶ).  
οἱ γοῦν ἰατροί, φησὶν ὁ Ἡράκλειτος, τέμνοντες  
καίοντες πάντα βασανίζοντες κακῶς τοὺς ἀρρω-  
στούντας ἐπαιτιέονται μηδέν' ἄξιον μισθὸν  
λαμβάνειν παρὰ τῶν ἀρρωστούντων, ταῦτα ἐργα-  
6 ζόμενοι τὰ ἀγαθὰ καὶ †τὰς νόσους†.<sup>1</sup>

LIX. Συνάψεις οὐλα καὶ οὐχὶ οὐλα, συμφερό-  
μενον διαφερόμενον, συνᾶδον διάδον· ἐκ πάντων  
3 ἐν καὶ ἐξ ἐνὸς πάντα.

LX. Δίκης οὐνομα οὐκ ἂν ᾗδεσαν, εἰ ταῦτα  
2 μὴ ᾗν.

LV. Aristotle *de Mundo* 6, p. 401 a 8 (with the reading *τὴν γῆν*); Stobaeus *Ecl.* 1. 2, p. 86 (with the reading *πληγῇ*). Zeller retains *τὴν γῆν*.

LVI. See Plutarch *de Tranquill.* 15, p. 473; *de Iside* 45, p. 369, Porphyrius *de Antro Nymph.* 29. It is unlikely that the aphorism occurred with both *παλίντονος* and *παλίντροπος*. See XLV.

LVII. Aristotle *Phys.* i. 2, p. 185 b 20, and Hipp. *Ref. Haer.* ix. 10.

LVIII. Many readings have been suggested for the corrupt *τὰς νόσους*—καὶ <τὰ κακὰ> τὰς νόσους, κατὰ τὰς νόσους and καὶ βασάνους. See Bywater's note ἐπαιτιέονται Bernays for the MS. reading ἐπαιτιῶνται.

LIX. Aristotle *de Mundo* 5, p. 396 b 12; Stobaeus *Ecl.* 1. 34, p. 690. *συνάψεις* Diels: *συνάψεως* MSS

LX. Clem. Alex. *Strom.* iv. 3, p. 568.

<sup>1</sup> Hippolytus *Ref. Haer.* ix. 10

## ON THE UNIVERSE

LV. Every creature is driven to pasture with blows.

The reading *τὴν γῆν*, preferred by Zeller and Pfeiderer, will refer to the "crawling creatures" (worms) which feed on earth. But cf. Aeschylus, *Agamemnon* 358 and Plato, *Cratylus* 109 B, *καθάπερ ποιμένες κτήνη πληγῇ νέμοντες*. See Diels in *Berl. Sitzb.* 1901, p. 188. Men do not know what is good for them, and have to be forced to it.

LVI. The attunement of the world is of opposite tensions, as is that of the harp or bow.

See Fragment XLV.

LVII. Good and bad are the same.

This refers (a) to a thing being good for some and bad for others; (b) to goodness and badness being two aspects of the same thing.

LVIII. Goodness and badness are one. At any rate doctors, as Heraclitus says, cut, burn, and cruelly rack the sick, asking to get from the sick a fee that is not their deserts, in that they effect such benefits † in sickness †

With *ἐπατιῶνται* the meaning is: "complain that the patients do not give them an adequate return." See Plato, *Republic* VI, 497 B.

LIX. Couples are wholes and not wholes, what agrees disagrees, the concordant is discordant. From all things one and from one all things.

The reading *συνάψεις* could be taken as a potential optative without *ἄν*. Burnet renders *συμφερόμενον διαφερόμενον* "what is drawn together and what is drawn asunder," and takes all three to be explanatory of *συνάψεις*.

LX. Men would not have known the name of Justice were it not for these things.

That is, justice is known only through injustice.



## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXI. Ἀπρεπές φασιν, εἰ τέρπει τοὺς θεοὺς πολέμων θέα. ἀλλ' οὐκ ἀπρεπές· τὰ γὰρ γενναῖα ἔργα τέρπει. ἄλλως τε πόλεμοι καὶ μάχαι ἡμῖν μὲν δεινὰ δοκεῖ, τῷ δὲ θεῷ οὐδὲ ταῦτα δεινὰ. συντελεῖ γὰρ ἅπαντα ὁ θεὸς πρὸς ἁρμονίαν τῶν ὄλων, οἰκονομῶν τὰ συμφέροντα, ὅπερ καὶ Ἡράκλειτος λέγει, ὡς τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἃ μὲν  
9 ἄδिका ὑπειλήφασιν, ἃ δὲ δίκαια.<sup>1</sup>

LXII. Εἰδέναι χρή τὸν πόλεμον ἔοντα ξυνόν, καὶ δίκην ἔριν· καὶ γινόμενα πάντα κατ' ἔριν καὶ  
3 †χρεώμενα†.

LXIII. Ἔστι γὰρ εἰμαρμένα πάντως \* \* \* \*.

LXIV. Θάνατός ἐστι ὁκόσα ἐγερθέντες ὀρέομεν,  
2 ὁκόσα δὲ εὐδοντες ὕπνος.

LXV. Ἐν τὸ σοφὸν μῦνον λέγεσθαι οὐκ ἐθέλει  
2 καὶ ἐθέλει Ζηνὸς οὔνομα.

LXVI. Τοῦ βιοῦ οὔνομα βίος, ἔργον δὲ  
2 θάνατος.

LXII. Origen *contra Celsum* vi 42, p. 312.

LXIII. Stobaeus *Eccl* i. 5, p. 178.

LXIV. Clem. Alex. *Strom* iii. 3, p. 520.

LXV. Clem. Alex. *Strom*. v. 14, p. 718.

LXVI. Eustathius *in Iliad* i. 49; *Etymol. magnum* s.v βίος; Schol. *in Iliad* i 49 ap Cramer *A P* iii. p. 122.

<sup>1</sup> Schol. B. *in Il.* iv. 4, p. 120 Bekk.

## ON THE UNIVERSE

LXI. They say that it is unseemly that the sight of wars delights the gods. But it is not unseemly, for noble deeds delight them. Wars and fighting seem to our thoughtlessness (?) terrible, but in the sight of God even these things are not terrible. For God makes everything contribute to the attunement of wholes, as he dispenses the things that benefit, even as Heracleitus says that to God all things are fair and good and just, but men have supposed that some things are unjust, other things just.

LXII. We must know that war is common to all and that strife is justice, and that everything comes into being by strife and . . .

The corrupt *χρεώμενα* has been emended to *καταχρεώμενα*, to *φθειρόμενα* and *κρινόμενα*, but no reading commends itself as really probable.

LXIII. For there are things foreordained wholly.

LXIV. Whatsoever things we see when awake are death, just as those we see in sleep are slumber.

Diels thinks that the original went on to say that "what we see when dead is life." The road up and down has three stages, Fire, Water, Earth, or, Life, Sleep, Death

LXV. The one and only wisdom is both unwilling and willing to be spoken of under the name of Zeus.

"Unum illud principium mundi est materia causa lex regimen *Ζεύς, Δίκη, σοφόν, λόγος*: varia nomina, res non diversa. Idem significat illud . . . *πῦρ αἰείζων*, unde manat omnis motus, omnis vita, omnis intellectus." Ritter and Preller, *Hist. Philos Gr* § 40, note *a*. This is admirably said, and puts a great deal of Heracleitus' teaching into three sentences.

LXVI. The name of the bow is life, but its work is death

A pun on *βίος* (bow) and *βίος* (life).

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXVII. Ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον τὸν δὲ ἐκείνων βίον  
3 τεθνεώτες.

LXVIII. Ψυχῇσι γὰρ θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι· ἐκ γῆς δὲ ὕδωρ  
3 γίνεται, ἐξ ὕδατος δὲ ψυχή.

LXIX. Ὅδὸς ἄνω κάτω μία καὶ ὡστή.

LXX. Ξυνὸν ἀρχὴ καὶ πέρας.

LXXI. Ψυχῆς πείρατα οὐκ ἂν ἐξεύροιο πᾶσαν  
2 ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν λόγον ἔχει.

LXXII. Ψυχῇσι τέρψις ὑγρῇσι γενέσθαι.

LXXIII. Ἀνὴρ ὁκότ' ἂν μεθυσθῇ, ἄγεται ὑπὸ παιδὸς ἀνήβου σφαλλόμενος, οὐκ ἐπαίων ὄκη  
3 βαίνει, ὑγρὴν τὴν ψυχὴν ἔχων.

LXXIV. Αὕτη ψυχὴ σοφωτάτη καὶ ἀρίστη

LXVII. Hipp. *Ref. Haer.* ix. 10. The fragment (or parts of it) are quoted by many authors. See Bywater, Patrick or Diels.

LXVIII. Hipp. *Ref. Haer.* v 16; Clem. Alex. *Strom.* vi 2, p. 746; Philo *de Incorr. Mundi* 21, p. 509; Proclus in *Tim.* 36 c.

LXIX. Hipp. *Ref. Haer.* ix. 10; Diog. Laert. ix. 8; Max. Tyr. xli. 4, p. 489; Cleomedes *περὶ μετεώρων* i. p. 75, Stobaeus *Ecl.* i. 41.

LXX. Porphyry ap. Schol. B. *Il.* xiv. 200, p. 392 Bekk.

LXXI. Diog. Laert. ix. 7

LXXII. Numenius ap. Porphyry. *de Antro Nymph.* 10.

LXXIII. Stobaeus *Flor.* v. 120

LXXIV. Plutarch *Romulus* 28; Stobaeus *Flor.* v. 120 (in the form αὕτη ξερὴ ψυχὴ σοφωτάτη καὶ ἀρίστη, where ξερὴ is a gloss). In several cases (e.g. Plutarch *de Carn.* *Eni* i. 6, p. 995; *de Defectu Orac.* 41, p. 432; Hermias in Plato *Phaedr.* p. 73, Ast) the fragment occurs in the form αὕτη ξερὴ ψυχὴ σοφωτάτη καὶ ἀρίστη. Another very old form, going back at least to Philo, is οὗ γὰρ ξερή, ψυχὴ σοφωτάτη

## ON THE UNIVERSE

LXVII. Immortal mortals, mortal immortals, one living the others' death and dying the others' life.

For the sake of symmetry in English I have translated *τεθνεώτες* rather inaccurately. Being perfect in tense it strictly means "being dead," i.e. their being dead is the others' life.

LXVIII. For it is death to souls to become water, and death to water to become earth. But from earth comes water, and from water, soul.

The best commentary on this is Aristotle, *de Anima* I 2, 405 a, 25. *καὶ Ἡράκλειτος δὲ τὴν ἀρχὴν εἶναι φησὶ ψυχὴν, εἴπερ τὴν ἀναθυμίασιν, ἐξ ἧς τὰλλα συνίστησιν.*

LXIX. The road up and the road down is one and the same.

LXX. The beginning and end are common.

Heracleitus is referring to a point on the circumference of a circle.

LXXI. The limits of soul you could not discover though you journeyed the whole way, so deep a measure it has.

Burnet renders *λόγῳ* "measure," as in Fragment XXIII.

LXXII. It is delight to souls to become moist.

Perhaps because the change to moisture means death, and the rest of death is pleasant. Or, the way down to death is really a way to the joy of a new life. Or (finally), the passage cannot be altogether without a reference to the *τέρψις* of intoxication. See the next fragment.

LXXIII. A man when he has become drunk is led by a mere stripling, stumbling, not knowing where he walks, having his soul moist.

LXXIV. A dry soul is wisest and best.

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*καὶ ἀρίστη* The steps in the corruption seem to be *αἴη—αἴη ξηρή—αἴγῃ ξηρή—οὐ γῇ ξηρή*. See Bywater's notes on LXXV and LXXVI.

ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

LXXV. †Αὐγὴ ξηρὴ ψυχὴ σοφωτάτη καὶ  
2 ἀρίστη.†

LXXVI. †Οὗ γῆ ξηρὴ, ψυχὴ σοφωτάτη καὶ  
2 ἀρίστη.†

LXXVII. Ἄνθρωπος, ὅπως ἐν εὐφρόνῃ φάος,  
2 ἄπτεται ἀποσβέννυται.

LXXVIII. Πότε γὰρ ἐν ἡμῖν αὐτοῖς οὐκ ἔστιν  
ὁ θάνατος; καὶ ἡ φησιν Ἡράκλειτος, ταῦτ' εἶναι  
ζῶν καὶ τεθνηκός, καὶ τὸ ἐγγρηγορός καὶ τὸ  
καθεύδων, καὶ νέον καὶ γηραιόν· τάδε γὰρ μετα-  
πεσόντα ἐκεῖνά ἐστι καὶ ἐκεῖνα πάλιν μεταπεσόντα  
6 ταῦτα.<sup>1</sup>

LXXIX. Αἰὼν παῖς ἐστι παίζων πεσσεύων  
2 παιδὸς ἢ βασιλῆϊ.

LXXX. Ἐδιζησάμην ἐμεωυτόν.

LXXXI. Ποταμοῖσι τοῖσι αὐτοῖσι ἐμβαίνομέν  
2 τε καὶ οὐκ ἐμβαίνομεν, εἰμέν τε καὶ οὐκ εἰμεν.

LXXVII. Clem. Alex. *Strom.* iv 22, p 628.

LXXIX. Clem. Alex. *Paedag.* i. 5 p 111; Hipp. *Ref.*  
*Haer.* ix 9, Proclus *in Tim.* 101 f.

LXXX. Plutarch *adv. Colot.* 20, p 1118; Dio Chrysost.  
*Or.* 55, p 282; Suidas s v Ποστοῦμος.

LXXXI Herachthus *Alleg. Hom.* 24 and Seneca *Epp.* 58.

<sup>1</sup> Plutarch, *Consol. ad Apoll.* 10, p 106.

## ON THE UNIVERSE

LXXV. Dry light is the wisest and best soul.

LXXVI. Where earth is dry, the soul is wisest and best.

For LXXV and LXXVI see notes on the text

LXXVII. Man, like a light in the night, is kindled and put out.

LXXVIII. For when is death not within our selves? And as Heraclitus says: "Living and dead are the same, and so are awake and asleep, young and old. The former when shifted are the latter, and again the latter when shifted are the former."

Burnet takes the metaphor in μεταπέσοντα to be the moving of pieces from one γραμμή of the draught-board to another.

LXXIX. Time is a child playing draughts; the kingship is a child's.

Cf Homer, *Iliad* XV. 362:

ὥς ὅτε τις ψάμαθον πάϊς ἔγχι θαλάσσης,  
ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,  
ἔψ αὖτις συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.

The changes of time are like the changes of the child's game.

LXXX. I searched my self.

See Ritter and Preller, § 48 Possibly it means. "I inquired of myself, and did not trust others" See Fragments XV-XVIII. Some see a reference to γνῶθι σεαυτόν, and it is possible that Heraclitus gave a new meaning to this old saying But Pfeiderer's theory, that H. sought for the τέλος in introspection, is a strangely distorted view.

LXXXI. Into the same rivers we step and do not step; we are and we are not.

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

- LXXXII. Κάματός ἐστι τοῖς αὐτοῖς μοχθεῖν  
 2 καὶ ἄρχεσθαι.  
 LXXXIII. Μεταβάλλον ἀναπαύεται.  
 LXXXIV. Καὶ ὁ κυκεὼν δίσταται μὴ κινεό-  
 2 μενος.  
 LXXXV. Νέκυες κοπρίων ἐκβλητότεροι.  
 LXXXVI. Γενόμενοι ζῶειν ἐθέλουσι μόρους τ'  
 ἔχειν μᾶλλον δὲ ἀναπαύεσθαι, καὶ παιῖδας κατα-  
 3 λείπουνσι μόρους γενέσθαι.  
 LXXXVII. Οἱ μὲν “ἡβῶντος” ἀναγινώσκοντες<sup>1</sup>  
 ἔτη τριάκοντα ποιοῦσι τὴν γενεάν καθ’ Ἡράκλει-  
 τον· ἐν ᾧ χρόνῳ γεννῶντα παρέχει τὸν ἐξ αὐτοῦ  
 4 γεγεννημένον ὁ γεννήσας.<sup>2</sup>  
 LXXXVIII. Ὁ τριάκοντα ἀριθμὸς φυσικώ-  
 τατός ἐστιν· ὃ γὰρ ἐν μονάσι τριάς, τοῦτο ἐν  
 δεκάσι τριακοντάς. ἐπεὶ καὶ ὁ τοῦ μηνὸς κύκλος  
 συνέστηκεν ἐκ τεσσάρων τῶν ἀπὸ μονάδος ἐξῆς  
 τετραγώνων α', δ', θ', ις'. ὅθεν οὐκ ἀπὸ σκοποῦ  
 6 Ἡράκλειτος γενεὰν τὸν μῆνα καλεῖ<sup>3</sup>  
 LXXXIX. Ex homine in tricennio potest avus  
 2 haberi.

LXXXII. Plotinus *Enn* iv 8, p 468, Iamblichus *ap*  
*Stob. Ecl* 1. 41, p 906

LXXXIII. Same as for LXXXII.

LXXXIV. Theophrastus *περὶ ἰλίσγων* 9, p 138

LXXXV. Strabo xvi 26, p 784; Plutarch *Qu conviv*  
 iv 4, p 669, Pollux *Onom* v 163, Origen *contra Cel* v.  
 14, p 247, Julianus *Or* vii p 226 c The scholast V on  
*Iliad* xxiv 54, p. 630 Bekk assigns the fragment to  
 Empedocles

LXXXVI Clem Alex *Strom.* iii 3, p 516.

LXXXVII. Cf Censorinus *de D N* 17

LXXXIX. Philo Qu in Gen ii 5, p 82, Aucher.

## ON THE UNIVERSE

LXXXII. It is toil to labour for the same masters and to be ruled by them.

*I.e.* change is restful. Cf. the next fragment.

LXXXIII. By changing it rests.

LXXXIV. The posset too separates if it be not stirred.

An example of change and motion giving existence and reality

LXXXV. Corpses are more fit to be thrown out than is dung.

LXXXVI. When born they wish to live and to have dooms—or rather to rest, and they leave children after them to become dooms.

LXXXVII. Some reading ἡβώντος in this passage make a generation to consist of thirty years, as Heracleitus has it, this being the time it takes a father to have a son who is himself a father.

LXXXVIII. The number thirty is one most intimately bound up with nature, as it bears the same relation to tens as three does to units. Then again the cycle of the moon is composed of the numbers 1, 4, 9, 16, which are the squares of the first four numbers. Wherefore Heracleitus hit the mark when he called the month (or moon) a generation.

LXXXIX. In thirty years a man may become a grandfather.

The Fragments LXXXVI–LXXXIX refer to the “cycle of life” The circle is complete when the son himself becomes a father.

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<sup>1</sup> Apud Hesiod *fr* 163 Goettling.

<sup>2</sup> Plutarch *de Orac Def* 11, p. 415.

<sup>3</sup> Io. Lydus *de Mensibus*, iii. 10, p. 37 ed Bonn.



## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XC. Πάντες εἰς ἓν ἀποτέλεσμα συνεργούμεν, οἱ μὲν εἰδότως καὶ παρακολουθητικῶς, οἱ δὲ ἀνεπιστάτως· ὥσπερ καὶ τοὺς καθεύδοντας, οἶμαι, ὁ Ἡράκλειτος ἐργάτας εἶναι λέγει καὶ  
5 συνεργοὺς τῶν ἐν τῷ κόσμῳ γινομένων.<sup>1</sup>

XCΙ. Ξυνόν ἐστι πᾶσι τὸ φρονέειν. ξὺν νόφ λέγοντας ἰσχυρίζεσθαι χρή τῷ ξυνῷ πάντων, ὅκωσπερ νόμφ πόλις καὶ πολλὸν ἰσχυροτέρως. τρέφονται γὰρ πάντες οἱ ἀνθρώπειοι νόμοι ὑπὸ ἐνὸς τοῦ θείου· κρατέει γὰρ τοσοῦτον ὁκόσον  
6 ἐθέλει καὶ ἐξαρκέει πᾶσι καὶ περιγίνεται

XCII. Διὸ δεῖ ἔπεσθαι τῷ ξυνῷ. τοῦ λόγου δ' ἐόντος ξυνοῦ, ζώουσι οἱ πολλοὶ ὡς ἰδίην ἔχοντες  
3 φρόνησιν.

XCΙ. Stobaeus *Flor* III 84. Cf *Hymn* of Cleanthes 24, οὐτ' ἐσθρῶσι θεοῦ κοινὸν νόμον οὔτε κλύουσιν, φ' κεν πειθόμενοι σὺν νῷ βίον ἐσθλὸν ἔχουσιν

XCII Sext Emp. *adv. Math* VII. 133 Bywater does not regard Διὸ . . . ξυνῷ as Heraclitean and Burnet rejects τοῦ . ξυνοῦ

<sup>1</sup> M Antoninus VI 42.

## ON THE UNIVERSE

### ON POLITICS AND ETHICS

XC. We all work together to one end, some wittingly and with understanding, others unconsciously. In this sense, I think, Heracleitus says that even sleepers are workers and co-operators in the things that take place in the world.

XCI. Thought is common to all. Men must speak with understanding and hold fast to that which is common to all, as a city holds fast to its law, and much more strongly still. For all human laws are nourished by the one divine law. For it prevails as far as it wills, suffices for all, and there is something to spare

"The common" will be fire, which is the one true wisdom. So men who have understanding must "keep their souls dry" and refuse to cut themselves off from the great principle of the universe by letting their souls grow moist. See Introduction, p. 457. Passages like this were eagerly seized upon by the Stoics when they elaborated their theory of a great κοινὸς λόγος animating the universe. True virtue, they held, was for a man consciously and lovingly to follow this λόγος, which is really the will of God, and to try to associate himself with it. What is crude and imperfect in Heracleitus became mature and complete in Stoicism. Christianity seized upon this thought, and developed the λόγος doctrine of St John and the early Fathers.

XCII. Therefore one must follow the common. But though the Word is common, the many live as though they had a wisdom of their own.

Burnet thinks that τοῦ λόγου δ' ἔδντος ξυνοῦ does not belong to Heracleitus, appealing to the MSS. reading δὲ ὄντος in support of his contention. He is chiefly influenced by his conviction that λόγος can mean only the message or gospel of Heracleitus. But at this early stage in the history of thought there could be no distinction made between (a) the message and (b) the truth which the message tries to explain. It is the latter meaning that I think λόγος has in this passage

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

XCIII. Ὡς μάλιστα διηνεκέως ὁμιλέουσιν, τούτῳ  
2 διαφέρονται.

XCIV. Οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ  
2 λέγειν.

XCV. Ὁ Ἡράκλειτος φησι, τοῖς ἐγρηγορόσιν  
ἓνα καὶ κοινὸν κόσμον εἶναι, τῶν δὲ κοιμωμένων  
3 ἕκαστον εἰς ἴδιον ἀποστρέφεσθαι.<sup>1</sup>

XCVI. Ἦθος γὰρ ἀνθρώπειον μὲν οὐκ ἔχει  
2 γνῶμας, θεῖον δὲ ἔχει.

XCVII. Ἀνὴρ νήπιος ἤκουσε πρὸς δαίμονος  
2 ὅκωσπερ παῖς πρὸς ἀνδρός.

XCVIII. Ἡ οὐ καὶ Ἡράκλειτος ταῦτὸν τοῦτο  
λέγει, ὃν σὺ ἐπάγει, ὅτι ἀνθρώπων ὁ σοφώτατος  
πρὸς θεὸν πίθηκος φανείται καὶ σοφία καὶ κάλλει  
4 καὶ τοῖς ἄλλοις πᾶσιν ;<sup>2</sup>

XCIX. Ὡς ἀνθρώπε, ἀγνοεῖς ὅτι τὸ τοῦ Ἡρα-  
κλείτου εὖ ἔχει, ὥς ἄρα πιθήκων ὁ κάλλιστος  
αἰσχρὸς ἄλλῳ γένει συμβάλλειν, καὶ χυτρῶν ἢ  
καλλίστη αἰσχρὰ παρθένων γένει συμβάλλειν, ὥς  
5 φησιν Ἰππίας ὁ σοφός<sup>3</sup>

XCIII and XCIV. M Antoninus iv 46. Diels adds λόγῳ  
τῷ τὰ θεὰ διοικούντι, which Burnet rejects as belonging to  
M. Aurelius (Stoic idea).

XCVI and XCVII. Origen *contra Cels.* vi. 12, p. 291.

<sup>1</sup> Plutarch *de Superst.* 3, p. 166.

## ON THE UNIVERSE

XCIII. They are at variance with that with which they have most continuous intercourse.

XCIV. We ought not to act and to speak as though we were asleep.

XCV. Heraclitus says that there is one world in common for those who are awake, but that when men are asleep each turns away into a world of his own.

Sleepiness to Heraclitus was the state of a man who allowed his soul to sink on the downward path into moisture or mud. See Fragments XCI and XCII. To be awake was to have one's soul dry, and to be in close connection with "the ever-living fire" of the universe.

XCVI. Human nature has no understanding, but that of God has.

This fragment expresses in another way the thought that τὸ εὖρον is good, τὸ ἴδιον evil

XCVII. Man is called a baby by the deity as a child is by a man.

## ON RELIGION

XCVIII And does not Heraclitus too, whom you bring forward, say this very same thing, that the wisest of men compared with God will appear as an ape in wisdom, in beauty and in everything else?

XCIX. Sir, you do not know that the remark of Heraclitus is a sound one, to the effect that the most beautiful of apes is ugly in comparison with another species, and that the most beautiful of pots is ugly in comparison with maidenhood, as says Hippias the wise.

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<sup>2</sup> Plato *Hipp. mai.* 289 B.

<sup>3</sup> Plato *Hipp. mai.* 289 A.

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

C. Μάχεσθαι χρὴ τὸν δῆμον ὑπὲρ τοῦ νόμου  
2 ὅκως ὑπὲρ τείχεος.

CI. Μόροι γὰρ μέζονες μέζοντας μοίρας λαγχά-  
2 νουσι.

CII. Ἀρηιφάτους θεοὶ τιμῶσι καὶ ἄνθρωποι.

CIII. Ὑβριν χρὴ σβεννύνειν μᾶλλον ἢ πυρ-  
2 καιήν.

CIV. Ἀνθρώποισι γίνεσθαι ὁκόσα θέλουσι  
οὐκ ἄμεινον. νοῦσος ὑγίειαν ἐποίησε ἡδύ, κακὸν  
3 ἀγαθόν, λιμὸς κόρον, κάματος ἀνάπαυσιν

CV. Θυμῷ μάχεσθαι χαλεπὸν· ὃ τι γὰρ ἂν  
2 χρηρίζη γίνεσθαι, ψυχῆς ὠνέεται

CVI. † Ἀνθρώποισι πᾶσι μέτεστι γιγνώσκειν  
2 ἑαυτοὺς καὶ σωφρονεῖν.†

CVII. † Σωφρονεῖν ἀρετὴ μεγίστη· καὶ σοφίη  
2 ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας.†

CVIII. Ἀμαθίην ἄμεινον κρύπτειν· ἔργον δὲ ἐν  
2 ἀνέσει καὶ παρ' οἶνον.

C Diogenes Laertius ix 2

CI Clem. Alex *Strom* iv. 7, p 586.

CII Clem. Alex *Strom* iv 4, p. 571, Theodoretus  
*Therap* viii p. 117, 33

CIII Diogenes Laertius ix 2

CIV. Stobaeus *Flor* iii 83 Cf Clem Alex. *Strom* ii. 21,  
p. 497. I accept (with some hesitation) κακὸν for the MS.  
reading καί (Heitz, Diels, Burnet)

CV Iamblichus *Protrept* p 140; Aristotle *Eth. Nic.*  
1105a 8, *Eth. End.* 1223b 22, and *Pol* 1315a 29, Plutarch  
*de cohibenda Ira* 9, p. 457 and *Coriol.* 22.

CVI Stobaeus *Flor* v. 119

CVII Stobaeus *Flor* iii 84.

CVIII Plutarch *Qu conviv.* iii. *prosem* p 644; *de*  
*Audiendo* 12, p 43 and *Virt. doc posse* 2, p 439, Stob  
*Flor.* xviu 32.

## ON THE UNIVERSE

C. The people should fight for their law as for a wall.

This is because the law is *ξυρόν*, is, in fact, but a reflection of the great *ξυρόν* of the natural world

CI. For greater dooms win greater destinies.

This refers to the "fiery deaths" of heroic men See Introduction, p 457, and also the following fragment.

CII Gods and men honour those who are killed in battle

CIII. You should put out insolence even more than a fire.

CIV. For men to get all they wish is not the better thing. It is disease that makes health a pleasant thing; evil, good; hunger, surfeit; and toil, rest.

CV. It is hard to contend against one's heart's desire; for whatever it wishes to have it buys at the cost of soul.

Burnet so translates *θυμός*; the word covers a wider area than any English equivalent, but includes much of what we include under "instinct," "urge," "passionate craving" Aristotle understood *θυμός* to mean anger (*Ethic Nicom.* II. 2, 1105 a 8) To gratify *θυμός* is to allow one's soul "to become moist"

CVI. It is the concern of all men to know themselves and to be sober-minded

CVII. To be sober-minded is the greatest virtue, and wisdom is to speak the truth and to act it, listening to the voice of nature.

These two fragments (both are of doubtful authenticity) express positively what is stated in Fragment CV in a quasi-negative form

CVIII. It is better to hide ignorance, but it is hard to do this when we relax over wine.

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

CIX. †Κρύπτειν ἀμαθίην κρέσσον ἢ ἐς τὸ  
2 μέσον φέρειν.†

CX. Νόμος καὶ βουλῇ πείθεσθαι ἐνός.

CXI. Τίς γὰρ αὐτῶν νόος ἢ φρήν; [δήμων]  
ᾠοιδοῖσι ἔπονται καὶ διδασκάλῳ χρέωνται ὁμίλῳ,  
οὐκ εἰδότες ὅτι πολλοὶ κακοὶ ὀλίγοι δὲ ἀγαθοί.  
αἰρεῦνται γὰρ ἐν ἀντία πάντων οἱ ἄριστοι, κλέος  
ἀέναον θνητῶν, οἱ δὲ πολλοὶ κεκόρηνται ὀκωσπερ  
6 κτήnea.

CXII. Ἐν Πριήνῃ Βίας ἐγένετο ὁ Τευτάμεω, οὗ  
2 πλέων λόγος ἢ τῶν ἄλλων.

CXIII. Εἰς ἐμοὶ μύριοι, ἐὰν ἄριστος ᾖ

CXIV. Ἀξιὸν Ἐφεσίοις ἡβηδὸν ἀπάγξασθαι  
πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπεῖν,  
οἷτινες Ἑρμόδωρον ἄνδρα ἐωυτῶν ὀνήιστον  
ἐξέβαλον, φάντες· ἡμέων μὴδὲ εἰς ὀνήιστος ἔστω,  
5 εἰ δὲ μή, ἄλλῃ τε καὶ μετ' ἄλλων.

CXV. Κύνες καὶ βαῦζουσι ὃν ἂν μὴ γινώ-  
2 σκωσι.

CXVI. Ἀπιστίη διαφυγγάνει μὴ γινώσκεσθαι.

CXVII. Βλάξ ἄνθρωπος ἐπὶ παντὶ λόγῳ  
2 ἐπτοῆσθαι φιλέει.

CIX. Stobaeus *Flor.* iii. 82

CX. Clem Alex *Strom.* v 14, p 718.

CXI. Clem. Alex *Strom* v 9, p 682 and iv. 7, p. 586,  
Proclus in *Alcib.* p. 255, Creuzer.

CXII. Diogenes Laertius i 88

CXIII. Galen περὶ διαγνώσεως σφυγμῶν i 1; Theodorus  
Prodromus in Lazerii *Miscell.* i p 20; Seneca *Ep.* 7.

CXIV Strabo xiv. 25, p. 642; Cicero *Tusc. Disp.* v. 105;  
Musonius ap Stob *Flor.* xl 9; Diog Laert. ix. 2,  
Iamblichus de *Vit Pyth* 30, p 154 Arcer.

CXV. Plutarch *an Seni vi ger. Resp.* vii. p 787.

## ON THE UNIVERSE

CIX. To hide ignorance is preferable to bringing it to light.

CX. It is law too to obey the advice of one.

CXI. For what mind or sense have they? They follow the bards and use the multitude as their teacher, not realising that there are many bad but few good. For the best choose one thing over all others, immortal glory among mortals, while the many are glutted like beasts.

CXII. In Priene lived Bias, son of Teutamias, who is of more account than the others.

CXIII. One man to me is as ten thousand, if he be the best.

Fragments CXI-CXIII show the aristocratic tendencies of the mind of Heraclitus. His "common," of course, has nothing to do with "common-sense" or with general opinions. It refers to the law or principle of nature, which each man must apprehend for himself. He who can do so best is a natural leader and lawgiver.

CXIV. All the Ephesians from the youths up would do well to hang themselves and leave their city to the boys. For they banished Hermodorus, the best man of them, saying, "We would have none among us who is best, if there be such an one, let him be so elsewhere among other people."

CXV. Dogs also bark at him they know not.

CXVI. He escapes being known because of men's unbelief.

"A prophet is not without honour save in his own city."

CXVII. A fool is wont to be in a flutter at every word.

---

CXVI. Plutarch *Coriolanus* 38; Clem. Alex. *Strom.* v 13, p. 699.

CXVII. Plutarch *de Audiendo* 7, p. 41 and *de aud. Poet.* 9, p. 28.



## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

CXVIII. Δοκεόντα ὁ δοκιμώτατος γινώσκει  
 †φυλάσσειν.† καὶ μέντοι καὶ δίκη καταλήφεται  
 3 ψευδέων τέκτονας καὶ μάρτυρας.

CXIX. Τὸν θ' Ὀμηρον ἔφασκεν ἄξιον ἐκ τῶν  
 ἀγώνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι, καὶ Ἀρχί-  
 3 λοχον ὁμοίως.<sup>1</sup>

CXX. Unus dies par omni est.

CXXI. Ἡθὸς ἀνθρώπων δαίμων.

CXXII. Ἀνθρώπους μένει τελευτήσαντας ἄσσα  
 2 οὐκ ἔλπονται οὐδὲ δοκέουσι.

CXXIII. Ἐπανίστασθαι καὶ φύλακας γίνεσθαι  
 2 ἐγερτὶ ζώντων καὶ νεκρῶν.

CXXIV. Νυκτιπόλοι, μάγοι, βάκχοι, λῆναι,  
 2 μύσται.

CXXV. Τὰ γὰρ νομιζόμενα κατ' ἀνθρώπους  
 2 μυστήρια ἀνιερωστὶ μνεῦνται.

CXXVI. Καὶ τοῖς ἀγάλμασι τουτέοισι εὐχονται,  
 ὁκοῖον εἴ τις τοῖς δόμοισι λεσχηνεύοιτο, οὐ τι  
 3 γινώσκων θεοὺς οὐδ' ἥρωας, οἵτινές εἰσι.

CXVIII. Clem. Alex. *Strom.* v 1, p 649 The MS reading is *δοκεόντων*, Schleiermacher suggested *δοκέοντα* and Diels *δοκέοντ' ὦν* The MS *φυλάσσειν* has been emended to *φυλάσσει* (Schleiermacher), *φλυάσσειν* (Bergk), *πλάσσειν* (Bernays and Bywater)

CXX Seneca *Epp* 12, Plutarch *Camillus* 19.

CXXI Plutarch *Qu Plat* 1. 2, p 999; Alex Aphrod *de Fato* 6, p 16, Stob *Flor.* civ 23.

CXXII Clem Alex. *Strom.* iv 22, p 630, Theodoretus *Therap.* viii. p. 118, 1; Themistius in Stob *Flor* cxx 28.

CXXIII. Hipp *Ref. Haer* ix 10. The MS has before *ἐπανίστασθαι* the words *ἐνθα δεόντι* Various emendations have been suggested *ἐνθάδε ἐόντας* Bernays, *ἐνθα θεὸν δεῖ* Sauppe, *ἐνθάδε ἔστι* Petersen So the MS also has *ἐγερτίζόντων*. The text is that of Bernays

## ON THE UNIVERSE

CXVIII. The one most in repute knows only what is reputed. And yet justice will overtake the makers of lies and the false witnesses.

Of all the emendations of the corrupt *φυλάσσειν* I prefer Bergk's *φλυάσσειν*, but I follow Burnet in deleting the word.

CXIX. He said that Homer deserved to be expelled from the lists and beaten, and Archilochus likewise.

CXX. One day is like any other.

CXXI. A man's character is his fate.

CXXII. There await men after death such things as they neither expect nor look for.

CXXIII. To rise up and become wakeful guards of the living and of the dead.

CXXIV. Night - walkers, Magians, priests of Bacchus and priestesses of the vat, the initiated.

CXXV. The mysteries that are celebrated among men it is unholy to take part in.

CXXVI And to these images they pray, as if one were to talk to one's house, knowing not the nature of gods and heroes

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CXXIV Clem. Alex *Protrep<sup>t</sup>*. 2, p. 18 = Eusebius *P. E*  
11 3, p. 66.

CXXV. Clem Alex *Protrep<sup>t</sup>*. 2, p. 19 = Eusebius *P. E*  
11. 3, p. 67.

CXXVI. Clem Alex. *Protrep<sup>t</sup>*. 4, p. 44; Origen *contra Cels.* i 5, p. 6, and vii 62, p. 384

<sup>1</sup> Diogenes Laert. ix 1.

## ΠΕΡΙ ΤΟΥ ΠΑΝΤΟΣ

CXXVII. Εἰ μὴ γὰρ Διονύσῳ πομπὴν ἐποιεῦντο καὶ ὕμνεον ᾄσμα αἰδοίοισι, ἀναιδέστατα εἰργαστ' ἂν ὧντος δὲ Ἀΐδης καὶ Διόνυσος, ὅτεφ μαίνονται  
4 καὶ ληναίζουσι.

CXXVIII. Θυσιῶν τοίνυν τίθημι διττὰ εἶδη· τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἀνθρώπων, οἷα ἐφ' ἑνὸς ἂν ποτε γένοιτο σπανίως, ὥς φησιν Ἡράκλειτος, ἢ τινων ὀλίγων εὐαριθμήτων ἀνδρῶν· τὰ δ' ἔνυλα καὶ σωματοειδῆ καὶ διὰ μεταβολῆς συνιστάμενα, οἷα τοῖς ἔτι κατεχομένοις  
7 ὑπὸ τοῦ σώματος ἀρμόζει.<sup>1</sup>

CXXIX. Ἄκεα.

CXXX. Καθαίρονται δὲ αἵματι μαινόμενοι ὥσπερ ἂν εἴ τις ἐς πηλὸν ἐμβὰς πηλῷ ἀπο-  
3 νίζοιτο.

CXXVII. Plutarch *de Iside* 28, p. 362, Clem. Alex. *Protrept.* 2, p. 30.

CXXIX. Iamblichus *de Myst.* i. 11.

CXXX. Gregorius Naz. *Or.* xxv. (xxiii) 15, p. 466 with Elias Cretensis *in loc.* See Apollonius *Epp.* 27. Professor D. S. Robertson inserts αἷμα before αἵματι.

<sup>1</sup> Iamblichus *de Myst.* v. 15.

## ON THE UNIVERSE

CXXVII. For if it were not to Dionysus that they made procession and sang the phallic hymn, it would be a most disgraceful action. But Hades is the same as Dionysus, in whose honour they rave and keep the feast of the vat.

CXXVIII. I distinguish, therefore, two kinds of sacrifices. First, that of men wholly cleansed, such as would rarely take place in the case of a single individual, as Heracleitus says, or in the case of very few men. Second, material and corporeal sacrifices, arising from change, such as befit those who are still fettered by the body.

CXXIX. Cures (atonements).

CXXX. When defiled they purify themselves with blood, just as if one who had stepped in mud were to wash himself in mud.



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